9 1958

ALL-AFRICA CHURCH CONFERENCE

Bishop And Mrs. Jordan To All-Africa Meeting

IBADAN, Nigeria. (Special to THE CALL) — The All-Africa Church conference closed here on Jan. 20. It was the first such meeting ever held. Prior to this, such a gathering was also sponsored by the International Missionary council for the churches in Asia, with successful results.

Bishop and Mrs Frederick D. Jordan of Los Angeles were among those who attended. The only other Negroes from the United States were Dr. J. C. Hoggard, secretary of missions of the A.M.E. Zion church and Dr. John Falconer, presently serving as a missionary for the Baptist church in Liberia.

Bishop and Mrs. Jordan, who formerly served in Kansas City, also served as missionaries in South and Central Africa. He is at present vice-chairman of the general board of the African Methodist Episcopal church, serving as head of the Missionary department.

Attend Historic Meetings

The first two weeks of January, Bishop and Mrs. Jordan attended the International Missionary council in its Ghana assembly—the first time for this 50-year-old council to meet on African soil. These two meetings were historic because of the significance given to Africans and to the church in Africa. They were also history-making because of the importance of the problems discussed and solutions arrived at that will affect the work of the Christian church for generations to come.

The leaders of the Christian church had decided, at long last, to determine "what Africa is thinking and what Africa wants." While the Ghana assembly was composed chiefly of representatives of member councils, there were also a number of privileged "observers and visitors," all deeply interested in the mission of the church in a "Sputnik" age and in the question of the integration of the Missionary council with the World Council of Churches.

On the other hand the All-Africa Church conference concerned itself mainly with the problems of the church in Africa, its theme: "The Church In Changing Africa."

This changing scene was recognized by the whole conference in its discussions. It is not now Livingstone's Africa, but the emerging Africa of the mid-twentieth century.

Aspects of the change were looked at in five topics: "The Church, Youth And The Family;" "The Church And Economic Life;" "The Church And Politics;" "The Church And African Culture," and "The Growing Church." The latter topic included its ministry, stewardship, church and mission relationships, and unity. Dr. Alan Paton of South Africa was one of the discussants, each topic had its "expert' consultant and discussants and great interest was maintained throughout the sessions.

Even as has already happened in Asia, the foreign leadership in Africa, in the churches, will increasingly give way to indigenous leadership. It is the foreign leadership which has brought over and emphasized to the African the problem of race experienced in in his political and economic life.

9 1958

ALABAMA CONFERENCE OF INTERNATIONAL CHRISTIAN LEADERSHIP

Religion in action—

International Christian Leadership

News Feature

BY CLAUDE KEATHLEY
News Religion Editor

Birmingham is host quite often to varied types of conventions, including numerous church and religious groups. Now Birmingham is to have the exceptional privilege of being host to Christian laymen from over the state, March 21-22.

The occasion will be the second annual Alabama Conference of International Christian Leadership, an informal association of laymen united to foster faith, freedom and Christian leadership through men who, in their daily lives, affirm their faith and assert their positions as Christians.



KEATHLEY

Birmingham Ala.

The ICL is non-denominational and sponsors the annual Presidential Prayer Breakfast in Washington, D. C., each February.

Jan. 3-58

THE MEETINGS of the conference will be held at the Tutwiler Hotel, beginning with a dinner meeting at 7 p.m., March 21. John Prim, president of the Alabama conference, will preside.

Three out-of-state speakers of national reputation in ICL work, will be featured during the conference. They are Herbert Taylor, president of Club Aluminum Co. of Chicago; H. S. Avery, Boston, Mass., attorney, and John W. Young, president of John W. Young and Associates of Rhode Island and Florida.

The conference theme will be "Christ Above All."



Afro-American
P. 2
Baltimore, Md
Sat 6-21-58
9

APPEAL COURT JUDGES of the AME Church hearing the Bishop D. Ward Nichols appeal Monday and Tuesday this week in Cleveland, Ohio, are shown above. The occasion marks the third time the Rt. Rev. Mr. Nichols has appeared before the black-robed body in less than a year. On two previous appeals the Judicial Council ruled in favor of the bishop who is presiding over the church's 16th Episcopal District.

Bishop Reid to preside at session

Afro
Baltimore, Md.
Sat. 6-21-58

NEW YORK — Some 1000 persons are expected to attend the summer session of the Council of Bishops of the African Methodist Episcopal Church which opens here on June 18 at Bethel AME Church.

P. 19

The opening meeting will be highlighted by the 10 a.m. processional of the black robed bishops and general officers of the 142-year-old international church.

The Rt. Rev. Frank Madison Reid, presiding bishop of the Second Episcopal District, will preside. The 60-year-old bishop assumed office in May this year.

Present will be 19 members of the Bishops' Council including those located in foreign countries.

They are the Rt. Revs. Sherman Lawrence Greene, Richard R. Wright, D. Ward Nichols, George Wilbur Baber, Joseph Gomez, Isaiah H. Bonner, William R. Wilkes, Carey A. Gibbs, Howard Thomas Primm, Frederick D. Jordan, Eugene C. Hatcher, E. L. Hickman, Samuel R. Higgins, William F. Ball, O. L. Sherman, David H. Sims and Reverdy C. Ransom.

The session will also see gathering of members of the Connectional Council and the church Brotherhood.

* * *

PRESENT ALSO AT the meeting which ends the session on June 20 will be more than 1,000 ministers, presiding elders, laymen and friends of the African Methodist Episcopal Church.

Among them will be presiding elders of the North Carolina Conference. They are the Revs. Claude L. Stephens, Wilmington District; Clarence Walker, New Bern District; Robert Henry Green, Fayetteville District and G. W. Larkins, Rocky Mount District.

Also present will be Dr. L. P. Herring, presiding elder of the historic Richmond District, Richmond, Va. He is a graduate of Howard University with doctor of divinity degrees from Shorter and Kittrell Colleges.

Presiding elders of the Washington Conference, Second Episcopal District, will also be present. They are the Revs. D. A. Wilson, T. C. Freeman and A. J. Felix.

Ministers distinguished in the Baltimore area of the church to attend the Bishops' meeting will be the Rev. W. N. Edwards, pastor of the Randallstown, Md. AME church and the Rev. C. C. Brown, pastor of Grace AME Church, Catonsville, Md.

Also the Rev. W. P. Mitchell, pastor of Payne Memorial Church Baltimore, and the Rev. I. Alfonso Miller, pastor of Trinity AME Church are expected to attend along with presiding elders of the Baltimore Conference who are the Revs. R. L. Tillery, W. E. Mosley, and John M. Cox.

Candidate for the 1960 bishopric is the Rev. Harrison J. Bryant of Baltimore's Bethel AME Church.

The Rev. C. B. Brown, presiding elder of the Roanoke District, Roanoke, Va., and the Rev. I. M. Gray, pastor of St. John AME in Baltimore and the Rev. W. B. Nash, pastor of Waters AME Church, Baltimore, as well as the Rev. J. W. Duckett, pastor of Campbell AME church, Washington, D.C., will attend.

Dr. George T. Sims Sr., pastor of Greater Brown Chapel, Cincinnati, Ohio, is among candidates for the 1960 bishopric.

* * *

FROM CHICAGO will be the Rev. Harvey E. Walden, pastor of Grant Memorial AME Church, St. Paul AME in Raleigh, N.C. will be represented by its pastor, the Rev. L. S. Penn, Sr. while Wright AME Church will send its pastor, the Rev. H. R. Curtis who is also secretary of the Baltimore Annual Conference.

The Rev. G. Dewey Robinson, pastor of Metropolitan AME Church, Washington, D.C., and the Rev. S. Everett Guiles, pastor of Turner Memorial, Washington, will also be present.

The Rev. H. I. Beardon, pastor of Mother Bethel, Atlanta, Ga.; a candidate for the bishopric in 1960, and the Rev. C. H. Mack, pastor of Baltimore's Carroll Church, will also attend.

The historic citadel of African Methodism of the Mid-West is Ebenezer Church, Detroit which will be represented by its pastor, the Rev. H. N. Robinson. He is also a candidate for the bishopric.

From Bethel Church, Greensboro, N.C. will come the Rev. Chester L. Swann Sr., while the Rev. W. J. Dunlap, pastor of Davis Memorial, Baltimore, will also be present.

From Weldon, N.C. will be the Rev. W. Lucius Williams, pastor of St. Matthews Church, and from the Falls Road AME Church, Baltimore, will be the Rev. J. N. Cashen. The Rev. Henry Thomas pastor of Hosanna AME Circuit, Darlington, Md., will attend as well as the Rev. I. J. Miller, pastor of St. Stephen AME Church, Wilmington, N.C.

Hemingway Temple, Baltimore, will be represented by its pastor, The Rev. Samuel A. Beard; the Rev. O. J. Hayman, pastor of Allen AME Church, Washington, and the Rev. Mrs. Emma J. Swann, pastor of Bazil AME Church Cockeysville, Md., and the Rev. W. V. Sewell, pastor of Shiloh AME Church, Baltimore, will also be present.

Star of Bethlehem, Baltimore, will be represented by he Rev. Tobias McQueen while he Rev. John S. Bryan, pastor f St. Philip AME, Savannah, a., will also be present.

Bishops' council in snub of Nichols

Afro-American
Baltimore
Sat 6-28-58

By LOUIS E. LOMAX

NEW YORK — The AME Bishops' Council held its summer meeting here in New York last week and refused to reinstate Bishop D. Ward Nichols despite the fact that a judicial council meeting in Cleveland earlier in the week had cleared the controversial cleric of any wrong doing.

Instead, the council—and all Bishops were in attendance save Bishop Francis Giles of Africa, assigned Bishop E. L. Hickman of the Kentucky Diocese to cover Nichol's 16th Episcopal District duties.

The Council met at the Bethel AME Church of which the Rev. Richard Allen Hilderbrand is pastor.

THERE WERE no visible disturbances, but the AFRO learned Friday that there was considerable conflict within the closed door meetings of the Council.

Bishop Nichols, who had been supended earlier this year for mismanagement of church funds, attended several of the public sessions and was present for the close session in which the far-reaching decisions were made.

Following his suspension, Bishop Nichols appealed his case to the judicial council. The appeal was heard last Monday and Tuesday in Cleveland.

The Council cleared Nichols and he flew in to New York expecting to be reassigned to his caribbean-South American Diocese.

However, in a heated closed door session the council refused to reassign Nichols to his post.



HEADS HIGHEST BODY of the African Methodist Episcopal Church. The Rt. Rev. Frank Madison Reid, presiding bishop of the Second Episcopal A.M. District, is president of the Bishops' Council assembled in New York City at Bethel AME Church Wednesday, Thursday, Friday of this week.

Bishop Nichols appeal before Judicial Council

CLEVELAND, Ohio — The Judicial Council of the AME Church is hearing appeals of Bishop D. Ward Nichols from verdicts handed down by church trial courts in Philadelphia in April and May.

The church's "Supreme Court" assembled at the Statler Hotel here on Monday at 9 a.m. The hearing is expected to last two days.

The occasion marks the third time Bishop Nichols has appealed to the high court.

ON TWO previous occasions, the Judicial Council reversed the church court decision in cases which are similar to this case.

Bishop Nichols is accompanied by his attorney, Ernest D. Jackson, Jacksonville, Fla.

Although represented by Mr. Jackson at the April and May trials, Bishop Nichols was not present on either occasion.

* * *

THROUGH MR. Jackson, Bishop Nichols entered a demurrer on the grounds that there is no legal basis for the charges nor the trials. The demurrer also states that the charges are the same as those filed at an earlier date.

Judge Perry B. Jackson, a Cleveland municipal judge, is president of the Judicial Council.

Previous Council decisions have been in Bishop Nichols' favor, 9-3 and 9-4

$170,000 Said Misused

Bishop Nichols Indicted In Embezzlement Case

Special to Journal and Guide

PHILADELPHIA, Pa. — Bishop D. Ward Nichols, stormy petrel of the AME church, was indicted by a grand jury here Friday on charges of embezzlement and fraudulent conversion of church funds.

Counsel for the Philadelphia annual conference of the AME church said that the amount involved was some $250,000 at first. Later figures released and those which figure in the indictment put the amount of $170,000.

* * *

BISHOP NICHOLS, who has just returned from a "religious mission to Japan" said through his counsel, former Philadelphia District Attorney Samuel Dash, that he would come to Philadelphia in about a month to take part in his defense against the charges. He was indicted in absentia.

Ten ministers and lay officers of the AME church's Philadelphia annual conference brought the charges against Bishop Nichols charging that some $170,000 was removed from three different accounts of the conference during the period 1948 through 1956. During this period, Bishop Nichols was head of the First Episcopal District of the AME church, which includes Philadelphia.

AT A MAGISTRATE'S hearing on the same charges (embezzlement and fraudulent conversion) Bishop Nichols was held in $1,000 bond after being tried in absentia. At that hearing, the Bishop's counsel said that the Bishop denied having any monies or having transferred any belonging to the church.

Bishop Nichols has—during the past few years—been much in the news in his church circles. He was transferred from one district to another and then to another in a series of church maneuvers and at present time is at odds with various governing bodies of the church.

Just where he was when he said he would be in Philadelphia to take part in his defense against the newer charges was not revealed.

Indicted In Embezzlement



BISHOP D. W. NICHOLS
Will Face Accusers

Bishop R. R. Wright Welcomed to Anchorage by Large Delegation of Citizens

One of the latest additions to the number of churches composing our great denomination, is Bethel AME Church, Anchorage, Alaska.

The idea of the inception of this work is attributed to Bishop Fred. D. Jordan, who paid two visits to this section. The mantle has now fallen upon the shoulders of Bishop R. R. Wright, Jr., presiding bishop of the Fifth Episcopal District.

On August 2, 1958, Bishop Wright was welcomed to Anchorage, on the occasion of his first visit, by a large delegation of citizens of this fast growing city.

A committee of the Chamber of Commerce had planned to receive this distinguished prelate with the "Red Carpet" — A ceremony which is frequently used when important people visit this "land of the midnight sun," however a late change in schedule, the early morning arrival of his plane, and inclement weather precluded this unusual rite.

On the evening of the second, a reception and banquet were tendered him in the large and beautiful Fellowship Hall of the First Presbyterian Church. The Hall was beautifully decorated with Alaska's finest flowers. Although it had rained all day, the Mayor of Anchorage and other prominent citizens gathered to honor the presence of this distinguished visitor. Messages were read from Alaska's governor, Mike Stepovich and delegate Robert Bartlett and others. Many persons from the various churches and other organizations attended and gladly assisted in receiving the Bishop.

Sunday morning, August 3rd, the Bishop inspired a large audience by a stirring sermon. There were six accessions to the church.

In the afternoon, another largely attended service was held. Pastors, members and choirs from Shiloh Baptist Church, Greater Friendship Baptist and the Church of God, together with a large membership from Fairbanks, helped to make this service one not soon to be forgotten.

Rev. A. A. Thomas, pastor of First A. M. E. Church, Fairbanks, preached a timely and inspiring sermon on the subject: "Is Your Religion Big Enough?"

Monday was highlighted by a trip to the famous Portage Glazier.

After his visit and inspection, Bishop Wright boarded plane at 8:30 a.m. for Seattle, Washington. The Puget Sound Conference opened in Tacoma on Wed. August 6, 1958.

We shall not soon forget this visit of our Bishop and leader.

—Rev. A. J. White

9 1958 AME

Bar Bishop Nichols From Presiding At Church Meet

WICHITA, Kan. — Bishop Decatur Ward Nichols, former prelate of the 11th Episcopal district and now under fire for an accounting of denominational funds as a result of recent civil action filed in Philadelphia, attempted unsuccessfully to assume the chairmanship of the general board of education to the AME church in session here at St. Paul AME church last week.

Nichols was greeted with singing and mild booing as he stood to assume the chairmanship of this board.

Bishop Greene, senior bishop of the church and chairman of the powerful general board intervened and called for the secretary of the board of education, Dr. L. Sylvester Odom of Kansas City, Mo. to read an injunction that was issued by the Common Pleas Court of Philadelphia, restraining Bishop Nichols from serving on this board in any capacity.

In the light of this injunction, which the education board did not see fit to oppose, Bishop Greene informed Bishop Nichols that he could not be heard or recognized in this assembly. Despite this, Bishop Nichols continued to talk although he received no recognition.

Dr. Hubert N. Robinson, pastor of Ebenezer AME church, Detroit, questioned the effect of an iniunction issued in Philadelphia having any authority in matters transpiring in Kansas.

In order to avoid any further question, Bishop Greene called for an opinion of the board of education.

By a vote of 23 to 1 (Robinson being the dissenter) the board moved to abide by the spirit and invent of the injunction, especially since Bishop Nichols is being held by Magistrate Harry Ellick of Philadelphia for a grand jury hearing. Nichols is under $1.000 bond to appear.

PRIMM ELECTED CHAIRMAN

A further indication of the determination of the body not to recognize Bishop Nichols, the body voted unanimously for Bishop Howard T. Primm of Texas to serve as chairman of this body that has the control of all AME colleges and institutes.

Open New AME $150,000 Church

NASHVILLE — The Mother Church of African Methodism in the state of Tennessee, St. John AME, recently celebrated another milestone in its 95-year history, when the $150,000 new church was formally opened and consecrated.

Designed in the new International style by the Nashville firm of McKissack & McKissack Architects, the new St. John church is an example of utility and beauty, in that the old bricks of the former St. John church, demolished in the wake of Nashville's Capitol Hill redevelopment, were utilized in the new structure.

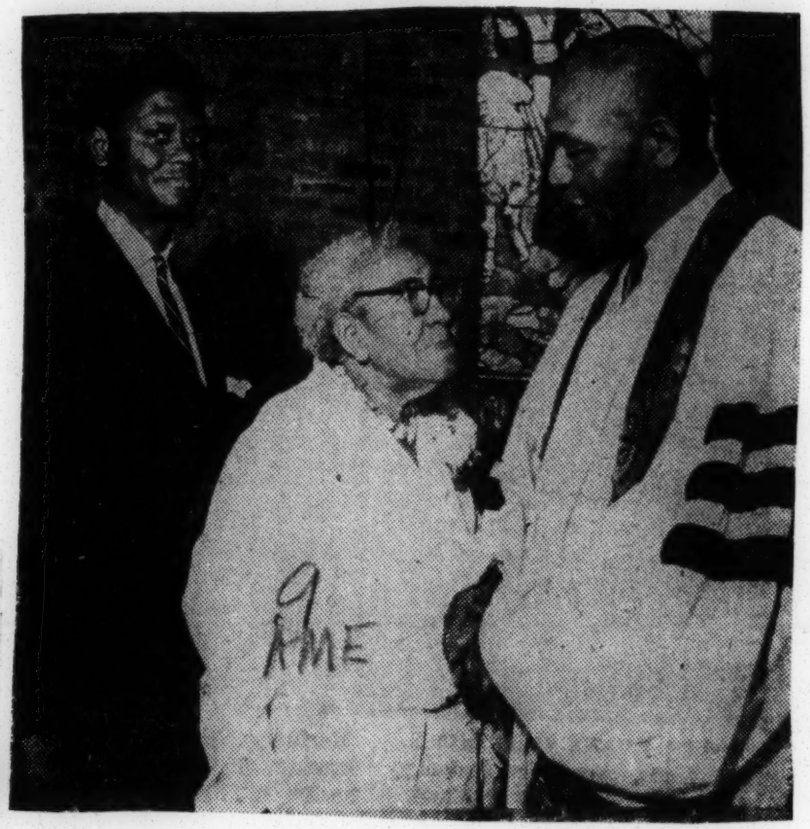
The interior, brick decor is highlighted by the prized stained-glass window, brought from the old church, depicting "The Good Shepherd," which fills the coveted position above the pulpit.

"We have attempted to build in who are interested in God's Kingdom and its increase."

Marching from the old to the new church, as the St. John membership did in 1880, the 350-membered congregation included one of the members who took that march 68 years ago, Mrs. Mattie B. Topp. Mrs. Topp cut the traditional satin ribbon as the St. John members assembled for the first service in their new building.

one day only, and leave for six days a purposeless building."

Rev. Granberry, therefore, is instituting a seven-day-church program that will include recreational activities, a free baby clinic, day nursery for the community, handicrafts and creative art, and other activities and services designed to benefit the community and "present a challenge to those A MEMBER OF THE ST. JOHN AME congregation when it marched to the [illegible] in 1890, Mrs. Mattie B. Topp (center), 68-year member of the Mother Church of African Methodism in Tennessee, talks with her 2nd pastor of St. John AME, since 1890, the Rev. J. M. Granberry, Jr., as the chairman of the building committee, Elmer Kelly, stands proudly by at the opening service of their $150,000 new church.



AME General Board Moves To Enjoin Judicial Council

ST. LOUIS, Mo.—A resolution designed to protect the funds of the African Methodist Episcopal Church was adopted by an overwhelming majority when the General Board of the AME Church met here in special session, April 9-10.

The meetings were held at Wayman Temple AME Church. The AME General Board is composed of 70 representative ministers and laymen from across the country. In addition, ten Bishops of the Church were present, as were officers and members of the Brotherhood of the AME Church.

THE RESOLUTION was aimed at strengthening controls over the Church's general funds, for which the General Board is responsible, and was introduced by the Rev. H. I. Beardon, pastor of Mother Bethel AME Church in Atlanta, Ga.

It authorizes the establishment of a joint committee, composed of the legal redress committee and the budget committee of the General Board, giving the new committee, if necessary, power to enjoin the Judicial Council of the Church. The enjoining power was voted because Church officials contended that the Judicial Council exceeded its powers in recently ordering funds of the Church to be paid to Bishop D. Ward Nichols.

The resolution addressed to the president and members of the General Board, read in part:

"Whereas, the General Board is responsible by order of the General Conference for the administration of the entire financial program of the Church; and,

"Whereas, persons violated the Budget Law, and,

"Whereas, the auditor reported a misuse of general budget funds to the General Board, and,

"Whereas, the budget committee of the General Board investigated the charge, and,

"Whereas, the trial committee found the persons involved guilty, and

"Whereas the Law of the General Conference WAS violated in the misuse of funds, and

"Whereas, the evidence of the auditor, the fact finding committee, the verdict of the trial commitee were ignored, and

"Whereas, the money of the AME Church in this case was misused, and not recovered when guilt was established without a doubt, and

"Whereas, the matter has cost the Church funds which could have been used for sources per general budget, and

"Whereas, the president of the Council of Bishops must appear in Federal Court regarding the asme matter, and

"Whereas, the Council of Bishops of the AME Church must file a charge to the General Conference of 1960 in the matters, and

"Whereas, the General Conference of 1960 must review these matters, and

"Whereas, the rights of the General Board have been violated to protect the interests of the AME Church, and

"Whereas, the Council of Bishops of the AME Church cannot adjust in administration the matter, and

"Whereas, the treasurer of the AME Church has had to pay the cost of these suits;

"Be it resolved, that all legal matters affecting the AME Church in this matter from this day until the meeting of the General Conference be referred to the legal redress committee and to the budget committee, for investigation, codification and documented for the General Conference, and

"Be it further resolved, that the General Board here assembled in special session do hereby, because of the above stipulated reasons and the accompanying indication of a hastening breakdown of the entire financial program, refer this entire problem to the legal redress committee and budget committee with instructions that they have plenipotentiary power should they deem it necessary after proper investigation to enjoin the Judicial Council and other parties in order to protect the financial program of the AME Church," the resolution concluded.

The general board of the AME Church gave a vote of commendation to the budget committee of the board for its service. Standing votes of confidence were also extended to Bishop S. L. Greene for his leadership in the church, and to Bishop R. R. Wright, president of the Council of Bishops.

■

MEANWHILE, a resolution calling for an extra session of the General Conference was presented by the Rev. McCoy Ransom of Omaha, Neb. This resolution urged the Council of Bishops to set in motion the necessary machinery to holding an extra session at the earliest date.

"When the budget legislation was passed in Miami, Fla., in 1956 it was anticipated that the new legislation would have to be reviewed and restudied and perhaps even modified to best serve the Church's needs, and that the time had come for such appraisal," the Rev. Mr. Ransom said. "This can only be done adequately by the General Conference in session, since it is the highest body of authority in the denomination," he added.

The general board further agreed that no special financial appeals are necessary at this time, and that with the cooperation of all AME Church that the obligations of the Church can be met adequately.

Committee Given Power To Enjoin Judicial Council

ST. LOUIS, Mo. — A resolution designed to protect the funds of the African Methodist Episcopal Church was adopted by an overwhelming majority when the General Board of the AME Church met here in special session, April 9 and 10.

The meetings were held at Wayman Temple, AME Church. The AME General Board is composed of 70 representative ministers and laymen from across the county. In addition, ten Bishops of the church were present, as were officers and members of the Brotherhood of the AME Church.

The resolution was aimed at strengthening controls over the Church's general funds, for which the General Board is responsible, and was introduced by Rev. H. I Bearden, pastor of the Big Bethel AME Church in Atlanta, Ga.

It authorized the establishment of a Joint Committee, composed of the Legal Redress Committee and the Budget Committee of the General Board, giving the new Committee, if necessary, power to enjoin the Judicial Council of the Church. The enjoining power was voted because church officials contended that the Judicial Council exceeded its power in recent ordering funds of the Church to be paid to Bishop D. Ward Nichols. Church gave a vote of commendation to the Budget Committee of the Board for their service. Standing votes of confidence were also extended to Bishop S. L. Greene for his leadership in the Church and to Bishop R. R. Wright, president of the Council of Bishops.

Meanwhile a resolution calling for an Extra Session of the General Conference was presented by Rev. McCoy Ranson, pastor of Omah, Neb. This resolution urged the Council of Bishops to set in motion the necessary machinery to holding an extra session at the earliest possible date.

"When the Budget Legislation was passed in Miami, Florida in 1956, it was anticipated that the new legislation would have to be reviewed and re-studied and perhaps even modified to best serve the Church's needs and that the time had come for such appraisal", Rev. Ransom said. "This can only be done adequately by the General Conference in session since it is the highest body of authority in he denomination", he added.

The General Board further agreed that no special financial appeals are necessary at this time, and that with the cooperation of all AME Churches that the obligations of the Churches can met adequately.

$214,126 Reported Missing

Nichols Guilty 2nd Time; Calls Church Trial 'Farce'

PHILADELPHIA—Bishop R. R. Wright, presiding prelate of the AME Church, was accused of having an "ungodly" attitude and described as being "a man without a conscience" by angry fellow-Bishop D. Ward Nichols after the latter was found "guilty" on three serious charges here by an AME court.

- **The invective leveled at Bishop Wright was inspired by a stormy trial, held at Allen AME Church, which found Bishop Nichols guilty of the illegal handling of church funds; disobedience to the order and discipline of the church and administration, and, placing burdensome assessments upon the churches and brethren for personal gain.**
- **It marked the second time within a 12-month period that the Rt. Rev. Mr. Nichols had been found guilty by an AME tribunal.**



Bishop Nichols

According to his accusers the misappropriated funds amounted to $214,126.50. The charges leveled against Bishop Nichols were signed by First District Representatives, headed by Dr. J. S. Benn. Bishop Wright presided.

IN HIS DEFENSE, Bishop Nichols termed the trial "a farce" and "a conspiracy entered into by Bishop R. R. Wright and his cohorts in his last hours as president of the Bishops' Council of the AME Church."

- **"It is plain to see that Bishop Wright's greatest desire in these hours of his senility is to destroy me."**
- **Bishop Nichols said that Bishop Wright was trying "to bring disgrace upon me. I believe that he has disgraced himself in revealing his ungodly attitude to the people in a Christian church. I don't believe there is one spark of Christianity left in him and he is a man without conscience."**

Bishop Nichols also denied that he was guilty and pointed out that "The Bishop's Council in New Orleans voted 13 to 2 that all charges prior to New Orleans would be dismissed and directed Bishop Wright so to do."

SPECIFICALLY, Bishop Nichols was charged with having purchased the Allen Building at 19th and Pemberton Sts. in 1949 at a sheriff's sale for $54,020 and taking the title in his own name.

Furthermore, it was charged that the prelate used church funds to maintain the building and collected "thousands of dollars in rents" from tenants, but the church was never given an accounting of the monies received.

Bishop Nichols' counsel, Atty. Ernest Jackson of Jacksonville, Fla., argued that the Bishop bought the property for the church and merely acted as the church's agent. However, Atty. J. Austin Norris, AME Church counsel, called several pastors to the stand to substantiate the charges.

- **The Rev. John D. Bright, among those called, said that Bishop Nichols had on occasion called himself the owner of the building in question and further asserted that some $90,000 was raised between 1952 and 1956 for the upkeep of the building whose title remained in Bishop Nichols' name.**

Dr. Bright also charged that $50,000 raised for Wilberforce University and Payne Theological Seminary was not accounted for in the First Episcopal District.

Suspended 2nd Time In A Year

Another Church Trial Involves Fund Mishandling

PHILADELPHIA. — (ANP) — The suspended Bishop D. Ward Nichols was tried the second time within a year by a church court in Allen African M. E. church on April 15, and found guilty on all charges and specifications, and according to law was suspended until the General Conference of 1960.

The charges involved the misappropriation of funds amounting to around $200,000, maladministration of the law, and placing burdensome assessments upon the pastors and people for his personal gain.

The testimony by the witnesses for the church was revealing to the hundreds of ministers and laymen who had assembled from all parts of the country.

The charges were signed by representatives of the First Episcopal district headed by Dr. J. S. Benn, and served by Presiding Elder J. Winsmore Mason of the Philadelphia district. Bishop R. R. Wright, president of the Council of Bishops, presided as judge.

Other bishops present included S. L. Greene, senior bishop; D. H. Sims and George W. Baber. Bishop E. C. Hatcher was chairman of the trial committee, which was composed of Drs. H. I. Bearden, Atlanta, Ga.; M. C. Pollock, Toledo, Ohio; Lutrelle G. Long, Atlanta, and O. J. Hayman, Washington, D. C.

Attorney for the church was J. Austin Norris, assisted by the Rev. Ezra M. Johnson, Hot Springs, Ark. The suspended Bishop Nichols was represented by Atty. Ernest D. Jackson of Jacksonville, Fla.

Atty. Lewis Tanner Moore, descendant of the immortal Bishop Benjamin Tucker Tanner, had to withdraw from the case because he is Roman Catholic, it was reported, and not of the AME church. The same was true of Atty. James C. Lightfoot.

Bishop Nichols was not present in person. He will be called to answer another charge on May 8 at the Ruffin Nichols AME church Philadelphia, for having taken the church to civil court on or about February 20 at New Orleans.

9 1958

AME

Institute Plans To Grant Certificates To Students

The Leadership Training Institute, scheduled to begin here at Greater St. Paul AME Church at 7 p.m. tomorrow, is designed to offer a course of study leading to graduation and the certificate in the field of religious education.

According to the national office, Department of Cristian Education, AME Church, Nashville, the five subjects offered Sunday school, Allen Christian Endeavor League, Missionary YPD, Stewardship, and special interest class, are all accredited and only certified instructors can serve as teachers.

The local committee, E. P. Wallace director, made careful selections in securing faculty members. Each has been certified by the national office as being prepared for the class he or she will teach.

In the field of special interests five persons have been selected to serve as resource speakers, one for each of the five nights. Among the speakers are two leading religious leaders from Alabama State College. Others represent the church as pastors and presiding elders.

The institute, though sponsored by the Department of Religious Education, Alabama Conference, is open to anyone desiring to better his or her Christian and literary ability. Classes will be in session from 7 to 8:30 p.m. beginning Monday through Friday. Registration begins at 6:30 p.m. Monday.

The Alabama Conference is made up of three districts: Montgomery, Camden and Prattville. Dr. L. F. Fortson is host presiding elder. Drs. H. M. Walker and G. W. Curry are associates, presiding elders of the Camden and Prattville districts respectively. The Rt. Rev. Carey A. Gibbs is presiding bishop. The Rev. H. A. Duncombe is host pastor.

Executive of Foreign Mission Reports From South Africa

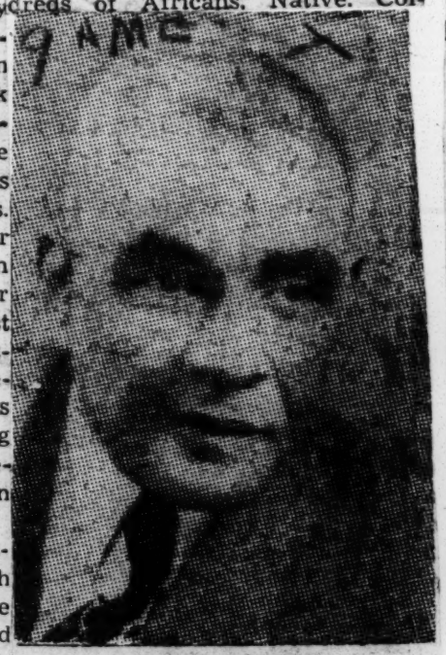
Returning to New York following an intensive three weeks survey in South Africa, Dr. A. Chester Clark, executive secretary of the African Methodist Episcopal Church Home and Foreign Missionary Department, this week reported that Little Rock, Arkansas and Paul Robeson were the most frequently discussed topics among South African non-whites.

Dr. Clark left New York for Johannesburg South Africa on March 23rd with a nine-member deputation of African Methodist Episcopal church officials to attend the Diamond Jubilee celebration and to hold conventions with African leaders regarding the denominational-sponsored religious and educational work in that country.

In an initial report to the Bishops' council, extracts of which were made public this week, the AME Missionary head declared that the moral, political and educational treatment of South Africa's nine million natives was one of the most "critical" issues facing the civilized world. He referred to the white supremacy doctrine of Apartheid as the "cruelest of human crimes on record".

"Africa, particularly the region south of the Sahara is a potential powder-keg and it is vital that some immediate steps be taken to bring speedy end to the suppression of these millions who are living under conditions of almost unbelievable enslavement. Some solution must be found to promote a harmonious working partnership leading to the self-determination and sovereignty the African is demanding", he declared.

Commenting on the twin questions of Little Rock and American inger, Paul Robeson, Dr. Clark stated that he had been confronted with queries concerning them "almost without exception" by everyone of the hundreds of Africans, Native, Coloured and Indian, with whom he conferred.



DR. CLARK

"The Little Rock school crisis was a blow to America's prestige that might well rank with Pearl Harbor. Our failure to give proper interpretation to the use of troops at Central high school gave both aid and comfort to African segregationists, and I dare say it will be a full decade before we can recover from its effects", he said.

Speaking of singer Paul Robeson whose denial of passport rights has triggered anti-Americanism throughout the non-white world, Dr. Clark expressed the hope that early attention would be given to a re-evaluation of Robeson's right to travel freely.

New Trouble for Bishop Nichols

Vote Down AME Special Session

PHILADELPHIA, Pa.—There will be no General Conference of the AME Church until May, 1960.

This fact was determined by a vote of 9-4 at a meeting of the Bishops' Council which met in special session here last Thursday.

The vote against a special general conference was made despite a plea by senior Bishop S. L. Greene for the meeting. Bishop Greene pointed out that the church had been involved in a series of law suits, at a cost of approximately $70,000, since the last General Conference. He intimated that most of these suits revolved around Bishop D. Ward Nichols.

■

BISHOP NICHOLS is presently involved in two law suits. One suit against him, in the state courts, has been filed by three AME laymen who are asking for an accounting and a searching investigation of the financial affairs of the First Episcopal District.

The other suit, filed in the Second Federal Court of the Second Federal District, was served on him last Thursday by ministers and laymen of the First Episcopal District. This suit asks for an accounting and judgment in the amount of $40,000 and upwards.

Bishop Nichols attended Thursday's meeting, despite a suspension order by Bishop R. R. Wright Jr. last month. The embattled Bishop contended that the suspension was illegal.

Atty. Austin Norris, representing the Bishops' Council, is said to have produced bank records and checks for the prosecution which he said "will be decisive in any court of aw."

The charges were shrugged off by Nichols with the terse statement: "A farce."

The action of last Thursday presages a long, drawn-out court struggle which could adversely affect both the financial security and the prestige of the prominent church group.

Bishops Blast Nichols Again

(Special to The Courier)

PHILADELPHIA, Pa.—Another chapter in the "Book of Confusion" which is the AME Church, was written here last week.

In a dramatic midnight session at historic Ruffin Nichols Memorial AME Church, a trial committee found Bishop D. Ward Nichols "guilty of disobedience to the laws of the AME Church" and left him "suspended from all his official functions and duties until the next general conference."

BISHOP NICHOLS was being tried because of action taken by him in civil court to obtain an injunction against Bishop R. R. Wright Jr., president of the Bishops' Council.

Nichols' suit was filed last Feb. 20 in New Orleans, La.

The trial itself had all the aspects of a court trial. Originally scheduled for 10 o'clock last Thursday morning, postponement was forced because of the inability of Atty. Ernest D. Jackson of Jacksonville, Fla., to arrive until that night.

AUSTIN NORRIS, representing the Church, based his position on three salient points, most important of which was the position of the General Conference as the court of last resort.

Bishop Wright sat as the presiding judge. Other bishops in attendance included Greene, senior bishop, and Sims, Baber and Hatcher.

The church was half-filled as the case was argued by the opposing lawyers, each jockeying for position and putting into the record points of law which might be vital in case of appeal.

The trial committee received the case at 2:34 A. M., and returned the decision after deliberating an hour and ten minutes. The verdict in full read:

"We, your committee on trial, after examining the facts presented to us in the case of J. S. Benn and others vs. Bishop D. Ward Nichols, find him guilty of disobedience to the laws of the AME Church, in that he, Bishop D. Ward Nichols, did on or about February 20, 1958, in the City of New Orleans, La., contrary to our Book of Discipline, go into the civil court to obtain an injunction against Bishop R. R. Wright Jr.

"Therefore, we the undersigned members of the Committee on Trial, after careful and prayerful consideration of the facts, unanimously voted that the penalty be, that he forfeits all rights of appeal granted in the Discipline by this act, which leaves him suspended from all his official functions and duties until the next General Conference."

The Trial Committee was composed of Bishop E. C. Hatcher, and the Revs. Donald G. Jacobs, W. D. Williams, Arnold J. Nearn and McCoy Ransom.

Another appeal from the action of the church, taken on April 15, is scheduled for hearing sometime this month before the Judicial Council.

■

SINCE 1956, the embattled AME Church has been continuously involved in litigation. Cost of this action, to date, has been estimated in excess of $70,000 by Bishop Greene.

One element of the church feels that a special General Conference should be called. Estimated cost of a special conference ranges all the way from $50,000 to $250,000.

It is admitted that the group seeking a special conference is in the minority.

Expert church opinion is divided on other salient points, too. Some contend the controversy touches the newly formed and powerful General Board, which came into existence in 1956, the Judicial Council and the Council of Bishops. Others contend the power-fight for control of the future of the church is one which involves primarily the Council of Bishops, many of whom are unhappy over the action of the 1956 Conference, which abrogated many of their former powers.

■

STILL OTHERS contend that if the church itself is to be saved, lay members and ministers, working through the General Board, must take an even more active interest in the forming of church principle and action.

It is generally conceded that the Book of Discipline, which governs and rules the church, must be clarified on many issues.

Everyone admits that there can be too many interpretations of certain paragraphs and sections.

Where it will end . . . nobody knows.

But that the AME controversy will be settled in the near future, nobody will admit.

AMEs elect Afro-American Bishop Reid

WASHINGTON

"We have no fear that he is going to fill the shoes of a great president of the Bishops Council and lead the church to great heights as Bishop Wright as led it."

Thus spoke the Rev. W. L. Hilderbrand of Portsmouth, Va., who delivered the Washington AME Annual Conference salute to Bishop Frank M. Reid Thursday at Ward Memorial AME Church, 42nd St. and Benning Rd., NE.

Bishop Reid formally assumed duties as head of the 15-member Bishops Council, succeeding Bishop R. R. Wright, Philadelphia, who presides over the fifth Episcopal district.

THE RETIRING president presented a Bible to his successor before delegates at the opening meeting of the conference, which was merely recognizing the election of Bishop Reid.

The Council elected him at its past meeting in New Orleans. May 15 was set as the date for him to take office, coinciding with the opening of the conference.

"Bishop Wright says that I will need this Bible," Bishop Reid told the audience, which laughed at the reference to trouble facing the head of the ruling body.

* * *

MRS. FRANK M. REID was presented with a corsage from the woman's group by Mrs. G. Dewey Robinson, wife of the pastor of Metropolitan AME Church.

The Rev. A. J. Felix, presiding elder, was moderator of the same program. Other participants were the Rev. Mr. Robinson and the Rev. J. Hackell Mayo, host pastor.

The four-day conference ended Sunday. Bishop Reid preached at the 11 a.m. services.

Reid Succeeds Wright As AME Bishops' Council Head

WASHINGTON. — (NNPA) — Bishop Frank Madison Reid of the Second Episcopal District of the AME Church last Thursday succeeded Bishop R. R. Wright as the president of the Bishops' Council.

Bishop Reid took over the office during the Washington Annual Conference of the AME Church, held at Ward Memorial AME Church here last weekend, beginning Thursday.

Bishop Wright, who was retiring as president of the Bishops' Council, was present at the ceremonies. The office rotates yearly among the bishops. Bishop Reid was next in line.

The Rev. G. Dewey Robinson, pastor of Metropolitan AME Church, said the day was a great one throughout African Methodism. Both bishops were praised. Dr. Robinson presented the Rev. A. J. Felix, presiding elder of the Potomac District, who told the audience that when Bishop Reid went to South Carolina in 1944, the church was split in factions, "but is was not very long after Bishop Reid went to South Carolina that African Methodism became solid."

The Rev. Walter L. Hildebrand, pastor of Emanuel AME Church, Portsmouth, Va., who was designated by the episcopal district represents to speak on the occasion of the succession, said the AME Church must find "continuing leadership."

The Rev. Mr. Hildebrand said Bishop Reid took over "from the hands of one who has given masterful and great leadership to the church," and that 170 years of history looked down upon the occasion, "170 years in which we have battled for the dream of Richard Allen."

(Richard Allen was one of the founder of the AME Church).

Mrs. Dewey Robinson presented a corsage to Mrs. Reid on behalf of the supervisors of the missionary work of the district. A Bible was presented to Bishop Reid.

Bishop to N. O. with AME woes

Afro American

CLEVELAND — Meeting 10 days following the 171st birthday of the AME Church, the Council of Bishops will be confronted with several problems when it meets at Union Bethel Church in New Orleans on Thursday.

The Budget Committee of the General Board met in Chicago last month, and the bishops requested additional funds for Episcopal residence in districts where none exist, meeting obligations on district - supported churches and projects, missionary proposals and educational institutions.

Inasmuch as the Budget Committee agreed that nothing short of a special session of the General Conference could comply with the specific request, bishops in New Orleans may discuss the possibility of a call for a special session.

* * *

THE COUNCIL also has to decide this month who shall succeed Bishop R. R. Wright as president of the council this spring — inasmuch as the church law provides that the presidency shall rotate yearly on the basis of seniority. Bishop D. Ward Nichols is next in seniority.

The Judicial Council probably will adjudge Bishop Nichols in good standing at its meeting here this week.

In addition, serious consideration must be given to the matter pertaining to Episcopal supervision in West Africa. The Rt. Rev. S. R. Higgins, head of the area, has been incapacitated since last summer.

* * *

THE CONNECTIONAL Council, known as the lower house, will meet at the scene of the Bishops Council. The agenda of the Connectional Council has not been published to date. It implements the work of the Brotherhood.

The Brotherhood will assemble on Wednesday, a day prior to the opening of the Council of Bishops, and draft proposals to be submitted to the bishops in session.

Restores Prelate To Duty

Judicial Council Makes Null, Void Bishops' Ruling

CLEVELAND, Ohio. — The AME Judicial Council, in special session here Friday, Feb. 14, re-affirmed a previous decision restoring Bishop D. Ward Nichols to active status.

The Council ruled that Bishop Nichols is entitled to compensation and expenses as authorized by the General Conference in 1956 and declared null and void a ruling made by Bishop R. R. Wright Jr. in St. Louis, Mo., on Dec. 5.

Bishop Wright, as president of the Council of Bishops of the AME church had ruled that the Judicial Council had no final jurisdiction in the case involving Bishop Nichols and that only the General Conference could decide his status. The Wright ruling had the effect of returning Bishop Nichols to the status of suspension to which he was committed by a trial committee in Jacksonville, Fla., last summer.

The St. Valentine's Day ruling by the Judicial Council is the latest in a series of see-saw events which have taken place in the Nichols-Wright controversy since last September.

The sequence of events in the case:

July, 1957—Trial committee in Jacksonville, Fla., finds Bishop Nichols guilty of violating church laws and suspends him from active duty until the 1960 General conference.

September, 1957—Judicial Council reverses decision of trial committee, on appeal by Bishop Nichols, and restores him to active duty as a bishop.

September 10, 1957 — Bishops' Council assigns Bishop Nichols to 16th Episcopal district (West Indies.)

December 5, 1957 — Bishop Wright, as president of the Council of Bishops, rules in St. Louis that Judicial Council, by issuing both majority and minority reports had in reality made no decision and left Bishop Nichols in the same position as when he made his appeal from the trial committee. The Wright ruling was that the Judicial Council has no final jurisdiction in the matter and that its rulings and decisions are inoperative until approved by the General conference.

February, 1958 — Both Bishop Wright and Bishop Nichols went to West Indies to preside over conferences of 16th Episcopal district.

Feb. 14, 1958—Judicial Council issues declaratory decision that Bishop Nichols is an active bishop in the AME church and that his assignment to the 16th Episcopal district is still in effect.

In its most recent ruling on the Nichols matter, the Judicial Council took issue with Bishop Wright on his statement that the decisions of the Judicial Council are not operative until approved by the General Conference.

The Judicial Council said that according to the Discipline, any decision of the Judicial Council is binding upon the entire connection of the church immediately upon its rendition, being subject only to the General conference.

"It will be noted in this connection," the Council stated, "that the Discipline does not say that the decision shall be 'inoperative' until the General Conference; there being no such wording in the Discipline.

"It would be a miscarriage of justice and would render all appeals of no value to the person complaining if they were not to be effective until the General conference. For example, if a minister were denied a substantial right in his annual conference by a bishop at the first annual conference after a General Conference, he would remain deprived of his fundamental right until the next General Conference if the interpretation placed upon the effective time of a judicial decision were as cited by Bishop Wright."

The Judicial Council stated further that "It is interesting to note in this connection that the Judicial Council rendered several decisions in the quadrennium 1952-56 without any question being raised as to whether these decisions were by majority or unanimous, and its report to the General Conference in 1956 was accepted without change."

Bishop Wright, now in the West Indies, did not attend the Judicial Council meeting of Feb. 14 nor was he represented by counsel.

Decision to reinstate unanimous

Afro American

P. 1

IN A NUTSHELL

- **The ruling of the Judicial Council which sustains the assignment of Bishop D. Ward Nichols to the 16th Episcopal district is final.**
- **It is also effective at once and binding.**
- **The AME Discipline (Page 422, section 273, paragraph 8) states that a declaratory decision of the Judicial Council is final, is subject only to the jurisdiction of the General Conference.**
- **Therefore, Bishop Nichols is presiding bishop of the 16th District until the 1960 General Conference meeting which may or may not rule otherwise.**

By ELIZABETH M. OLIVER

CLEVELAND—Bishop R. R. Wright's ruling on Bishop D. Ward Nichols' suspension as an AME bishop is null, void and has no effect."

This was the unanimous decision of the church's highest court which met in executive session here Friday.

The 12 black-robed members of the Judicial Council assembled in the Hollenden Hotel and deliberated but three hours before reaching the decision.

Three additional hours were spent in drafting the decision.

The meeting adjourned Saturday.

NOT ONLY did the high court rule out Bishop Wright's claim that Bishop Nichols was still under suspension, but it also rendered other strong decrees.

The Judicial Council sustained the assignment of Bishop Nichols to the disputed 16th Episcopal District.

In addition, the decision declared that Bishop Nichols is entitled to his salary which which Bishop Wright's ruling had cut off.

The decision also stated that the Rt. Rev. Nichols is due to receive expenses and all other privileges granted a bishop by the General Conference.

BISHOP NICHOLS asked for the declaratory verdict after the December, 1957 meeting in St. Louis where Bishop Wright "suspended" him.

In rendering the decision, the 12 members of the high court stated that they had "leaned over backwards to provide Bishop Wright an opportunity to be present in person or by counsel."

Although the Judicial Council waited four and a half hours on Friday before opening the hearing, Bishop Wright did not appear. The meeting began at 1:45 p.m.

* * *

PRIOR TO the Feb. 14 gathering, Judge Perry Jackson, president of the council, received a letter from Bishop Wright from Philadelphia.

Dated Jan. 24, and signed by Bishop Wright, the letter stated:

"I am going to my 16th Episcopal District assignment and won't be back to the United States 'till the Bishops' Council in New Orleans, Feb. 19-21.

"Anytime after Feb. 21 will suit me" (for the hearing.)

However, the high court refused to postpone the meeting since Bishop Wright had stated in December that "anytime after the January Chicago Conference" would be satisfactory.

* * *

IN ADDITION, a letter from Bishop Wright on Jan. 28 had promised that he would comply with the Feb. 14 scheduled meeting "on demand."

In contrast to statements in his letters, Bishop Wright nevertheless cabled from Port of Spain on Feb. 10:

"You promised to consult me before fixing date. Informed you I would be out of country on 14th and requested another date. I request again."

* * *

PRIOR TO the Council's decision, Ernest D. Jackson, Jacksonville attorney for Bishop Nichols, cited what he called Bishop Wright's "flagrant disobedience to the law of the church."

He referred to the suspension of Bishop Nichols despite the fact that the AME Discipline does not empower a lone bishop nor the president of the Bishops' Council to do so.

He also recalled that the church's highest court had ruled on Sept. 7, 1957, that Bishop Nichols was to remain as bishop of the 16th Episcopal District, which includes South America and Caribbean Islands.

He pointed out that the Bishops' Council itself had unanimously assigned the Rt. Rev. Mr. Nichols to the 16th Area at the Washington meeting in September, 1957.

MR. JACKSON'S appeal also reminded the Judicial Council of its duty to the church

He said, "It is to the interest of the whole church to have the matter straightened out.

"There are those who would defy the decisions of this court. They should be restrained.

"The 11th and 16th Districts have been involved in a turmoil for almost a year.

"The General Boards of the Church are in a state of confusion.

"There are two people presiding over the 16th District.

"Not only should those who defy the law of the church be restrained from doing what they are doing but I am asking this court to restrain them from interfering with the beneficiary of the decision.

* * *

"IT IS YOUR duty to make it known to those who defy the law."

Mr. Jackson added: "No or-

ganization can stay in unity without law. Obedience to the law is fundamental. We must have a determination to stand for what is right."

In closing, Mr. Jackson likened Bishop Nichols and the church's high court to Jesus on the cross.

He said, "Christ was crucified because he would rather die than sacrifice the principles for which his life stood."

He added, "The church will go on. And the gates of hell will not prevail against it."

* * *

IN ANSWERING a petition filed by Bishop Wright on Jan. 15, Mr. Jackson covered each of the nine points.

Mr. Jackson also pointed out to the high court that they may go outside the church to prosecute, initiate or defend.

AME Discipline, page 422, paragraph 273, sub paragraph 7 was cited as legal authority:

He quoted, "The Judicial Council shall decide all appeals made from a court of trials of appeals. The council shall appoint counsel for the AME AME Church in civil actions at law, except that it shall not appoint one of its own number as such counsel. Said counsel shall select co-counsel from the district or districts whose interests are affected."

PRESENT AT the Hollenden Hotel session were:

Judge Jackson, Cleveland; Arthur Funn, secretary, a Brooklyn, N.Y., undertaker; the Rev. N. L. Lumzy, presiding elder, New Orleans; P. Q. Porter, Grand Master of the Masons, Olanthe, Kans.;

Also W. E. Shortridge, undertaker, Birmingham, Ala.; the Rev. W. A. Davis, Muskogee, Okla., presiding elder; J. E. Smith, Kittrell College professor, Georgetown, S.C.; the Rev. W. B. Wales, Hillsboro, Texas, presiding elder; Dr. George L. Hightower, Atlanta, Ga., physician; the Rev. E. C. Tyler presiding elder, Philadelphia;

Also H. W. Tyler, Chattanooga, Tenn., an alternate in place of the late W. C. Buford, an attorney, who died in Louisville, Nov., 1957, and the Rev. D. A. Johnston, Greensboro, N.C., an alternate for the late Rev. J. M. Gibson, Annapolis, Md.

Absent were the Rev. J. P. Q. Wallace, Indianapolis, presiding elder; and the Rev. Philip Wan Puttin, Port Au Prince, presiding elder.

STRAIGHT FROM THE SHOULDER

Christian Recorder

By JESSE L. GLOVER, D.D.

1930 Hillcrest Dr., Los Angeles 566 W. Central, St. Paul, Minn.

Nashville Tenn. Banner 2-27-58

MUCH BETTER SPIRIT IN CHICAGO MEETING

We must admit a much better spirit shown in the Chicago meeting. The brethren showed a more friendly spirit, for a while if you did not see eye to eye with the Brotherhood they would act hostile toward you, and many cases not even speak. All have a right to their opinion, this makes a free church.



J. L. Glover

General Conference Always the Highest

I am sure all know that the General Conference of a Methodist Church is the highest body, they make laws, and set up certain functions, many times they are too quick, and act without clear thinking, because of the mob rule, which is never healthy.

Certainly We Need A Budget

Certainly we need a budget, we had to regulate some of these over burdened assessments, but not so far as to eliminate any more district help to save churches, thus we have suffered great losses, look at the hundreds of Missionary Preachers who used to get from thirty dollars to forty dollars a quarter to help them, now, all the year they get nothing. Just a little at conference, this is hard for many ministers who sacrifice and bring the money in, and all they get are excuses the entire year.

Look at the small amount given to entertain the Annual Conference. They say this was figured on the basis of a small southern conference, which only needed five hundred dollars, this will never work in the large conferences. Hardly two hundred dollars get to the entertaining pastor, so much for Conference Minutes, so much for Bishop's Secretary, and a small amount goes to the Conference Secretary, and assistant secretary.

This writer opposed to eliminating courtesies to visiting ministers and friends, these people raise the money, and why should the church be so bitter towards showing some act of kindness toward them. Yes the Bishops have traveling expenses paid, not the minister in many cases, yet he is used in the conference, this should be the conference business, if they are able to contribute let them decide.

Save and Then Pay It Out Another Way

While some are crying save the Annual Conference. What about the high traveling expenses being paid to certain meetings, out of the Financial Treasury. Look at the Bishops in council so many times in the last twelve months. Look at the General Board meetings. They reported themselves, ment of the Elders, has issued a statement of position.

Rev. McCoy Ransom, Chairman of this commission along with its members, Revs. Prince F. Jackson, A. S. Cousins, L. W. Jenkins, Donald Jacobs, John H. Adams, S. S. Morris, Jr. have issued the following pronouncement:

Christian Recorder P. 8

"In the light of the action of the State of South Carolina in denying graduates of Allen University, a school accredited by the Southern Association, the right to be certified as teachers in South Carolina and subsequent events; we, the members of the Brotherhood of the AME Church, reflecting the attitude of over 500 ministers who attended our recent Chicago meeting make the following statements:

Tenn. 2-27-58 P. 1

1. We unequivocably endorse the stand taken by Dr. Frank Veal, President of Allen University, in his refusal to permit the State to interfere with the administration of the University;

and we commend him for maintaining the traditional policy of the AME Church in admitting to its schools, any qualified student regardless of race, color or national origin;

2. We refuse to surrender Allen University to threats and intimidation on the part of outside forces to dictate the policies of the University;

3. We wholeheartedly affirm our commitment to the American ideal of separation of Church and State and we deplore any effort on the part of local, state or national government in violation of this principle.

4. We declare our loyalty to the Constitution of the United States and our abhorrence of communism. We support the recent decision of the Supreme Court outlawing racial segregation in the public schools of the land;

5. We reaffirm the historic position of the AME Church as the Champion of equal rights, freedom and brotherhood as expressed in our motto, "God our Father, Christ our Redeemer and Man our Brother."

This crisis has attracted the attention of the nation and the AME Church has an opportunity to "get up off its knees" and take its stand as Richard Allen and that little band of devout believers in brotherhood did in old St. George's 200 years ago.

ture toward the dying monster of discrimination. We have had a fairly long breathing spell for the 95 years since the Emancipation Proclamation. The Supreme Court has spoken -- Democracy hangs in the balance around the world and if we do not fulfill the Court's interpretation of constitutional desegregation, of our public school system, we may lose the fight to retain the "balance of power", in the battle of Democracy versus Communism."

The bishop has long since been in the forefront in the battle for first class citizenship for all the peoples of America and has been outspoken against the evils that minorities have had to endure. He is a member of the Executive Committee of the NAACP and has represented the militant organization on many occasions.

He has been in Youngstown since Wednesday, presiding over the 43rd Annual Sssion of the Ohio Conference, which met at Price Memorial A. M. E. Zion Church. He has charge of the 7th Episcopal District, of which the Ohio Conference is a part.

Bishop Says Cause Of Desegregation Not Hurt By Judge

Birmingham World Birmingham, Ala. Wed 7-2-58

YOUNGSTOWN, Ohio — Bishop S. G. Spottswood, Washington, D C. Chairman, Board of Bishops, A M. E. Zion Church, said here Sunday that the fact is that U. S District Judge Harry J. Lemley did not hurt the cause of desegregation when he granted Central High School, Little Rock, Ark., a breathing spell. P. 4

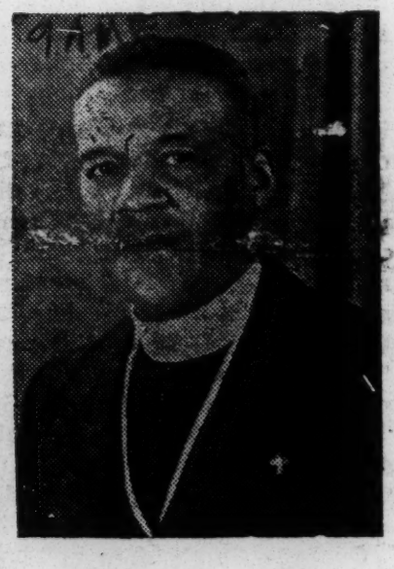
The prelate had the following to say, "The granting of a breathing spell by Judge Lemley yesterday, in my opinion, is another feeble ges-

Celebration Begins Mar. 27 With Elaborate Program—1898-1958, From Turner to Gow

Recorder, Pub. Nashville, Tenn.

The African Methodist Episcopal Church in South Africa is celebrating its 60th Anniversary starting on the 28th of March for the whole right into the Easter Week this year. The Rt. Rev. F. H. Gow, D.D., LL.D., one of the Bishops of the A. M. E. Church and the head of the church in the Union of South Africa and South West Africa (the 15th Episcopal District) has prepared an elaborate program for the Diamond Jubilee of the Church. In 1946 Bishop Gow, then Rev. Dr. Gow, the General Superintendent of the then 15th Episcopal District together with Rev. Dr. J. R. Coan. then General Superintendent of the 17th District organized the church in South Africa for observing the Golden Jubilee. There was no Bishop of the A. M. E. Church in South Africa owing to the then world situation and the World War II, and yet the preparations for the Golden Jubilee were a wonderful success under these two veterans' leadership.

The Rt. Rev. F. H. Gow, is the first South African born son to man the bishopric of the A. M. E. Church. He, on behalf of Church in South Africa has invited from the U. S. A. and elsewhere a number of Bishops of the Church and General Church



BISHOP F. H. GOW

Officers of those who may find time to come to our Diamond Jubilee. The following are among those expected to come to South Africa for the 60th Anniversary celebrations: The Rt. Rev. R. R. Wright, Jr., D.D., Ph.D., LL.D., at one time (1936-40) Bishop of South Africa and Central Africa, together to establish the Council-Manager form of city government, including in its executive and now the wise President of the Bishops' Council will head the delegation from the U. S. A. Along with him will be expected Bishops George Baber, I. H. Bonner, Frederick Jordan, William Ball, Rev. Dr. J. R. Coan, Rev. Dr. A. C. Clark, Secretary of Missions. The wives of the above Bishops are also expected to come as well as Mrs. Anne Heath, President of the W. M. S.—and other people whose names may not all come out there at the moment—all will be welcomed by the Church in South Africa, by the sister churches as well as by the country in general.

Recorder

Bishop has been making arrangements with the government of our country to allow these general officers of the church entry into the country so as to represent the mother church at the S. A. Celebration of the A. M. E. Church Diamond Jubilee. We are thankful to the S. A. Government for allowing those who will be able to come, permission to attend our Anniversary. The seat of the Diamond Jubilee; unlike the 1946 Golden Jubilee which was in Johannesburg; will be Bloemfontein from the 28th of March into the early days of the Easter week. A magnificent pageant of the history of the great church will be displayed by more than 1,000 characters from all over the entire connection of the 15th Episcopal District. The Pageant will show the slaves working in the plantation fields in the U. S. A.—the conversion of Richard Allen—the blacksmith shop in Philadelphia and the humble beginnings of the church in the late 18th century — the beginnings of the Ethiopian church and the unification of the church with the A. M. E. Church and so on.

V. T.

From Bloemfontein the panel of visitors from the great church and our church officers accompanied by the writer will travel to Queenstown in the Cape Province to lay the corner-stone of a new church the Turner Memorial Church where the first Annual Conference by the first A. M. E. Church Bishop in South Africa was organized. From Queenstown the visitors will go to Port Elizabeth touching many places to Capetown, the Western Province Kimberley and back to the Transvaal.

Recorder 3-13-58

The Church of Historic Significance in Johannesburg to Be Dedicated

In Johannesburg there is to be dedicated, during the visit and presence of the delegates from the U. S. A. one of the finest and biggest churches for non-white people in Johannesburg, and the like of which there is none for the A. M. E. Church from Springs to Randfontein. In the biggest African townships in the Union of South Africa and or in Africa, there stands a £4500 worth Francis Herman Gow Temple in Orlando West A. M. E. Church. Among many other things for which the Temple stands, the Temple as a marking-mile stone progress of the great church in this land showing at this age, the General Conference of the church raise to the bench of bishops one of first South African born son members of its church to man the responsibility of leadership on the rank of Bishops anywhere in the world.

At the dedication of the Orlando A. M. E. Church the largest crowd that ever came to the A. M. E. occasion in Johannesburg, is expected. This will offer a golden opportunity for the people from all over the Transvaal Rhodesias, Portuguese, East Africa, Swaziland and Natal, who might not have been able to go to the celebrations in Bloemfontein to come and meet and see their bishops and church officers from America. The big and beautiful church in Orlando West has been put up in record time for any church, A. M. E. Church of its magnitude and quality. Its has been started and finished in twelve months.

The mastermind behind the erection of that noble edifice and the message for which it stands, is the Rev. B. S. Rajuili, B.A. (S.A.), A.C.P. (Lond.), Pastor of that Circuit. Rev. Rajuili was, for many years a Professor of Educational Psychology and School Management at the Wilberforce Institute, where he later became the Vice-Principal to late Dr. J. Nhlapo during the Superintendency of Rev. Dr. J. R. Coan, A.M., D.D. Later he became its principal before the church allotted him a wider field of service. In 1949-51 Rev. Rajuili was General Secretary of the Transvaal African Teachers' Association an organization of over 6,000 teachers which body he represented in the Federal Council of the Union of South African Teachers Association and the Adult Education Conference was held in Cape Town. Since 1952 Rev. Rajuili has been the Assistant Secretary of the Transvaal Annual Conference and the Secretary-Treasurer of Transvaal West Annual Conference since 1954. He is the Conference representative in the South African Institute of Race Relations.

75th AME South African rites set

Afro-American Baltimore, Md.

Sat. 3-29-58

NEW YORK — The Diamond Jubilee Celebration, marking the 75th anniversary of the AME Church in South Africa will be held in Bloemfontein, South Africa, March 23-30.

A deputation of 11 ranking American clergy and officials of the church will attend.

Under the direction and supervision of Dr. A. C. Clark, secretary-treasurer of the AME Home and Foreign Missions Department, the deputation leaves New York's International Airport Sunday, March 23.

Following the jubilee festivities, Dr. Clark will tour the 17th and 18th Episcopal Districts comprising Northern and Southern Rhodesia, Bulawayo, Swaziland and Portugese, East Africa. He will review the work of the church being conducted there by ministers, teachers and lay workers.

The deputation is believed to be the largest group of colored Americans to visit South Africa under other than Government auspices. Several thousands of native church members are expected to hear the Americans in public talks during the celebration.

Private conversation, according to Dr. Clark, will "explore possibilities for the extension of our Christian brotherhood programs." Dr. Clark referred to the trip as "an opportunity for Christianity and Democracy."

The group of Americans will be housed during their stay in South Africa in private residences. In addition to Bloemfontein, they will visit Basutoland, Durban, Queenstown, Capetown, Kimberly and Pretoria.

Dr. Clark, Bishop R. R. Wright, president of the AME Church Bishops Council; Bishop I. H. Bonner, presiding prelate, Seventh Episcopal District and Mrs. Bonner;

Bishop F. D. Jordan, presiding bishop of the Eight Episcopal District and Mrs. Jordan; the Rev. D. V. Kyle, pastor AME Church, Los Angeles, Calif. and Mrs. Kyle.

Mrs. Annie E. Heath, resident of the AME Church Woman's Missionary. Washington;

Mrs. Cleo B. Love seventh vice president of the AME Church Woman's Missionary Society, Los Angeles, Calif. and Mrs. Rachel Valentine, chairman, Foreign Missions Emergency Fund, Washington.

AME

9 1958 6

Observe Church's 75th Birthday

NEW YORK — The Diamond Jubilee Celebration marking the 75th Anniversary of the AME Church in South Africa will be held in Bloemfontein, South Africa March 25-30.

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Under the direction and supervision of Dr. A. Chester Clark, secretary-treasurer of the AME Home and Foreign Missions Department, the deputation left New York's International Airport at 4:30 p. m. Sunday, March 23, via Pan American Airways.

Following the Jubilee festivities Dr. Clark will tour the 17th and 18th Episcopal Districts comprising Northern and Southern Rhodesia, Bulawayo, Swaziland and Portuguese, East Africa. He will review the work of the Church being conducted there by Ministers, Teachers and Lay Workers.

History making in that the Deputation is believed to be the largest group of American Negroes to visit South Africa under other than Government auspices. The projected trip is creating widespread interest throughout continent of South Africa.

Several thousands of native church members are expected to hear the Americans in public talks during the celebration. Private conversation according to Dr. Clark will "explore possibilities for the extension of our Christian Brotherhood Program."

In announcing the granting of visas for the Deputation, Dr. Clark in an open letter to the church referred to the trip as "an opportunity for Christianity and Democracy." He promised to make public a full report on his finding after return on April 15th

The group of American Negroes will be housed during their stay in South Africa in private residences. In addition to Bloemfontein they will visit Basutoland, Durban, Queenstown, Capetown, Kimberly and Pretoria.

The AME Church was founded in Philadelphia, Pa. in the year 1787 as a protest against segregation and humiliation. With over one million members, the Church Connection is now comprised of 18 Episcopal Districts located as follows:

One — 13th Episcopal Districts: The United States of America Canada, Ontario and Maritime Provinces; **14th Episcopal District:** Liberia, Sierra Leone, Nigeria and Ghana; **15th Episcopal District:** Cape Colony, Orangia, Natal, Swaziland and South Africa.

16th Episcopal District: Cuba, Bahamas, Windward Islands, Jamaica, British Guiana, Dutch Guiana, Santo Domingo, Haiti, South America; **17th Episcopal District:** Transvaal, Central Africa, Portuguese East Africa, Belgian Congo; **18th Episcopal District:** South East Africa, Ndola, Northern and Southern Rhodesia.

The overseas work of the Church is supervised by resident bishops and administered through the Home and Foreign Missionary Department — Dr. A. Chester Clark, Executive Secretary-Treasurer.

DEPUTATION TO DIAMOND JUBILEE CELEBRATION—SOUTH AFRICA:

Dr. A. Chester Clark, Executive Secretary-Treasurer Home and Foreign Missionary Department of the A. M. E. Church, Inc.—New York.

Bishop Richard R. Wright, President of the Bishops' Council of the A. M. E. Church, Inc. (Presided in South Africa 1936-1940.

Bishop Isaiah H. Bonner and Mrs. Nannie J. Bonner, Presiding Bishop of the Seventh Episcopal District — (South Carolina) Presided in South Africa 1948 - 1952.

Bishop Frederick D. Jordan and Mrs. Artishia W. Jordan, Presiding Bishop of the Eighth Episcopal District — (Mississippi and Louisiana) Presided in South Africa 1952 - 1956.

The Rev. Dwight V. Kyle and Mrs. Grace L. Kyle, Pastor A. M. E. Church, Los Angeles, Calif.

Mrs. Anne E. Heath, President of the Women's Missionary Society of the A. M. E. Church, Inc., Washington, D. C.

Mrs. Cleo B. Love, Seventh Vice-President of Women's Missionary Society A. M. E. Church, Inc., Los Angeles, Calif.

Mrs. Rachel Valentine, Chairman, Foreign Missions Emergency Fund. Washington, D. C.

MINISTER SAYS LITTLE ROCK TALK IN AFRICA

NEW YORK— Returning to New York following an intensive three weeks survey in South Africa, Dr. A. Chester Clark, executive secretary of the African Methodist Episcopal Church Home and Foreign Missionary Department, this week reported that Little Rock, Ark., and Paul Robeson were the most frequently discussed topics among South African non-whites.



DR. A. CHESTER CLARK

Dr. Clark left New York for Johannesburg, South Africa, on March 23 with a nine - member deputation of African Methodist Episcopal Church officials to attend the Diamond Jubilee Celebration and to hold conversations with African leaders regarding the denominational - sponsored religious and educational work in that country.

CRITICAL ISSUES

In an initial report to the Bishops' Council, extracts of which were made public this week, the A. M. E. Missionary head declared that the moral, political and educational treatment of South Africa's nine million natives was one of the most "critical" issues facing the civilized world. He referred to the white supremacy doctrine of Apartheid as the "cruelest of human crimes on record."

"Africa, particularly the region south of the Sahara, is a potential powder-keg and it is vital that some immediate steps be taken to bring a speedy end to the suppression of these millions who are living under conditions of almost unbelievable enslavement. Some solution must be found to promote a harmonious working partnership leading to the self - determination and sovereignity the African is demanding," he declared.

THE CONDITIONS

Among the conditions touched on by Dr. Clark, who administers the church's missions in Africa, West, Central and South, were:

1. The 'impact' on West Africa and other parts of the continent of South Africa's "hidden slavery."

2. The attitudes of so - called "Coloureds" and Asians and the possibilities of their eventual political emancipation.

3. The cynical views of South African natives and their bitter disappointment over the absence of a clearly defined Africa policy on the part of the United States of America.

4. The failure of U. S. investment interests to disassociate themselves with the suppression of native freedom.

5. The need for a re-appraisal of Christianity's approach to missions in reaching what he called "a prime target for the spread of Communism and anti-Western sentiment."

LITTLE ROCK

Commenting on the twin questions of Little Rock and American singer, Paul Robeson, Dr. Clark stated that he had been confronted with queries concerning them "almost without exception" by everyone of the hundreds of Africans, native, coloured and Indian, wth whom he conferred.

"The Little Rock school crisis was a blow to America's prestige that might well rank with Pearl Harbor. Our failure to give proper interpretation to the use of troops at Central High School gave both aid and comfort to African segregationists, and I dare say it will be a full decade before we can recover from its effects," he said.

Speaking of singer Paul Robeson whose denial of passport rights has triggered anti - Americanism throughout the non-white world, Dr. Clark expresed the hope that early attention would be given to a re-evaluation of Robeson's right to travel freely.

No Assignment for Nichols

NEW YORK—Bishop D. Ward Nichols was not given an assignment by the AME Bishops Council which met here last week-end. The 16th Episcopal District, which some anticipated would go to Bishop Nichols, was assigned to Bishop Ernest Hickman.

Meanwhile, Bishop R. R. Wright's motion for a restraining order to prevent Bishop Nichols from sitting on the Bishops Council was scheduled to be argued here Tuesday.

There was strong feeling here Friday at the final meeting of the Bishops Council that Bishop Nichols ought to be silenced rather than suspended. It was the general opinion that he be given his pay, but no charge or responsibility until the meeting of the General Conference in May, 1960.

Bishop Frank M. Reid said at the meeting that "the temperament of the church is opposed to the continuance of trials—either ecclesiastical or legal—and these cases should be referred to the general conference for review, no matter which way the Bishops Council rules."

AME Judicial Council awaits Wright defense

Afro-American Sat. 1-11-58 Baltimore Md.

CLEVELAND, Ohio—Considerable speculation was aroused here last week as to the defense AME Bishop R. R. Wright may make before the Judicial Council of his church, Jan. 16, 1958.

Bishop Wright was asked to appear before the Judicial Council on Dec. 27, 1957, to answer a charge that he had:

"Without a vote of the Council of Bishops, ruled that Bishop D. Ward Nichols was suspended from office."

Bishop Wright is president of the Council of Bishops.

* * *

WHEN THE Judicial Council, 13 black-robed members, with Judge Perry B. Jackson presiding, met here Dec. 27. Bishop Wright was absent. It was reported that notice of the hearing sent him Dec. 16 had not reached him in time.

Judge Jackson told the press that Bishop Wright had asked for a postponement.

Bishop Wright was given 20 days within which to file his reply with the Judicial Council.

* * *

BISHOP NICHOLS was present Dec. 27.

From 11 a.m. to 12:45, his attorneys, Ernest D. Jackson of Jacksonville, Fla., and Lawson B. Thomas of Miami presented the Nichols case.

After a luncheon recess, the attorneys returned to answer questions from 2 to 3 p.m.

The Judicial Council then deliberated until 10 p.m. with one hour out for dinner.

Subsequently they recessed again until Jan. 16, or a subsequent date when Bishop Wright's reply to charges will be heard.

Judge Perry made it clear that the Judicial Council had recessed rather than adjourned and that no final vote had been taken.

Sat. 1-11-58

UNLIKE PREVIOUS sessions of the Judicial Council, this one was held in executive session. Bishops, clergy and the public had attended an earlier session here in September.

Official copies of the minutes of the Council of Bishops were examined, purporting to show (1) that in September Bishop Wright resigned the 16th District.

(2) Bishops assigned Bishop Nichols to the 16th District.

(3) That at a subsequent meeting of the Council of Bishops in Cincinnati, a motion was made that the Council of Bishops confirm the assignment of Bishop Nichols. That was done and he received his pay up until Dec. 5, 1957.

The minutes for September 10 read: "Bishop Wright . . . stated a willingness to do the big thing in the matter of, expressing his resignation of the supervision of the 16th District.

Bishop Green made a motion amending the original motion to state that the council will accept the resignation and release of the sujervision of the 16th District by Bishop Wright . . . .then the council voted its approval of the assignment of Bishop Nichols to the 16th District. The vote was unanimous.

"Bishop Wright delivered a touching and pointed statement clearing the atmosphere for the future as it concerns the goodwill and his attitude of the brotherliness of Bishop D. Ward Nichols.

"Bishop Nichols responded. They shook hands and high fellowship prevailed. Bishop Nichols expressed his approval to the brethren for the brotherly understanding."

* * *

A SECOND minute of the Council of Bishops, October 4, in Cincinnati, showed a motion by Bishop Hatcher, seconded by Bishop Hickman . . . "that the council now reaffirm its appointment of Bishop Nichols as presiding bishop of the 16th District to take effect immediately.

"The motion passed."

* * *

AT A meeting of the Bishops' Council, Dec. 3, in St. Louis, Mo., attorneys for Bishop Nichols said that the Council of Bishops had declined to call an extra special session of the General Conference of the AME Church.

It was at this session of the Council of Bishops that Bishop Wright ruled in effect that Bishop Nichols' status was the same as before the Council of Bishops had voted to assign him to the 16th District.

A compromise was suggested that the matter might be solved if Bishop Nichols would agree to waive his turn to become president of the Council of Bishops this year.

* * *

THE CASE began last summer when a Jacksonville, Fla., trial court convicted Bishop Nichols of violations of the church law and approved his suspension from office without pay.

Bishop Nichols appealed to the Judicial Council, the church's highest judicial body, and the Judicial Council reversed the lower court—exonerated Bishop Nichols and restored him to full status.

All that is at stake in this case, it is said, is a friendly suit to determine what is the law of the church, and whether the Judicial Council can take final action in overruling a trial court.

The Judicial Council as an appellate court in the AME Church is relatively new.

This is the first case it has handled in which a bishop has appealed from the action of a lower church court.

Authority for procedures of the Judicial Council is set up in Paragraphs 223, 265 and 273 of the AME Discipline (Book of Rules).

Limitation upon the authority of the Bishop's Council is set up in Paragraph 175.

* * *

THE AME Judicial Council takes its pattern from the Judicial Council of the Methodist Church which tried its first appeal in 1940.

Since then the Methodist Church Judicial Council has decided 130 appeals, several of them affecting its bishops.

* * *

SOME SECTIONS of Paragraphs 901 to 916 in the Methodist Book of Rules were incorporated into the rules of the more youthful AME Church body and without change.

An example:

The Methodist Church Disciple, Page 245, Paragraph 910 states:

"The Judicial Council shall hear and determine an appeal of a bishop taken from the decision of the trial court in his case."

The AME Discipline, Paragraph 273 (Section 5, Page 421) is identical except that it alters the word "shall" to "may."

The AME Judicial Council, by a vote of 10-3 last October, restored Bishop Nichols to full status.

Reporters in Cleveland last week found no member of the council who had changed his vote.

AME committee to meet in Chicago

Afro-American Baltimore Md.

CHICAGO — A committee of the General Board of the AME Church and a committee of the Bishops' Council will meet here Jan. 13, 14 and 15.

The agenda is said to include:

(1) A proposal to rise the per-member assessment from $4 to $5 for the year 1959; (2) to vote the sum of $100,000 or a portion thereof for special missionary work in Ghana, West Africa, a country for which the Rockefellers have appropriated special funds for ministerial instruction.

Sat. 1-18-58

(3) The Nichols-Wright case. Whether the president of the Bishops' Council can suspend or order the pay of a bishop stopped without a vote of Council of Bishops; (4) a committee of bishops may discuss a revision of the rules of the Council of Bishops which will require all bishops present to sign council minutes before they become official.

Defy Timmerman, says AME group

Afro-American Baltimore Md. 1-19

N. LITTLE ROCK, Ark. — Meeting at Shorter College here last Monday, the 12th AME District Council unanimously adopted a resolution calling on Allen University of Columbia, S.C., to defy Gov. George B. Timmerman's request to fire three of its faculty members.

More than 500 persons attended the meeting which was presided over by Bishop O. L. Sherman, head of the district which embraces Arkansas and Oklahoma.

Sat. 1-18-58

THE COUNCIL directed that its sentiments be expressed in telegrams which were sent to all bishops of the church and to Dr. Frank Veal, president of the AME institution. The telegram condemned the governor's action and called on all of the AME powers to resist and "forestall such action."

Speaker after speaker termed the South Carolina chief executive's action as "repulsive to the great tradition of (founder) Richard Allen and the whole history of the church." In addition, the governor's request was described as a threat to the independence of the church and "the welfare and freedom of all private colleges. . . ."

* * *

THE MEETING was called shortly after details of the Allen University situation were reported in the press.

"We call upon all the powers of the AME Church to take immediate steps to forestall such action," the resolution stated, noting that if the governor is allowed to get away with his plan that "other southern governors will follow his example. . . ."

Nichols taking over district in dispute

Afro-American Baltimore Md. Sat. 1-18-58

NEW YORK — Bishop D. Ward Nichols leaves Saturday, Jan. 10, for the West Indies and South America to attend to his duties in the 16th Episcopal District of the AME Church.

Bishop Nichols will take off from the International Airport by B O A C plane.

His itinerary includes Kingston, Jamaica; Port au Prince, Haiti; Port of Spain, Trinidad; St. Croix and St. Thomas, Virgin Islands; Georgetown, British Guiana, San Juan, Puerto Rica.

Bishop Nichols estimates his tour will require three weeks or such additional time as will require him to make an inspection of the work.

"This is not the Conference season," Bishop Nichols said, "but I expect to confer with pastors about the coming conferences."

BISHOP NICHOLS was assigned to this District by a vote of the AME Council of Bishops.

Bishop Nichols who had been suspended by a church trial in Jacksonville last year was later exonerated completely by the church's highest Judicial Council and restored to office.

Later Bishop R. R. Wright, the president of Bishops' Council, challenged the finality of the decision of the church's court of appeals and ruled that Bishop Nichols is still suspended without pay.

* * *

BISHOP NICHOLS appealed a second time to the church's high court in Cleveland, Ohio which heard the Nichols side of the case and gave the president of the Bishops' Council until January 16 to reply.

Bishop Nichols told the Church's highest court that he was assigned to the 16th District by the unanimous vote of the Bishop's Council.

The president of the Bishops' Council, Bishop Nichols said, is without authority to reverse a decision of the Bishops' Council without a vote.

Sometime after Jan. 16 the Judicial Council will return from recess, offer Bishop Wright an opportunity to defend his ruling and then render a decision.

Their presiding officer is Judge Perry B. Jackson, three times elected to the Municipal Court bench and former president of the Cleveland Federation of Churches and a Phi Beta Kappa scholar from Western Reserve University.

Bishop Greene

Afro-American Baltimore, Md.

In Florida Charge

Sat. 48

JACKSONVILLE, Fla. — Reports were confirmed here Saturday that charges of misappropriation of money have been filed against Bishop Sherman L. Greene of the AME Church.

1-18-58

Ernest D. Jackson Sr., a Jacksonville attorney, told the AFRO Saturday that the Rev. J. W. Armstrong, a presiding elder of Jacksonville, had filed the charges.

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He said he had made, filed and dispatched the allegations to Bishop R. R. Wright, head of the AME Bishops' Council.

* * *

AN ATTORNEY for Bishop D. Ward Nichols during his trial, Mr. Jackson said the following charges were filed against the senior AME Church prelate;

1. Failure to report and turn in monies collected for the minimun salary fund (pastors' fund).

2. Unlawful assessment upon the church and the pastors of the church.

Mr. Jackson said the first charge alleges that Bishop Greene failed to turn in and report monies collected for the minimum salary fund (pastors' last annual church conference here.

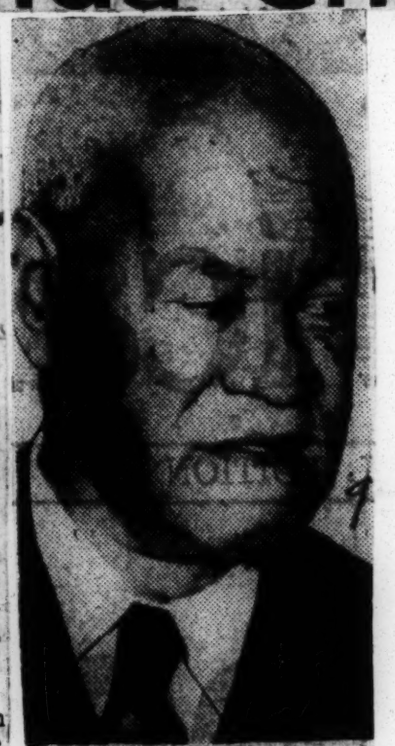
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HE SAID the charges stipulate that Bishop Greene was in charge of a committee to raise money for the fund, but the collected money was not turned in or reported by the finance committee.

He said the second charge alleges that the bishop illegally solicited contributions from pastors of AME churhes in violation of church rules and failed to account for the money.

Mr. Jackson stated that the prelate is accused of ordering church elders to request each church pastor to pay between $5 and $15 to the minimum fund.

He said Bishop Greene is



BISHOP S. L. GREENE charged with not accounting for that money.

Another charge was that Bishop Greene collected some $200 or more at a later meeting for a debt he failed to explain, Mr. Jackson said.

* * *

MR. JACKSON declined to name other ministers bringing about similar action against Bishop Greene, but hinted that there were several others.

At presstime, the attorney told the AFRO he had just filed and mailed the allegations to Bishop Wright and that he hadn't been retained to prosecute the matter before the Bishops' Council.



Bishop Ignores Suspension— Controversial Bishop D. Ward Nichols boards a plane for the West Indies and South America where he plans carrying out bishopric duties over the 16th District of the AME Church. He is making the tour despite the fact that the Bishops Council and Judicial Council of the AME Church ordered him suspended until the General Conference meets again in 1960. Bishop R. R. Wright, president of the Bishops Council, and Bishop David Sims also are planning a trip to the same area.

9 1958 AME

33 Commissions To Carry Out 3-Point AME Program

Defender Chicago Ill. Sat 1-25-58 p. 12

A three point program, which will be called the TPP of the AME church, to promote evangelism, devotion, and stewardship, was organized by the Brotherhood of the AME church during their two day conference at Chicago's Grant Memorial church.

Thirty - three commissions were set up to execute this master plan.

Named chairmen of the commissions to study and plan the TPP of the Brotherhood were:

The Revs. Emmer H. Booker, Long Island, New York, devotion; G. H. J. Thibideaux, Freeport, La., evangelism; G. Wayman Blakely, St. Louis, stewardship; J. M. Granberry, Nashville, minimum salary fund; J. A. Dames, Chicago, retirement and pensions; A. J. Carey, Chicago, connectionalizing trustee board;

Revs. C. S. Spivey, sr., Detroit, reviving departments' charters; F. C. James, Columbia, S. C., job analysis of general officers; L. S Odom, Kansas City, Kans., educational institution; J. R. Coan, Atlanta, Missions field; J. S. Benn, Philadelphia, Brotherhood's Budget; N. Chester Swann, Durham, N. C., Radio, Television, etc.; Rembert Stokes, Wilberforce, Ohio, Modes of election;

Rev. A. Lewis Williams, Des Moines, Iowa, unauthorized publications; Therion Cobb, Kansas City, Mo., Christian educational material; G. Dewey Robinson, Washington, D. C., Connectional headquarters; J. C. Garrett, Montgomery, Ala., pastors right; E. Woodard Hall, Topeka, Open Sessions of Bishops' Council; G. T Sims, Cleveland, General Conference Agenda; J. P. Q. Wallace. Indianapolis, Judicial Adminstration;

Rev. Matthew Love, Indianapolis, conference branch missionary;



AME BROTHERHOOD Members of the Bishop Council hold joint meeting in Chicago at Grant Memorial church. Nine bishops and 500 others attended the meeting, which had a three-point program dealing with evangelism, devotion and stewardship. Defender photo

C. S. Spivey, jr., Wilberforce, Ohio, Discipline; G. N. Collins, New Orleans, General Officers' report; McCoy Ransom, Omaha, Brotherhood program; J. L. Roberts, Detroit, Re-organization of Connectional Structure; L. S. Odom, Kansas City, Kans., Christian social action; J. R. Reid Louisville, Church architecture;

Rev. Matthew Lowe, Indianapolis, conference branch missionary; tional cooperation; Alva Shaw, Publications; Fred Stephens, Kansas City, Kans., Organic union; J. D. Howell, Los Angeles, health commission; A. C. McMillian, Jacksonville, Fla., Interdenominational cooperation; Columbus, Ohio, social welfare and community service; and A. O. Wilson, Pine Bluff, Re-districting the church.

It was also decided that the 200th anniversary celebration honoring the founder Richard Allen, will be held early in 1960 at the Mother Bethel AME church, Philadelphia, Pa., site of the founder's first church.

Group says AMEs are $600,000 In 'red'

Afro-American Baltimore, Md. p. 5

Sat 1-25-58

Bishops' plea for million dollars rejected

By ELIZABETH M. OLIVER

CHICAGO — The budget committee of the AME Church on Tuesday turned down a request of nine bishops for $1,000,000.

The request was made to the committee during a meeting at Coppin Church here.

It was contained in a four-page document, read by Bishop George W. Baber, presiding bishop of the First Episcopal District, who also disclosed that the AME Church is $600,000 in the "red."

The million dollar emergency fund asked for by the bishops would be used to wipe out the $600,000 deficit and the remaining $400,000 for "other demands."

The Bishops' request stated:

* * *

"LET US FACE the facts as the church presents them to us at this time. The financial secretary stated to the Council of Bishops that we had a deficit of $60,000.

"We may deal with our deficit on the basis of recriminations, or we can assume it in a sane, practical manner. The day is past when we can afford to spend our valuable time in criticism.

"As we see it, analysis is not the only answer. The truth of the matter is the church needs to raise a million dollars to be spread out over a period of two years.

"With such an amount prorated on a quota basis over the American districts, we could replace our deficit of $600,000 and have $400,000 to meet other demands.

* * *

"IF 20 PERCENT of the quotas raised could be designated for expansion and development in the districts, it would go a long way towards helping to bring about the proper administrative stature to our bishops and improve the work of the conferences."

The bishops specified money to:

"Stimulate the foreign fields"; "fortify ourselves for the Women's Missionary Quadrennial"; "fortify ourselves for the coming General Conference" and to "close out the quadrennium with the type of success which a great organization such as our deserves."

The bishops also stated that, "as a result of the budget planning, "we find ourselves confronted with a static church so far as expansion and development are concerned."

They added: "The need of new churches is a pressing and crying need. The amount allocated in the budget is too limited for the church extension.

* * *

"NOT ONLY ARE WE face to face with the need of expansion, but also the constant and urgent demands to maintain properties we now have. But we are jeopardized due to financial stringencies."

They also stated that the conference branches have become "paralyzed," since the budget committee channels the income and outgo of funds.

To overcome this condition, the bishops requested that the "conference branches be granted the right to have membership dues and certain designated offerings."

They stated that this would be of "inestimable value in enabling them to perform their work."

* * *

THE INCREASE IN the missionary allotments would help meet the growing demands of West Africa, Ghana, the Virgin Islands, and other foreign

Jamaican delegation greets Bishop Nichols

Afro American p. 15

Baltimore Md

Sat 1-25-58

KINGSTON, Jamaica—All of Kingston's AME ministers and a large delegation of laymen were on hand to greet Bishop D. Ward Nichols upon his arrival at the Kingston Airport Saturday.

The large delegation was headed by Presiding Elder T. C. Trouth, at whose residence refreshments were served during a reception for the visiting bishop.

The prelate preached Sunday morning and evening at Gaines Chapel in Kingston and met formally with the ministers on Tuesday night.

* * *

HIS HEADQUARTERS, while in Kingston, are at the Myrtle Bank Hotel.

While speaking enthusiastically of his reception by the AMEs of Kingston, Bishop Nichols said that the church there is in "poor condition" and that "No report has been made there of 'the Jamaica Fund,'" and that he plans to make a detailed report on the matter upon his return.

* * *

"I AM most happy that I came," said Bishop Nichols, who added that he intends to visit most of the islands and "every church in every town that I can reach.

"This is a great field, but badly in need of help," he said.

* * *

AFTER LEAVING Jamaica, Bishop Nichols will go to Port-au-Prince, Port of Spain, St. Croix, St. Thomas, Georgetown and Barbados.

fields, they said.

They also claimed that "the bishops have met a problem in administering the budget for the annual conferences."

"We find that provision for the maintenance of conferences is so restricted that in some instances the finance committee is embarrassed and unable to close conferences without resorting to loans or shifting funds to meet costs of operation."

The bishops then posed the question: "What shall we do to raise the minimum salary fund without making ourselves subject to penalty?"

* * *

ANOTHER IMPORTANT issue presented by the bishops was the one which concerned the bishops' living quarters.

In asking that Episcopal residences be provided in the nine areas where the bishops have to provide their own homes, they said:

"Bishops in nine areas have found themselves in a less favored position than many of their pastors."

They also asked for money for "Christian courtesy" and stated that "the visiting brethern at our annual conferences still desire to eat with the bishops."

Previous statements had "fallen on deaf ears," they declared.

They stated that their request was made to meet the **"demands of the hour," to "balance the budget in a noble and sincere fashion and not on the ignoble plane of prejudice and thoughtless emotion."**

* * *

ALL BISHOPS OF the American Episcopal Districts were present except Bishops D. Ward Nichols, who is in the 16th Episcopal District area; O. L. Sherman, 12th Arkansas District; Frederick Jordan, Eighth Episcopal District, and W. R. Wilkes, Georgia Sixth Episcopal District.

The meeting was closed to the public and the press. No releases were given out, despite the presence of staff members from four national newspapers.

Although members of the budget committee refused the million - dollar request, they indicated that the matter should be referred to the General Conference due to meet in May, 1960.

They stated that the bishop's request was "too serious" a matter to be decided outside the General Conference.

They added that if the emergency was of such magnitude, a special session of the General Conference should be called.

In the St. Louis meeting of the Bishop's Council, they voted against a special session of the General Conference.



AME BISHOPS ATTEND BROTHERHOOD MEETING — The Council of Bishops of the African Methodist Episcopal Church and the Brotherhood, composed of 3,000 ministers in the denomination, met simultaneously in Chicago last week. The bishops accepted an invitation to meet with The Brotherhood. Above is a section of the 500 ministers reported at the session. The first row above shows from left to right: R. Elwin Lamb, secretary; Bishops Carey Gibbs, Joseph Gomez, George W. Baber, Frank M. Reid, President H. Ralph Jackson, Senior Bishop Sherman L. Greene, I. H. Bonner, E. C. Hatcher and David H. Sims.—(Associated Negro Press Photo)

Controversial AME Prelate Cleared By Judicial Council

By WM. G. NUNN SR.

CLEVELAND, Ohio—The powerful judicial council of the AME Church has once again overruled a committee of trial . . . and exonerated Bishop D. Ward Nichols.

The latest action took place here late Wednesday evening, in a private suite of the Statler Hotel when, by a 7-6 vote, the 13-man black-robed group, overruled a decision returned by the trial committee in Philadelphia last April.

In a case involving the Rev. Frank M. Boggs, et al, Bishop Nichols had been found guilty of:

1. Illegal handling of connectional funds.
2. Disobedience to the order and discipline of the Church and Administration.
3. Placing burdensome assessments upon the Church and brethren, for personal gain.

Bishop Nichols, represented by Atty. Ernest D. Jackson of Jacksonville, Fla., won his appeal for dismissal of the charges on the grounds that:

1. Bishop R. R. Wright Jr., was disqualified as a judge in the case because charges had been filed against him.
2. Charges against Bishop Nichols were for purported acts which took place prior to the General Conference of 1956, and were therefore outlawed because his (Bishop Nichols) character had been passed by the conference.

THESE ARE the bare facts in the case, which is holding the attention of millions of AME Church members. But it doesn't highlight the stark drama of the events which occurred during those memorable two days and two nights here.

• I can still see Bishop Nichols wincing visibly as Austin Norris, the church's lawyer, thundered out the words "liar" . . . "fraud" . . . "dictator" . . . as he shook his fingers in the face of the dynamic church leader.

• I can still see the slowly-changing attitudes of members of the Judicial Council as Norris charged that both the Judicial Council and the Bishops' Council were dominated by the Nichols' influence.

I can hear Bishop Nichols as he replied to a question put by a reporter with these words:

"I'm watching, listening and praying."

■

I CAN RECALL the words of Atty. Jackson, who pounded home, time and time again, the fact that no law of the Church had been violated by Bishop Nichols.

• "What Bishop Nichols did might not have met with the pleasure of some," he admitted, "but nowhere in this book (the Church Discipline) has Bishop Nichols done anything which would justify his conviction."

I wondered at the "Christian intent" which allow the passing of some scurrilous literature, literature which attacked the integrity of men high in the church, without one scintilla of proof.

And I wondered why it was that somewhere in the liturgy of charges and counter-charges, some method could not be found to settle the matter as Christian, and in the Christian spirit.

Who is right? Who is wrong?

Who has been wronged in the name of Christianity?

On the basis of evidence presented before the Judicial Council, who can tell?

Certainly the charges are damaging.

■

THERE'S the Allen Building Fund. . . the threatened $12,000 sheriff's sale on the building . . . the Bishop D. Ward Nichols' special account . . . failure of Bishop Nichols to account for funds collected . . . reversible error on the part of Bishop Wright, the trial Judge, and many other charges.

Then, too, there was the matter of Rev. I. G. Greene of Dallas, Tex., and his right to a seat on the Judicial Council.

Atty. Norman L. McGhee, representing Rev. Greene, charged that he had never resigned, and that his seat was being held contrary to the Discipline by another.

This moot question, which must be settled sometime, might be the crux as to the legitimacy of any action taken by the Judicial Council. The council insists that they acted after receiving a letter purportedly signed by Rev. Greene, announcing his retirement from the council. Rev. Greene denies ever having sent such a letter.

■

ARGUMENTS in the Nixon-Boggs matter consumed the entire day Wednesday, and lasted until 10 P. M., that night, when the 7-6 vote was announced.

Just before the trial started, Bishop Nichols announced, through his attorney, that he will not seek to become president of the Bishops' Council, which is rightfully his by line of succession.

Damning charges have been leveled at Bishop Nichols.

But these charges have still to be proven. Nichols' lawyer asserts that the Bishop can adequately explain all the charges when given the opportunity.

■

A COMMITTEE of Trial believed that there was enough evidence presented to have Bishop Nichols suspended until the 1960 General Conference . . . or until a special General Conference is called.

The Judicial Council . . . by a 7-6 vote . . . believes the evidence is not strong enough to merit suspension.

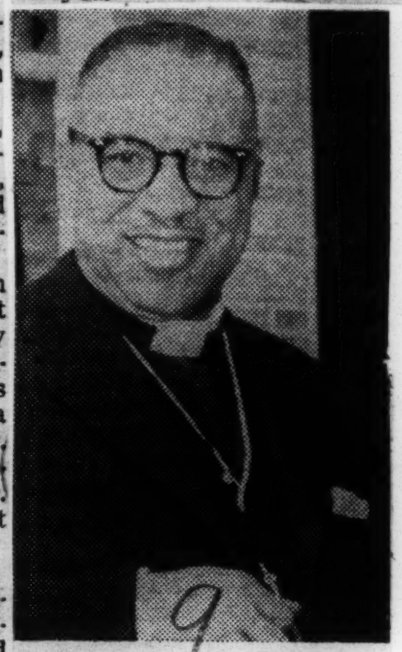
The Church has threatened to take the matter into the courts of the nation for final settlement.

That's where the mater rests today.

The next move is up to the church and its attorney.

What that action will be . . . only time alone can tell.

Meanwhile, people who are becoming weary of the continued strife in this great chucrh organization, feel more and more strongly that unless peace and harmony are restored, the great AME Church itself could be destroyed.



BISHOP NICHOLS

9 1958

AME

Bishop Nichols asks all to keep open minds

Afro American p.3

NEW YORK, N.Y. — Recently the newspapers have reported that I have been indicted in Philadelphia for mishandling church monies. I fervently deny that I have committed any illegal act and call upon all of those who believe in the American principles of justice not to prejudice me.

This entire affair was initiated by certain persons in the AME Church who have been bitterly opposed to me personally and to the manner in which I have administered the affairs of the church.

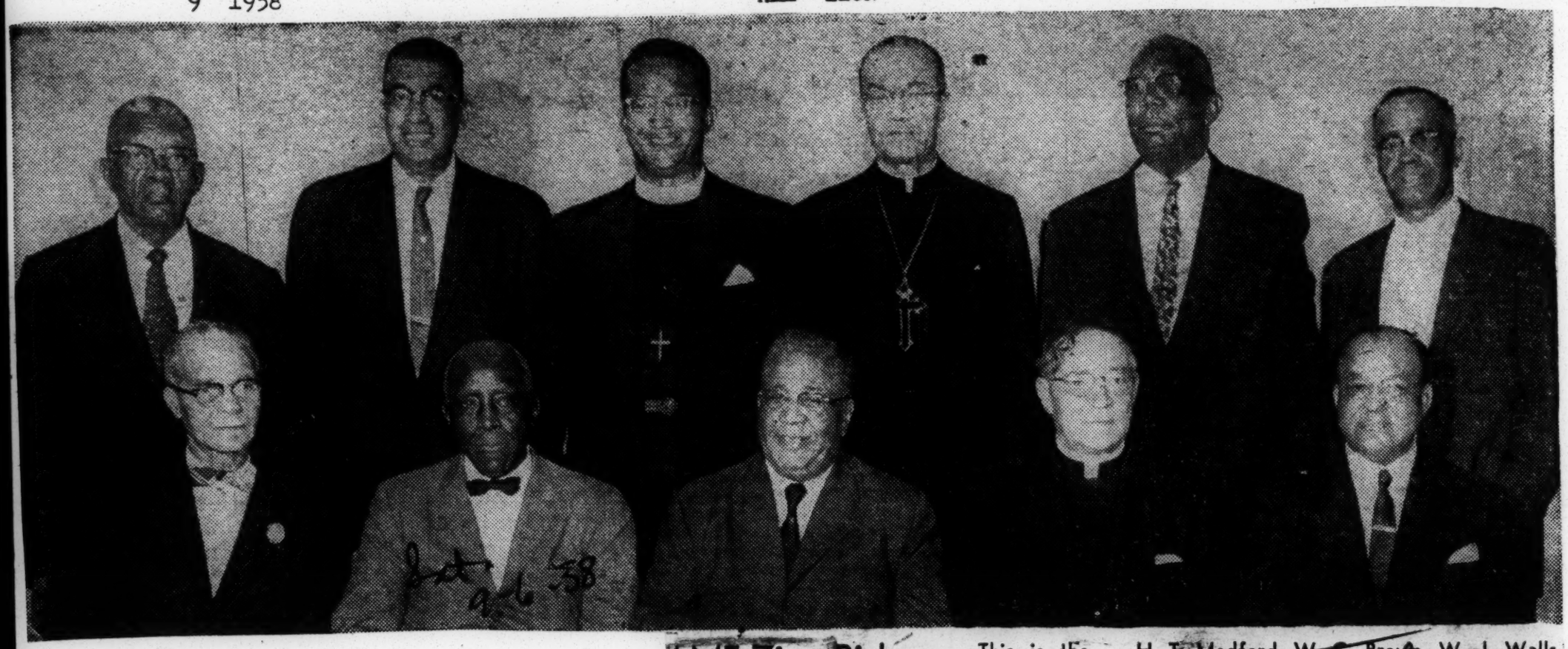
Seeking to embarrass me and to cause my resignation from my church position, these persons at first brought charges against me before our regularly constituted church tribunals. These charges were finally dismissed by the Judicial Council of the AME Church on June 18, 1958. This decision not only completely vindicated me, but protected me in my position as bishop.

Ltr. 10-18-58

THE DISCIPLINE of our church permits my enemies to have this decision of the Judicial Council reviewed at the next General Conference of the Church. However, angered at losing their case and not willing to trust the judicial procedures of our own church, those who would destroy me took our church matters into the courts of the land.

The present criminal charge against me in Philadelphia is nothing more than a repetition of the charges which were dismissed by the Judicial Council of the church.

At the present, however, the law of the Commonwealth of Pennsylvania and the law of our land presumes me to be innocent. I ask that you afford me no less than what the law presumes.



AME Zion Bishops—This is the Board of Bishops. The picture was made recently at Caldwell AME Zion Church, Columbus, Ohio. Seated, left to right: Bishops H. T. Medford, W. C. Brown, W. J. Walls, W. [illegible] Steele, [illegible] Stewart. Standing: Daniel C. Pope, S. G. Spottswood, H. B. Shaw, C. Ewbanks Tucker, J. D. Cauthen and R. L. Jones.



MEMBERS OF AME Zion church gather at Midway airport to say goodbyes to Dr. J. W. Eichelberger, director of Christian Education, and Bishop A. B. Shaw, of Wilmington, N. C. The church leaders were leaving to attend the World Sunday School convention meeting in Tokyo, Japan. Left to right are E. M. Graham, Rev. W. H. Jackson, Alexander Barnes, director of public relations; Bishop A. B. Shaw, and Dr. and Mrs. J. W. Eichelberger.

Dr. Dacons Gets Award

WASHINGTON, D. C. — In recognition of the work he is doing in the field of evangelism, Dr. W. S. Dacons, director, Bureau of Evangelism, AME Zion Church, was awarded the degree of Doctor of Humanities, by the American Divinity School of Chicago, Ill.

The award carried a glowing commendation for the part that he is playing in winning souls of Christ. It noted the fine fellowship that had been built up between the religious institution and Dr. Dacons. It also noted the recognition given him by the Department of Evangelism of the National Council of Churches.

Christian Education Held Spotlight at AMEZ Meet

RICHMOND, Va. — Christian education drew the spotlight at the Virginia Conference, AME Zion Church, which was held here at Madison Temple church recently. It was marked perhaps by the fact that Miss Marion Marsh, who represented the denomination at the World Christian Education Convention last summer, is a member of the conference.

Youth Day was held on Saturday and young people from throughout the state were in attendance. The Rev. H. L. March, conference director, was in charge. D. D. Garrett, who has charge of the work for the 5th Episcopal District, presided over by Bishop H. T. Medford, addressed the meeting.

• • •

THE THEME of the meeting was "The Church". It was made clear that the job of Christian education is to train children to practice the tenets of the church so that they will be greater service to their fellowman.

One of the main features was a workshop which was conducted by Mesdames Rebecca Calloway, R. E. Crutchfield, Rebecca Madison, Pearl Harris and Eugenia Parson. It was under the auspices of the children's department of the Vacation Bible School. An exhibit of the many useful articles that were made by the children was displayed.

THE STORY of the plight of the migratory workers, who come to the eastern shore, was told in pictures shown by John Miller of the Virginia Council of Churches. Dr. J. W. Eichelberger, secretary, Christian education, A.M.E. Zion Chuch, told how the Virginia Council was a pioneer in the acceptance of colored people.

Alexander Barnes, director of public relations and social welfare, who has shown a definite interest in the life of the migratory workers, also told how he had worked with the National Council to bring about better consideration for these workers.

AME Zion Bishops Elect Spottswood to No. 1 Spot



AMEZ Missionary Leaders—The ladies pictured here attended the recent meeting of the Board of Bishops of the AME Zion Church at the Cornish Memorial Church, Key West Fla Seated, left to right: Mmes. Willie G. Alstork, Washington, D. C.; Abbie C. Jackson, Louisville, Ky., and Mrs. Emma B. Watson, Lancaster, S. C. Standing: Mmes. Ardelle Shaw, Wilmington, N. C.; Sallie Moreland, Rock Hill, S. C.; S. Mae Slade, Charlotte, N. C., and Mrs. Savannah J. Mitchell, Washington, D. C. All are officers of the Women's Home and Foreign Missionary Society of the AME Zion Church.

KEY WEST, Fla.—The semi-annual meeting of the Board of Bishops and the Ministers and Laymen's Association of the AME Zion Church convened in the Cornish Memorial AME Zion Church, the Rev. A. F. Hooper, pastor.

Bishop S. G. Spottswood was elected president and presided over the sessions of the Bishops. He succeeded Bishop H. B. Shaw of Wilmington, N. C., who was elected treasurer. Bishop W. J. Walls, Chicago, is secretary and Bishop H. T. Medford, assistant secretary. ■

THE BISHOPS heard reports from all general officers. Dr. W. S. Dacons, director of the Bureau of Evangelism, and Dr. J. W. Eichelberger, secretary of Christian Education, briefed delegates on the forthcoming church school convention slated to be held July 20-27 at Caldwell AME Zion Church, Columbus, Ohio.

Dr. E. Franklin Jackson, Washington, D. C., was re-elected president of the Ministers and Layman's Association. Vice presidents are Mrs. Laura Small, Dr. S. P. Perry and Dr. E. S. Hardge. Mrs. Sallie V. Moreland and Mrs. Gladys H. Hunter are recording secretaries. Dr. G. W. McMurray is executive secretary.

Members of the executive committee are Dr. R. T. Hunter, the Revs. B. F. Wright, S. A. Speight, George E. Ziegler, R. V. Wall, W. E. Carson, Josie E. Fuller, A. E. Harris, Andrades Brown, N. S. Chaney, B. Leon Carson, and A. W. Ricks.

AME Zion Churches Observe Feb. 10 As Founder's Day

By WILLIE M. STONE

Throughout the AME Zion Church including the conference of West Africa, Liberia, Gold Coast, Ghana and Nigeria, Feb. 10 is observed as Founder's Day.

This day will also be observed as the 104th birthday of Dr. Joseph Charles Price, founder and first president of Livingston College, Salisbury, N.C. In appreciation of the great contribution made to the church by Dr. Price in the founding of Livingston College, the chief institution of learning of the AME Zion Church, his birthday Feb. 10, is observed as founders day. On this day special founder's day observance is held at Livingston College. Each bishop reports the educational assessment from his area and the contributions from friends students and alumni.

11 BUILDINGS

The founding fathers did not work in vain. The college has gorwn from the single 10-room building to an institution of 11 brick buildings and other facilities which add to a well rounded college life.

"The college situated in the southeastern section of Salisbury, N.C. is an institution of higher learning which from the beginning championed high Christian principles and has since maintained the superior Christian and educational standards and ideals of its founder and first president, the late Dr. Price."

Incoorporated in 1379 as Zion Wesley Institute the college held its first session in the parsonage of the late Bishop C. R. Harris, Concord, N.C. in 1880.

SCHOOL MOVED

The institution was moved to Salisbury, N.C. in 1882. At that time it consisted of a single two-story building of 10 rooms and a campus containing 40 acres of land. Class began on Oct. 9 that year.

The name was changed to Zion Wesley College in 1885 and to Livingston College, in honor of the benevolent philanthropist, David Livingston, two years later.

Dr. Price was at the helm from the college's infancy until his untimely death in 1893 at the age of 39. He was succeeded by Dr. W. H. Goler who served until 1916. Dr. Suggs followed, serving as president until 1925. He was succeeded by Dr. Trent who still serves.

The founder's philosophy of educating "the head, the hands and the heart" has permeated the structural gorwth of the college and its program of preparing young Americans for service to God and humanity.

Divided into two integral units, the College of Liberal Arts, and the Hood Theological Seminary, Livingston offers the A.B. and B.S. degrees in the Liberal Arts division and B.D. and B.Th. degrees in the seminary.

CLASS "A"

Rated a Class "A" college by the Southern Assn. of Colleges and Secondary Schools and by some other regional and national agencies, the college offers numerous curricula and extra-curricula activities.

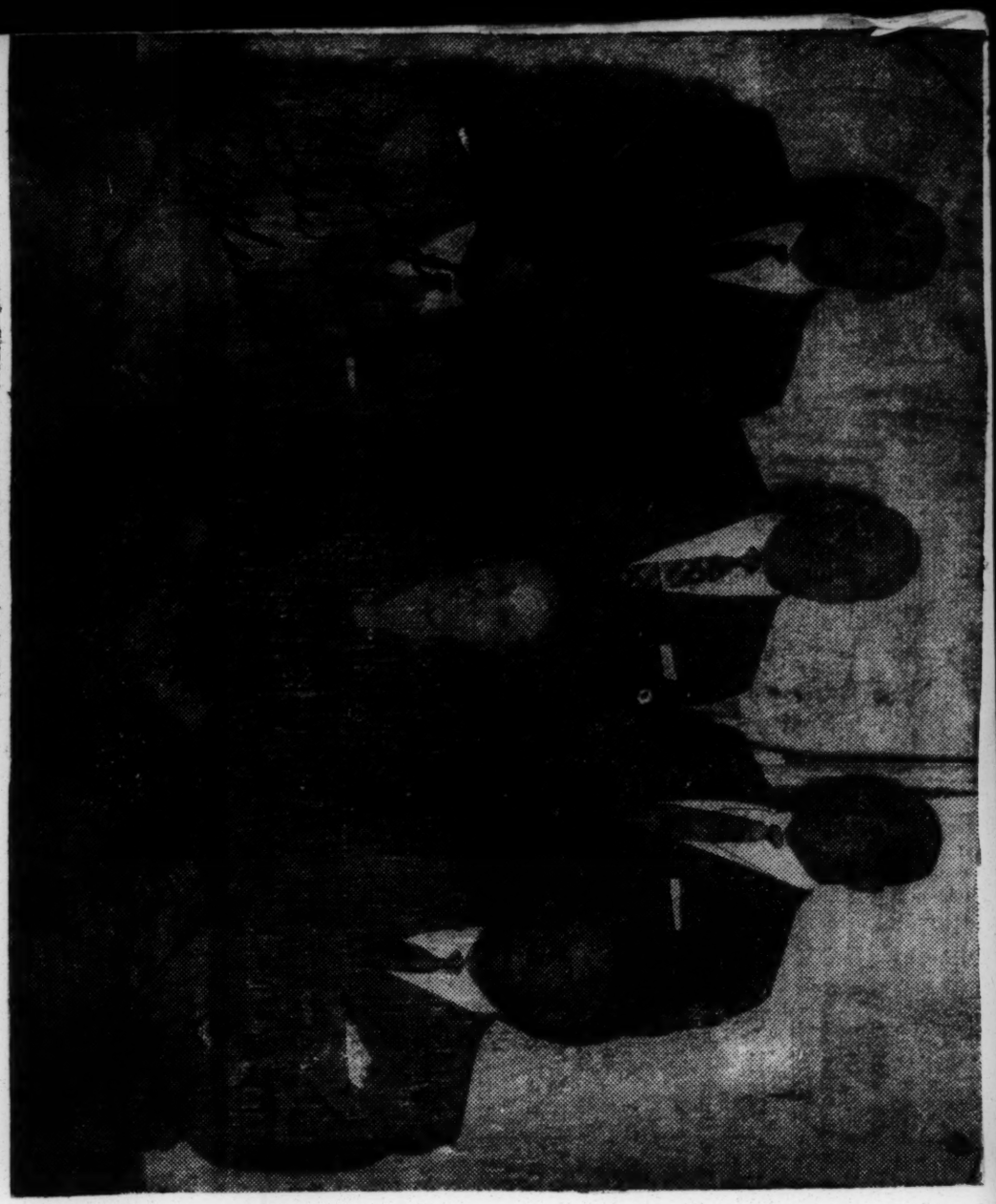
Bishop W. A. Stewart, residing Prelate of the Eighth Episcopal District of the AME Zion Church, comprising the following conferences: The Alabama, Central Alabama, South Alabama, Cahaba and North Alabama conferences, it urgently asking each minister and presiding elder to report his full educational budget. The following are the dates and plans for the founder's day checkup:

Alabama Conference: Little Zion No. 2, Dadeville, Ala., Monday, Feb. 3 at 10 a.m.; S. Alabama Conference, Stockton, Wednesday, Feb. 5, at 10 a.m.; Cahaba Conference, Newbern, Thursday, Feb. 6, at 10 a.m.; North Alabama Conference, Thompson Chapel, Fairfield, Monday Feb. 10, at 10 a.m. The check up for the Central Alabama Conference will be held Tuesday, Feb. 4, at 10 a.m. at the Mt. Zion AME Zion Church, the Rec. S. W. Schultz, minister.

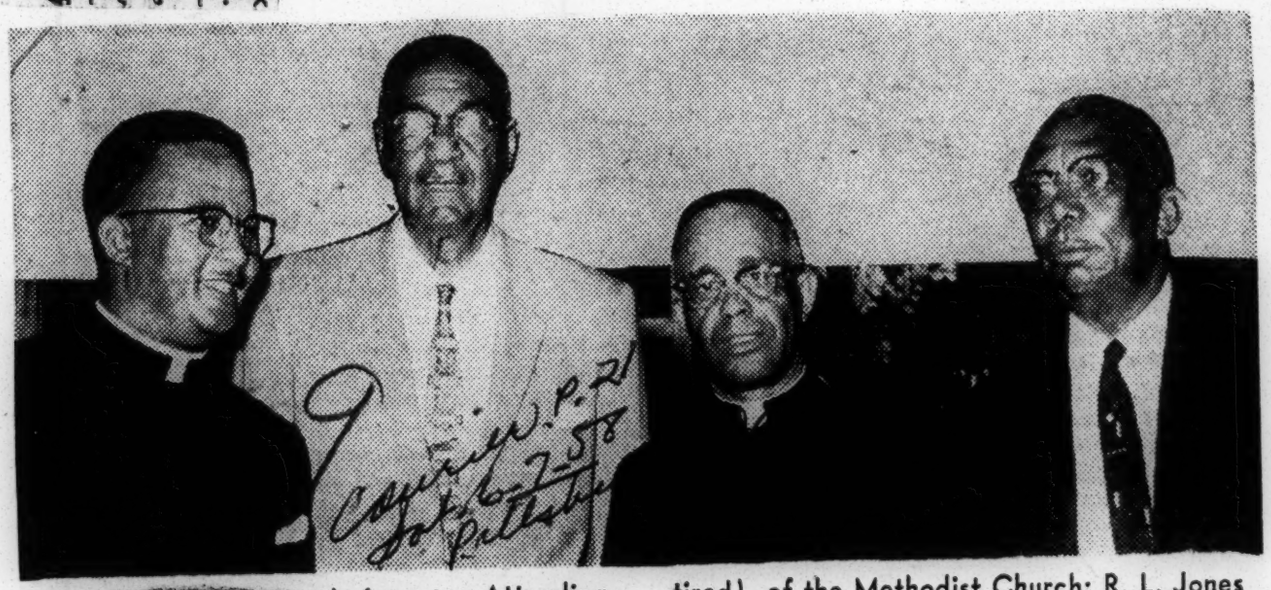
During these series of checkup meetings Bishop Stewart will dedicate Tabernacle AME Zion Church Tuscaloosa, the Rev. F. C. Tate, pastor, Sunday, Feb. 9, at 3 p.m.

The concluding observance of Founder's Day will be held Wednesday Feb. 12 at 10 a.m., at Livingston College.

Every Zionist and friend is called upon to do his best to make this Founder's Day a memorable occasion.



OFFICERS OF THE MINISTER'S & LAYMAN'S ASSOCIATION OF THE A.M.E. ZION CHURCH— These are officers of the Minister's & Layman's Association of the A.M.E. Zion Church, who will have charge of the affairs for 1958. At a recent meeting the Association began a program which promises to expand the work of the church, in many fields. Seated, left to right: Dr. E. Franklyn Jackson, Washington, D. C., president; Mrs. Susie V. Moreland, Rock Hill, S. C., recording secretary, and Dr. G. W. McMurray, Birmingham, Ala., executive secretary. Standing, left to right: Dr. S. P. Perry, Richmond, Va., vice president; Dr. E. S. Hardge, Birmingham, Ala., vice president and Rev. Arthaniel Harris, Tuscaloosa, Ala., member of executive committee.



At AME Zion Meet— Attending the AME Zion Philadelphia-Baltimore Annual Conference were the following Bishops. Left to right: Bishops H. B. Shaw, of the AMEZ New Jersey Conference; A. P. Shaw (retired), of the Methodist Church; R. L. Jones who presided over the session, and J. D. Cauthen of the 11th Episcopal Disrict, AME Zion Church. The meeting was held at Wesley Union AME Zion Church, Harrisburg, Pa.; the Rev. J. A. Clements, pastor.

9 1958 AMEZ

AMEZ Group Holds 5-Day Missionary Conference

Journal-Guide
Norfolk, Va.
7-26-58

DINWIDDIE, Va. — More than 150 men, women and children representing 20 states, the District of Columbia and Africa attended the second annual Summer Conference which was sponsored here recently for five days by the Women's Home and Foreign Missionary Society. The theme of the conference was "Broadening Our Horizons."

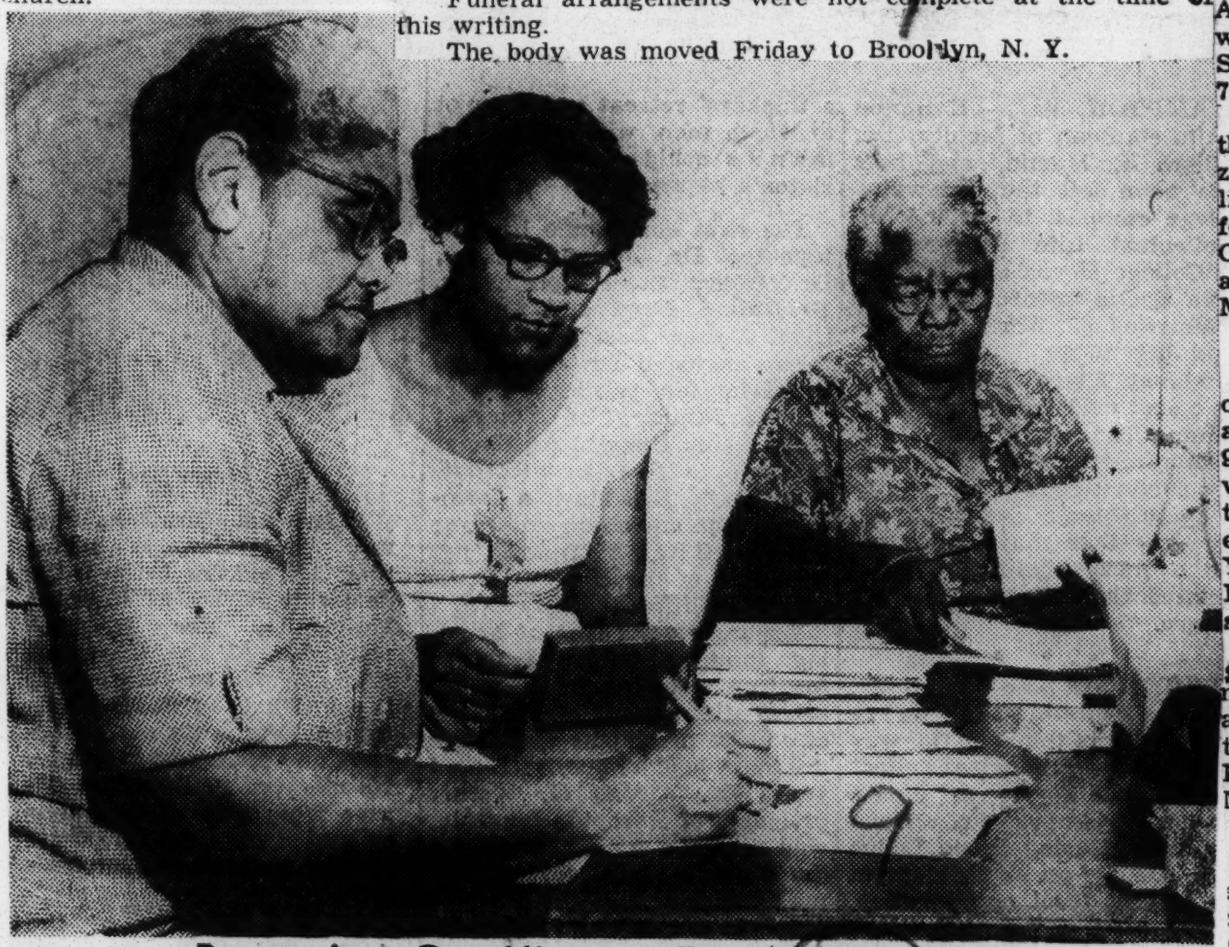
Mrs. Abbie Clement Jackson of Louisville, Ky., general president of the conference, presided at the sessions. Mrs. Georgia L. Cauthen, a teacher in the Norfolk school system, was dean of the conference. Mrs. Mable M. Jones and Mrs. Idonia Rogerson were the registrars.

MORNING devotions, class activities, seminars, vespers, and travelogues combined to enrich the experiences of leaders and others attending the sessions.

Highlights of the week's activities were vespers conducted by Dr. J. C. Hoggard, secretary of foreign missions, Washington, D. C., and an early morning communion on Friday, preceded by eight hours of silence. This communion was administered by Bishop H. T. Medford, with the Rev. Amelia Tucker, of Louisville, Ky. as chairman assisted by visiting ministers.

INSTRUCTORS from eight localities brought a wealth of information to the conference delegates. These instructors included Professor Walter L. Yates, Livingstone college Salisbury, N. C.; Mrs. Hildred Wactor, Bronx, N. Y.; Mrs. Emma B. Watson, Lancaster, S. C.; Mrs. M. Ardelle Shaw, Wilmington, N. C.; Mrs. Charlotte T. Haslerig, Chikamauga, Ga.; Mrs. Andrades L. Brown, Brooklyn, N. Y.; Mrs. Everlyne Murdock, Hamlet, N. C: Mrs. Janie A. Speaks, Durham, N. C.; and Mrs. Cordelia Elliot who supervised the sentinels.

Hosts to the conference which was held at Dinwiddie Institute were Bishop and Mrs. H. T. Medford and members of the Fifth Episcopal District of the African Methodist piscopal Zion church.



Preparing Certificates For AMEZ Session

Journal-Guide
Norfolk, Va.
7-26-58

This group is preparing certificates which were presented at the second annual Summer Conference of the AMEZ Church held under the sponsorship of the Women's Home and Foreign Missionary Society recently at Dinwiddie, Va. Left to right are Mesdames Abbie Clement Jackson, Louisville, Ky., general president, and Mable Miller Jones, Salisbury, N. C. and J. E. Rogerson, Winfall, N. C., registrars.

Charles Cecil Coleman

Death Claims AME Zion Bishop

Courier P. 3 Pittsburgh Pa.
Sat. 7-26-58

OKLAHOMA CITY, Okla.—The Rt. Rev. Charles Cecil Coleman, who presides over the 12th District, AME Zion Church, died at his home here Thursday night following an extended illness.

He was elected to the bishopric in 1956 and assigned to the 12th District, comprising Oklahoma, Louisiana and Arkansas.

Funeral arrangements were not complete at the time of this writing.

The body was moved Friday to Brooklyn, N. Y.

In Dinwiddie, Virginia

AMEZ Women To Hold 2nd Annual Summer Meet

Journal-Guide
Norfolk, Va.

LANCASTER, S. C. — Mrs. Emma B. Watson, executive secretary of the Woman's Home and Foreign Missionary Society, AME Zion Church announced last week that plans are complete for the Second Annual Summer Conference which will meet at Dinwiddie School, Dinwiddie, Va., July 7-11.

Sat. 7-5-58

The theme of the meeting is the "Broadening Our Horizons" and the purpose is "Enlisting and Training Women for Christian Service." Mrs. Georgia L. Cauthen will serve as dean and will be assisted by Mrs. Alcestis Coleman.

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REGISTRATION will begin on July 7 at 10 a. m. The first assembly will be at 8 p. m. A 9 o'clock Fellowship Hour will end the first day's activities. Teachers for the conference will be Professor W. L. Yates, Mrs. M. Haslerig, Mrs. H. Wactor, Mrs. Emma Watson, and Mrs. M. Ardelle Shaw.

Those desiring electives may have church music, art and recreation which will be taught by Mrs. Andrades L. Brown and Mrs. Everlyne Murdock, respectively.

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DR. J. C. HOGGARD, general secretary of missions, will conduct vesper services each evening at 7 p. m. There will be two special features of the meeting.

A panel on "Women in the AME Zion Church" will be led by Mrs. Willie G. Alstork, Mrs. Annie J. Woodyard and Mrs. Creola B. Cowan.

A pictorial report and travelogue of the Missionary Work will be made by Rev. Hoggard, on Africa; Mrs. Elsie G. Keyes, on South America; Mrs. Abbie C. Jackson and Mrs. Ardelle Shaw on a Caribbean Tour recently made by them.

REV. A. P. MORRIS in charge of Home Missions will tell what the society means to Home Missions. The highlight of the meeting is expected to be the serving of the Holy Sacrament of the Lord's Supper at 7 a. m., July 11, by Bishop H. T. Medford, host bishop.

Rev. Hazel Brownrigg will be in charge of a Prayer Room which will be available at all times for those who feel they might have need of it. Mrs. Willa Rice will be in charge of Fellowship Singing, and Professor Yates will conduct the closing assembly.

Persons interested in Missionary Work are cordially invited to enroll for the courses that are being offered.

National AMEZ Meeting Underway In Columbus

COLUMBUS, Ohio —The Christian Education Convention and the National Youth Conference of the AME Zion Church got underway Sunday, July 20. Bishop S. G. Spottswood was scheduled to preach the opening sermon.

Others scheduled to appear on early week programs included Bishop R. L. Jones, Salisbury, N. C.; Jackie Robinson, Mrs. Abbie Clement Jackson, Louisville, Ky., president of the Woman's Home and Foreign Missionary Society; Dr. J. C. Hoggard, Washington, D. C., secretary-treasurer of the Department of Foreign Missions.

• • •

OTHERS SET TO appear are Dr. M. D. Booker, Interracial Pastoral Council; Bishop W. J. Walls, Chicago, Ill.; Dr. W. A. Hillyard, Detroit, Mich., Dr. W. M. Dascom, Montgomery, Ala.

One of the highlights will be an address by Dr. Roy A. Burkhart, Community Church, who will speak on Courtship-Marriage and Family Life, at 2:30 p. m., July 22. Dr. W. W. Smith, Mobile, Ala., will preside. The Rev. C. R. Coleman, Fayetteville, N. C., is scheduled to preach the convention sermon at 8 p. m., with Dr R. A. Council, Norfolk, Va., presiding.

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THE WEDNESDAY morning session will feature a panel on civil and political life. Bishop C. E. Tuker, Louisville, Ky., militant civil rights lawyer and Prof. J. M. French, one of the leaders of the Montgomery Boycott, will be the featured speaker. Rev. R. A. G. Foster, Oakland, Calif., will preside.

The Rev. Clarence L. Jordan whose Okinawa Farm, located in Georgia, has created such a furor in that section of the country, will tell how peoples of races and creeds and hartogether in peace and harmony. Dr. W. O. Carrington, New York, will preside over this session.

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DR. S. E. DUNCAN, newly-appointed president, Livingstone College, Salisbury, N. C. will address the convention at 11 a. m., Thursday. Dr. C. H. Foggie, Pittsburgh, Pa. will preside. Honorable E. Frederic Morrow, aide to President Eisenhower, and Dr. Aaron Brown, widely known religious figure, will address the night session.





Take Part In AME Meet

The four persons shown above are some of the top flight speakers who are taking part in the National Church School Convention and National Youth Council, AME Zion Church, in Columbus, Ohio, July 20-25. Upper left to right: Dr. Roy A. Burkhart, Senior Minister, First Community Church, Columbus, Ohio, and E. Frederic Morrow, aide-to-President Eisenhower. Lower, A. J. Taylor, National Field Director of Interracial Service, Boy Scouts of America and Dr. Aaron Brown, nationally known religious leader.

New Office For Birmingham

On Sunday afternoon, January 26, the American Bible Society which has been in operation for more than a century and a half, will open its regional office in the Masonic Temple Building. The new office will serve seven states in the Southeastern states. This means that in this particular instance our City of Birmingham has been the hub city of a seven-state Bible-distribution center.

That this regional office has been located here speaks well for our church leadership. Our ministers have increasingly been improving their status and extending their influence. Perhaps this is one of the factors which played a part in bringing this new office to us. A regional office of the American Bible Society is a valued addition to any city.

Birmingham should see to it that this office gets support. One expression of such an intention could be demonstrated by attending the grand opening Sunday afternoon. Our city is fortunate in having a number of outstanding church, business, civic, fraternal and cultural leaders. It will be interesting to see how they respond to the challenge of attendance Sunday.

We are glad to welcome the regional office of the American Bible Society to our city. Our faith compels us to believe that the new office will flourish and grow in Birmingham. Our city is better off in having this regional office as a part of its healthy growth as a progressive city which is steadily moving forward.

Dr. Gilbert Darlington Retires As Treasurer from The American Bible Society

NEW YORK, N. Y. —Rev. Dr. Gilbert Darlington, treasurer since 1920 of the American Bible Society, has retired from that office, it was announced today by Daniel Burke, president. Dr. Darlington, whose successor will be announced shortly, will continue as investment officer.

Dr. Darlington was in charge of the society's publishing work, in addition to the administration of its finances, the investment of its funds and the supervision of its properties.

During his administration, the society published, imported and issued a total of 360,000,000 volumes of Scriptures, about two and a half times the total of the preceding 105 years. During World War II, his efforts contributed greatly to the high level of Scripture production, particularly for the armed forces, refugees and war-stricken foreign areas. The speed of the recovery of Scripture publication in Germany is regarded as being due largely to his initiative in investigation and sending supplies and machinery.

Ordained a clergyman of the Protestant Episcopal Church in 1915, he served as a Navy Chaplain during World War I. Darlington initiated the improvements in the appearance of pocket Gospels published by the Society and thus increased their circulation greatly. In the past ten years, these issues have totaled 75,000,000 in 16 languages.

He guided the development of an entirely new series of English Bibles and New Tstaments, with greatly improved appearance and binding and lower cost.

One of his most recent contributions was the development of Gospels and other New Testament portions in magazine format in six languages, with profuse illustrations. The American society has published 9,124))) copies and sister societies in other countries have published 700,000 more in 15 additional languages. These Gospels have been published in book form in both English and in German as the Illustrated New Testament, with 566 photographs and maps.

Dr. Darlington helped secure the present site of the Bible House at 450 Park Avenue, New York, and had a major role in the planning of Bible Houses in Peiping, Rio de Janeiro, Tokyo and Buenos Aires.

He was born in Brooklyn, New York, the son of Bishop and Mrs. James H. Darlington, and educated at Dickinson College, Columbia, General Theological Seminary and Union Theological Seminary. He received the degree of Doctor of Divinity from Dickinson in 1945. He is president of the Huguenot Society of America, regional commander of the Military Order of World Wars and chaplain general of the Naval Order of the United States.

His home is in Lawrence, New York and in Manhattan.

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AMERICAN COUNCIL OF CHRISTIAN CHURCHES

Church Forms Body To Fight Race Mixing

News & Courier
Charleston S.C.
Thurs. 5-1-58

GREENVILLE (AP) — A commission to combat church integration was set up here Wednesday by the executive committee of the American Council of Christian Churches.

The council, which represents 15 small fundamentalist Protestant groups, is holding its 16th annual spring convention here.

Dr. Kenneth R. Kinney, first vice president of the International Council of Christian Churches and pastor of First Baptist Church of Johnson City, Tenn., will head the commission.

"Segregation within the church on racial, linguistic and national lines is not un-Christian nor contrary to the specific demands of the Bible," a resolution passed by the council stated.

The 200 convention delegates will tour Bob Jones University Tuesday.

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Dr. Carl McIntire of Collingwood, N. J., president of the International Council, will speak at the evening session of the convention at Bob Jones University.

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LITTLE ROCK, ARKANSAS

LITTLE ROCK WAITS FOR COURT RULING

Decision Is Expected Today in St. Louis on Plan to Open Private Schools

Special to The New York Times.

LITTLE ROCK, Ark., Oct. 5 —The Little Rock school integration crisis was at a standstill today. Both sides awaited the outcome of a hearing tomorrow in the Eighth United States Circuit Court of Appeals. The court will decide at St. Louis whether to enjoin the Little Rock School Board from allowing the city's four public high schools to be opened as private segregated institutions.

A restraining order stopping the transfer was issued last Monday after the school board had leased the schools to the Little Rock Private School Corporation.

The Private School Corporation since has been taking up donations for the operation of white high schools in private buildings. But it has delayed announcing an opening date for these schools pending the outcome of the hearing at St. Louis.

Three judges of the Eighth Circuit Court will hear the petition for an injunction, which was asked by the National Association for the Advancement of Colored People. The N.A.A.C.P.'s position was supported yesterday in a friend of the court brief filed by the Federal Government.

4 Negroes Leave

At Little Rock today, four Negroes sought to enter an all-white church but left when an usher told them they might disrupt the service if they entered.

The two men and two children appeared at the Second Baptist Church after the morning service had began.

The pastor, Rev. Dale Cowling, had advocated voting for integrated schools in the Sept. 27 election because he said that was the only way the public school system could be preserved. He is president of the Greater Little Rock Ministerial Association.

Mr. Cowling said he was told that the four Negroes left amiably. He said he believed they had been sent there by a "pressure group."

Mr. Cowling said that beginning tomorrow morning the church would offer four hours of instructions to members of high school age. He said the classes would continue on a Monday-through-Friday basis while public schools were closed.

Another Little Rock church, Trinity-Episcopal Catherdal, is conducting a full-scale interim high school for twenty-eight students in its parish.

There was no indication today when the classes would resume for the students who are locked out of public schools by the closing proclamation of Gov. Orval E. Faubus.



Associated Press Wirephoto

ENTRY IS BARRED for four Negroes in Little Rock, Ark., as they seek admission to service at the Second Baptist Church. The ushers in the doorway told them that they would disrupt the service by their attendance and also embarras the Rev. Dale Cowling, pastor, who had advocated integrated schools to preserve the public school system.

LITTLE ROCK EFFORT

Church Integration Try Again Fails

LITTLE ROCK, Ark., Oct. 12 (UPI) — Eight Negroes again tried to integrate Second Baptist Church in Little Rock today, but the head usher slipped them off into the basement by themselves and they left without hearing the sermon.

Last Sunday four Negroes were turned away from the same church.

Albert Hudson, today's spokesman for the Negroes, denied they were put up to it either by the National Assn. for Advancement of Colored People or the segregationist Capital Citizens Council.

"We came on our own," he said. "If we can't get this tension solved through religion, I don't know how we are going to do it."

L. C. Bates, Negro publisher and the husband of the president of the NAACP in Arkansas, said he thought the Negroes were picked by segregationists who telephoned them, pretended to be the minister or secretary of the church and invited them to services.

"It is a bad thing," Bates said. "All the NAACP is after is the constitutional rights of the Negro and I don't figure white churches are part of them."

The pastor of Second Baptist Church is the Rev. Dale Cowling president of the Little Rock Ministerial Alliance, who has urged integration of the high schools as a way out of the deadlock that has kept the schools closed for six weeks.

Four Negroes tried to integrate his church last Sunday, but left after a talk with the head usher. United Press International was tipped by an unidentified telephone caller that Negroes would try to enter Second Baptist Church today.

The informant said Negroes would also try to integrate Pulaski Heights Presbyterian Church, but none appeared there.

The eight Negroes who went to Second Baptist Church included five men, two women and a young boy.

The men were Albert Hudson, who acted as a spokesman; James King, Elijah King, Robert Mosley and David Barbee. The women were Mae Willie Barbee and Mamie Rogers. The boy was Charlie Washington.

The head usher, who refused to identify himself, met the Negroes and motioned them to a side door. "Come on in here," he said.

To reporters following the Negroes, he said: "You newsmen, get on out of here. I want to talk to these people by myself."

Little Rock Church Bars Eight Negroes

LITTLE ROCK, Ark., Oct. 12 (UPI)—Eight Negroes failed today in an attempt to attend services at the Second Baptist Church here. The head usher directed them into the basement and they left without hearing the sermon.

The Negroes said they were not being backed by the National Association for Advancement of Colored People nor the segregationist Capital Citizens Council.

"We came on our own," said Albert Hudson, their spokesman. "If we can't get this tension solved through religion, I don't know how we are going to do it."

The pastor of the church is the Rev. Dale Cowling president of the Little Rock Ministerial Alliance, who has urged desegregation of the high schools that have been closed for six weeks.



Dispatch Mon. 9-29-58

UPI Telephoto

A woman who identified herself as Mrs. Jones, but said that wasn't her name, leaves services at Pulaski Heights Methodist Church, Little Rock, Ark., with Mrs. Pearl Lewis, a Negro. The pastor said Mrs. Lewis sought to embrarrass him. Meanwhile, officials worked to speedily open Little Rock's 4 high schools but their efforts faced a test in Federal Court in Omaha, Neb.

NAACP Aide Hits Churches In Little Rock

Evening Star Washington, D. C. Mon 10-20-58

BALTIMORE, Oct. 20 (AP).—An attorney for Negro school children in Little Rock sharply criticized Arkansas churches yesterday for operating temporary schools while the public schools are closed.

Wiley A. Branton, counsel for the National Association for the Advancement of Colored People, indicted Little Rock churches for "lack of courage" in the current integration crisis.

"It seems strange," Mr. Branton told the Baltimore branch of the NAACP, "that the church, instead of taking the lead on a great moral issue, takes a back seat behind the courts."

He said Little Rock churches which operate temporary schools while the public schools are shut down are "making it possible that segregationists find a refuge" in their battle against school integration.

"There is no religion or religious faith among the major denominations which can escape criticism," he added. The Catholics have integrated many schools in the South, he said, but they "have not done so in Little Rock."

The 35-year-old Negro lawyer from Pine Bluff, Ark., accused Attorney General Bruce Bennett of Arkansas of authorizing police to arrest persons soliciting membership in the NAACP.

MIXING DIVIDES L. R. MINISTERS

Most Lined Up in Varying Degrees in 2 Camps

LITTLE ROCK, Ark. (AP)—The furor over school integration has split Little Rock's ministers into near-hostile camps.

"We believe that integration is contrary to the will of God," one group declares.

"We stand for the principles of human rights and dignity of all before God," another states.

Few of the city's approximately 200 ministers have managed to remain completely aloof from the simmering issue. Most have aligned themselves in varying degrees with one of the opposing groups.

Splits have developed even within religious groups. The Baptists—dominant here — have seen some of their ministers throw their weight strongly behind segregation, others declare believe in eventual integration.

Only Saturday morning, as residents balloted to express their opinions on the issue, the Arkansas Baptist Convention declared itself neutral.

The convention's official voice was raised after a former executive secretary, the Rev. Ben. L Bridges, joined a group of pastors who backed Gov. Orval E. Faubus stand against integration.

Such action, convention officials said, could not be considered as representing the state group.

On election eve, two groups voiced their opposition publicly.

A vote for reopening the schools —even integrated—was urged by Episcopal Bishop Robert R Brown, Methodist Bishop Paul E Martin, Ministerial Assn. President Dr. Dale Cowling, and Presbyterian minister Dr. T. B. Hay. Cowling is a Southern Baptist.

The other side spoke, too.

"We resent the implication of certain liberal ministers that it is un-Christian to oppose integration," declared the Rev. M. L. Moser Jr., a Missionary Baptist minister who said he represented 80 Little Rock pastors.

"Our beliefs are not based on prejudice or bias but on sound Bible interpretation, while integration is based on the false theory of the 'universal fatherhood of God and the universal brotherhood of man,'" Moser's statement continued.

The governor himself sparked a chain of events that drew the lines of opposing thought more clearly among the churchmen. At a press conference, he declared that some Presbyterian ministers had been effectively brainwashed by leftwingers and Communists.

A statement demanding an apology was quickly issued by the Presbyterians, and soon several Methodist ministers came to their fellow pastors' defense.

The city's segregationist Capital Citizens Council is headed by a Missionary Baptist pastor, the Rev. Wesley Pruden.

Efforts have been made—without success—to form a "ministry of reconciliation" as a mediating force between the opposing groups. Evangelist Billy Graham was mentioned as a possibility to head the ministry, but a group formed to invite him or some other public figure here dropped the plans after a few days.

NEGROES PAID TO ATTEND WHITE CHURCH IN LITTTLE ROCK, NAACP PROBE REVEALS

NEW YORK, Oct. 16.—Attempts by groups of Negroes to attend services at white churches in Little Rock would appear to be "a maneuver of the segregationist forces and may well have been stimulated by some state officials," the National Association for the Advancement of Colored People declares in a statement released here by Dr. Channing H. Tobias, chairman of the Association's Board of Directors.

The statement, adopted by the NAACP Board of Directors at its regular monthly meeting here on Oct. 14, reaffirms the Association's conviction that the churches of Christ should be voluntarily desegregated everywhere." However, it points out, "an investigation by the NAACP seems to indicate that worship in Christian fellowship was not the real objective" of those colored persons seeking to attend churches "whose ministers have been moderates on the school integration question."

The investigation revealed that certain of these "alleged worshippers" had been paid to attend the white churches and had been transported to the churches by white men as part of "an organized effort to embarrass the ministers and arouse not only the congregations immediately concerned, but other white churchgoers as well."

One of the men playing an active role in this scheme, the NAACP statement asserts, "is the proprietor of a nursing home which receives patronage and support from the State of Arkansas. It was also learned that few if any of the members of the delegation are members of any church, or are in the habit of attending any house of worship."

The statement further notes that "no Negro citizens of standing and responsibility in the Little Rock community are identified with this disruptive plot."

In furtherance of this plot, the segregationists are reported planning to send Negroes to a farewell reception in honor of the Rev. Dunbar Ogden who, because of his opposition to school segregation, has been forced to give up his pastorate of a Presbyterian church in Little Rock.

'Liberal' Pastor To Bar Negroes From Services

LITTLE ROCK, Ark. (AP)—A Little Rock Methodist church announced Friday night that Negroes would not be admitted to services "during this period of tension."

The official board of the Pulaski Heights Methodist Church said it adopted the policy because a Negro was taken to last Sunday's service by a church member.

Mrs. Roy E. Harrison, who described herself as a segregationist, took Mrs. Pearl Lewis, Negro, to the church. Later the Rev. J. Kenneth Shamblin, the pastor, said it was a move to embarrass him.

In sermon, Shamblin has urged compliance with law in regard to the school integration crisis in Little Rock.

LITTLE ROCK ROLE OF CLERGY SIFTED

Psychologists Find Support for Integration but Few 'Sticking Necks Out'

By EMMA HARRISON
Special to The New York Times.

WASHINGTON, Aug. 30 — Clergymen in Little Rock have given almost the only public support to school integration offered by white members of the community, a psychologists' study has found.

The clergymen, Protestant and Jewish, suffered constant abuse and threats from their pulpits, the American Psychological Association was told today.

Dr. Thomas F. Pettigrew of Harvard characterized the more than 100 clergymen interviewed as "pushers, powers and passives."

Of eight "pushers" who openly advocated integration, he said, two in a Protestant denomination were sent to "Siberia," or the poor delta country of Arkansas; another was still in Little Rock but "out of a job" and a third faced the imminent loss of his pulpit.

Dr. Pettigrew and his associate, Dr. Ernest Campbell of the University of North Carolina, undertook the survey at the start of the integration crisis. They were equipped with what they considered requisites for doing research in the South — their native Virginian and Georgian accents, respectively.

They found that most of the clergy believed integration was right and wanted it. Their support was not ineffectual, the researchers found. They said the ministers possessed these advantages as effective leaders in the struggle.

¶They held a strong position in the South, which is still the "Bible Belt" and much in the thrall of the Protestant Church.

¶They had a "unique ability to tap the Achilles heel of the segregationist—guilt."

¶These two factors combined to make a dent in the segregationist wall— the unanimity of the South.

Findings to Be Published

Examining with a panel of psychologists courageous behavior in times of social stress, Dr. Pettigrew described the research findings, which will soon be published in book form.

They said that smaller-sect pastors had given only negligible support for segregation. Among others, most of whom believe in integration, they added, only eight were willing to "stick their necks out" as leaders.

They assigned these characteristics to the ministers interviewed:

The "pushers," like most of the other groups, were born and educated in the South. Their average age was 36. They were relative newcomers to Little Rock, having served four years. Their churches or temples were modest, averaging 400 members.

The "powers" consisted of the seven most influential churchmen. The average age was 50. Their congregations numbered 2,800. They had served for about twelve years. With one exception they were integrationists, but their rationalization for silence was summed up by one as follows:

"I've spent eleven years of my life building up this magnificent church, and as its leader and administrator I'm not about to destroy it in this crisis."

Most of the integrationists among the clergymen, whose pastorates knew their inclinations but who had not spoken up, held that they had a primary duty to keep the church together and not to speak in a moment of crisis.

The "passives," the largest group but neither active nor influential, averaged 55 years. They had served four and a half years and their parishioners numbered 1,200. Their replies were similar to this one:

"I'm about to retire, and I haven't lived here long. I know integration is coming, but I don't think I should stick my neck out now."

The passives specialized in "praying for guidance," which was characterized by Dr. Pettigrew as "how to say something without being heard."

Arkansas Leader Asks

Was Male Nurse Used To Help Embarrass Liberal Ministers?

LITTLE ROCK, Ark. — (UPI) — Mrs. L. C. Bates, president of the Arkansas Chapter of the NAACP, Tuesday quizzed a Negro male nurse on reports that he attended white churches at the behest of a white woman in an attempt to embarrass white pastors who preach integration.

Mrs. Bates and the Rev. J. C. Crenshaw, both NAACP leaders in the state, questioned 45-year-old Albert Hudson who led a party of seven Negroes upon the Second Baptist Church Monday but was diverted by an usher to the basement.

Hudson denied he had talked to a white woman Monday and accused Mrs. Bates of threatening him.

Lee Harris, 52, said Hudson gave him $5 for himself and $2.50 for each of his two children to attend Second Baptist Church October 5. An usher talked them out of attending.

"He said he got the money from 'them' but didn't say who 'them' was," Harris said.

Harris' 12-year-old daughter, Carolyn, said a white man took them to the church. Mrs. Harris said she didn't go to the church but her husband and the children were sorry afterward.

"Harris is a liar," Hudson said. "I am not surprised that his whole family lies with him."

Hudson said Mrs. Bates called upon him Monday and asked him to stop going into white churches. The NAACP opposes Negroes' going into white churches where they are not invited.

"She told me there was a chance of running into a lot of hoodlums if I kept up this crusade," Hudson said. "I personally took it as a threat because she asked me to give up the integration group and lay off."

Hudson said he telephoned a white woman Monday and a moment later said he was wrong.

"That wasn't a white lady I was talking to," he said. "It was a colored lady I was talking to about a house."

He said it was possible that a white woman could telephone newspapers and tell them ahead of time which white church he would attend "because I don't keep it a secret where I'm going."

Dr. Taylor Named To Top Protestant Post

New York, N. Y.--(Special)--Dr. Gardner C. Taylor was elected Monday, to head a New York City Church council which represents about 1,700 churches of 30 denominations with approximately 660,000 members throughout the city.

Dr. Taylor, a native of Baton Rouge, Louisiana, and former New Orleans clergyman was named president of New York City's Protestant council.

He was elected to the high post at the organization's recent 14th General Assembly, and Dr. Taylor is the first Negro to head the New York council.

A leader in the American-Northern-Baptist - Convention, Dr. Taylor is also the first Baptist ever chosen to the city's top Protestant office.

He succeeds the Rev. Phillips P. Elliott, pastor of Brooklyn's First Presbyterian Church.

Addressing the assembly, Dr. Taylor said he felt a "high sense of honor and a deep almost painful sense of humility" that "my colleagues in our evangelical faith have leapt the chasms of color and creed to lay hands on me."

He added, "I am black and the first black man ever elected to the titular leadership of our great Protestant Council, and this, he said, expressed symbolically that beneath our superficial and external differences of complexion and culture, we have an essential unity, a basic and fundamental "alikeness" in Christ Jesus."

Presently, Dr. Taylor is pastor of Brooklyn's 10,200 member Concord Baptist Church of Christ.

He was the former pastor of the Beulah Baptist Church of New Orleans and former pastor of the Mount Zion Baptist church in Baton Rouge.

GENERAL MISSIONARY BAPTIST STATE CONVENTION IN FIRST SESSION SINCE HUME'S DEATH

Leadership Faces Great Challenge

Greenville, Miss., July 22—The eyes of Negro Baptist of Mississippi were turned towards this delta city this week where the General Missionary Baptist State Convention is holding its first session since the death of its widely known leader, Rev. H. H. Hume, who had served as President of the Convention for more than ten years before his sudden death last year.

The death of Rev. Hume called to the Presidency, Rev. C. L. West of Bolton, who will preside over the convention, but also made it necessary to elect a President during this session.

Leading Ministers and laymen see the sudden death of Rev. Hume as posing a great challenge to the leadership of the convention, which has been at times sharply divided over the issue of integration and civil rights, with Rev. Hume, taking the conservative position.

The most important matter to come before the session, as seen by leading ministers and laymen is the election of the new President. While he has taken over the Presidency since the death of Rev. Hume, Rev. West has made no public announcement as to his candidacy. There have however been announcements by Rev. H. S. Jones, of Jackson, and Rev. G. W. Spencer of Port Gibson, whom many leaders ragard as a highly promising prospect for the presidency.

The chief project of the annual convention is raising and allocating the money for the support of Natchez College, the future of which many see is at stake in the new challenge facing the leadership of the convention.

Lott Carey To Meet In 1959 In Charlotte

CHARLOTTE, N. C.—Plans are already under consideration for the 62nd annual session of the Lott Carey Baptist Foreign Mission Convention to be held here at Mt. Olivet Baptist church August 31-September 4, 1959. Dr. L. J. Shipmon will be the host pastor.

Cooperating churches are First Baptist, Friendship Baptist, St. Paul Baptist; Shiloh Baptist, Ebenezer Baptist, Tabernacle Baptist, Mt. Zion Baptist and Second Calvary Baptst and Second Calvary Baptist churches and Johnson C. Smith university.

SOME 2,500 messengers will visit the city. The planning committee headed by Dr. Shipmon will meet soon to map plans for the 1959 convention.

The 61st session of the convention closed in Richmond Sept. 5. The financial report submitted by Dr. W. C. Somerville of Washington, executive secretary, disclosed that the organization raised $123,000 last year. Dr. J. B. Henderson, pastor of Bank Street Baptist church,, Norfolk, was elected president of the convention in Richmond, and will have charge of the session in Charlotte.

Negro Baptist Parley Prays in Thanksgiving

CHICAGO, Sept. 12 (AP)—Some 6,000 Negro Baptist delegates stood in prayer and thanksgiving today over the Supreme Court ruling for immediate integration at Little Rock's Central High School.

The decision was announced to delegates attending the seventy-eighth annual session of the National Baptist Convention, Inc., at the Coliseum. They were requested in advance to withhold applause.

The congregation stood. Some wept with joy. There was a chorus of amens.

J. H. Jackson, president, led a prayer that Governor Orval E. Faubus of Arkansas would "accept the decision in the spirit of Christ."

Representative Brooks Hays, Democrat of Arkansas and president of the Southern Baptists, who addressed the meeting, declined comment on the decision until he had had a chance to study it.

Dr. Estell Top Post

Elected President Of Texas State Missionary Confab

MARSHALL, Texas — Dr. Ernest C. Estell Sr., eminent pastor of the St. John Baptist church of Dallas, and nationally known Baptist leader, was elevated to the position of president of the Baptist Missionary and Educational Convention of Texas as the climax to its 84th annual session which convened with the Greater Bethlehem Baptist church in Dallas, Texas October 14-17.

Dr. Estell, who had served as vice-president at large of the body for the past three years, was unanimously elected following a recommendation from Dr. Zeno H. Hickerson, retiring president for the past eight years who is leaving the state to accept the pastorate of the Third Baptist church in Los Angeles. Also unanimously elected to a position as vice-president was Rev. U. S. Cornelius, pastor of the Jerusalem Baptist church of Marshall, Texas.

Burrus OK's Settlement Out of Court

NEW YORK—The Rev. Lloyd A. Burrus, former pastor of the First Baptist Church of Far Rockaway, accepted a $7,500 settlement and agreed to drop a $1 million suit against the Rev. T. H. Harten, who he alleged conspired to ruin his family and professional life.

In accepting the $7,500 settlement the Rev. Mr. Burrus agreed to withdraw four Supreme Court suits, and to resign as pastor of the church. The suit against Rev. Harten was included in the four actions.

The decision was handed down by Supreme Court Justice Shapiro, who said Burrus' withdrawal of the suits in no way indicated wrongdoing on his part as pastor of the church.

BURRUS SAID he agreed to withdraw the suits under an agreement reached among lawyers for all sides because of the tremendous amount of litigation involved and many of the same people were involved in the suits.

Under the agreement the First Baptist Church of Far Rockaway, which Burrus pastored until his ouster last June, will pay the $7,500 in 10 months.

The cases hit public attention when Burrus sued Harten, stating that he and a raiding party surprised Harten and Mrs. Burrus in a New York hotel room on June 14.

Burrus said Harten was nude at the time of the raid and that Mrs. Burrus was partly clad. Burrus said the meeting was part of a series of such meetings and was part of a conspiracy to wreck his married and professional life.

Burrus sued Harten for conspiracy and libel and the Far Rockaway church wound up in a court battle when it attempted to justify a church meeting durin which Burrus was ousted as pastor.



Friendlier Day—
Last November, when the Rev. Lloyd A. Burrus, left, was installed as new pastor at First Baptist Church in Far Rockaway, N.Y., the Rev. T. H. Harten, right, was principal speaker.

Pastor Raps Congregation For Denying Negro Youths

A Raleigh pastor scolded his congregation Sunday morning after three Negro youths were denied admission to the services.

The youths, all students at Shaw University, had agreed to "sit in the balcony" if they were allowed to attend Calvary Baptist Church.

"Jesus belongs to Negroes as well as the whites," the Rev. Gerald Primm told his congregation. He warned that "the judgment of God" is upon anybody who closes a church door to the people.

He called upon those who denied admissions to the youths to pray "for God's forgiveness."

Primm said, "Billy Graham wouldn't preach in this church. . . . He refuses to preach where Negroes are not admitted. . . ."

Many of the members went forward after the services and told the pastor they supported his stand in demanding the church doors be open to all.

A few walked out during the services.

Lott Carey Convention Holds 61st Annual Meet

RICHMOND, Va.—Delegates and visitors from 18 states and several foreign countries are attending the 61st annual session of the Lott Carey Baptist Foreign Mission Convention here.

Business sessions of the convention are being held in First African Baptist Church, the Rev. Y. B. Williams is host pastor.

A mammoth pre-convention program was held in the Belgian Building on the campus of Virginia Union University on Sept. 1. W. E. Patterson of Norfolk, Va., directed the chorus of more than 100 voices which included some of the leading singers of Richmond.

THE EXECUTIVE board met on Sept. 2 at First African Baptist Church, Dr. W. L. Ransome of Richmond, chairman of the board, presided, assisted by Dr. J. Harvey Randolph, Washington, D.C., vice chairman.

■

ONE OF the highlights of the session was the report of Dr. Wendell C. Somerville, executive secretary. The secretary reported on work in Africa, India, and Haiti.

■

FOREIGN SPEAKERS at the meeting included the Rev. Abner Nelson of Delhi, India; Messrs. Bernard Benson and Jermiah Walker, Africa; Noel Scott, Jamaica, and several foreign visitors.

Other speakers featured were the Revs. C. W. Anderson, Greensboro, N.C.; Shelton Doles, Mt. Vernon, N.Y.; Elliott J. Mason, Toledo, Ohio; Leon Riddock, Summit, N.J.; C. H. Jordan, Portsmouth, Va., and Hon. G. D. Deane, former U.S. Congressman from North Carolina. Mr. Deane was one of the Southern Congressman who refused to sign the Southern Manifesto.

■

THE SESSIONS of the Woman's Auxiliary are held in the All-Souls Presbyterian Church, Mrs. Mary M. Ransome is presiding over the sessions. Miss Barbara M. Williams, Rankin, Pa., is president of the youth department, and is presiding over the sessions.

The Layman's League is meeting in the Educational Building of First African Baptist Church. R. L. Holloman, president, is presiding.

The Rev. J. Vance McIvor, president of the convention is also a member of the State Legislature of New Jersey.

Negro Leader Says Mixing 'Overworked'

WASHINGTON (INS) — A Negro leader warned his race today against overworking the term "integration" to the point of losing respect for their own virtues and values.

Dr. J. H. Jackson, president of the National Baptist Convention also asked a conference of Negro leaders to act immediately in reducing the growing crime rate in urban Negro communities.

He urged the action to help make the country "less criminal in its tendency and more democratic in all its purposes."

In his plea against crime, Dr. Jackson advised the leaders to face the shortcoming and failures of Negroes with courage and to take a self-critical look.

Dr. Jackson said Negroes have advanced sufficiently in their economic and cultural growth to start an earnest effort to improve the physical health of their communities.

As an exemple of what could be done with Negro professional groups to help the race and nation, Dr. Jackson said:

"We have in our race some of the most outstanding physicians in the country. Let us capitalize on this wealth of talent by investing in hospitals and health institutions where these scientists and those of other races can make great contributions to the health of all the people."

Dr. Jackson, who is also minister of the Olivet Baptist Church in Chicago, chided the assembled leaders for being divided.

He said: "in the past our racial solidarity has been most evident when we have faced the fight against segregation and discrimination, but when we are called to battle on other fronts we become divided, having almost as many camps as there are leaders and opinions among us."

President Eisenhower was scheduled to speak to the conference, sponsored by Negro newspaper editors, following a noon luncheon.

Gov. Albert B. (Happy) Chandler of Kentucky will address the conference on Tuesday.

Dixie Baptists Drop Canada Banner Move

HOUSTON, Texas (AP) — Southern Baptists decided Friday not to hoist their denominational banner in Canada. They'll help other Baptists there—but not try to woo them into the Southern fold.

The action, which came after a round of debate at the denomination's annual convention, was pictured as necessary to avert competitive friction in the many-branched Baptist family.

"The spirit of reconciliation can mean much to the Kingdom of God as all Baptists work together," said Dr. Porter Routh, executive secretary of the Southern Convention.

There are 26 Baptist denominations on this continent, with nearly 20 million members — about 9 million of them Southern Baptists.

MOVE PUSHED

This big group, once geographically confined to the South, now spreads throughout the nation — their churches springing up in areas previously the preserve of American (Northern) Baptists.

The Rev. Dr. R. E. Milam of Portland, Ore., Friday pushed a move that would facilitate the Southern Baptists also bidding for the churches in Canada, but the convention turned it down.

To take a step, said the Rev. Dr. Clifton Allen of Nashville, Tenn., "would impair our relations with other Baptist bodies.

"It would close doors, create breaches and cause misunderstandings."

Dr. Allen, Southern Baptist Sunday School educational secretary, said he had received letters from Baptist pastors in Canada, Australia, New Zealand, and elsewhere, expressing anxiety that the Southern body might seek organizational allegiance in the foreign areas, too.

OPPOSE COMMUNION

Some Suthern Baptists question the validity of other Baptist churches, and oppose sharing communion with them and do not recognize their baptism rites.

But the convention Friday gave its blessings to the Canadian Baptist bodies, and declared Southern co-workers must not "seek to align existing churches or new churches" in Canada with the Southern body.

Its agencies, the statement said, stand ready to lend a helping hand in work in Canada, not for itself, but to aid "Baptist forces in Canada to develop an indigenous denominational program that will win Canada for Christ.

There are about 155,000 Baptists in Canada.

CLOSE DOOR

Mr. Milam, executive secretary of the Southern denomination's Oregon - Washington convention, said the decision would "close the door forever to Southern Baptist work in Canada."

"The door should still be left open where churches that want to affiliate with us may do so," he said.

The Rev. Jack MacKay, of Edmundton, Canada, supported him, mentioning the points about "alien immersion" and open communion of some Baptists, and also assailed Roman Catholicism in Canada.

"The Roman Catholic Church is going forward," he said. "Romanism is the seedbed of Communism. I'm sure you don't want Communist neighbors at your doorsteps."

The convention also authorized the formation of a nine-member "peace committee" to study "ways and means" for Southern Baptists to contribute to world peace.

Baptists Rapped Hardest

DETROIT — The "quality of leadership" in the Baptist Church was deplored last week by a recently ordained Baptist minister.

"I do not believe the church, particularly the Baptist Church, is giving the kind of leadership it should give, either here or in the South," said Ray Shoulders, who recently returned here from an extended "good-will tour" of the South.

Shoulders, a former nightclub entertainer, singer, deejay and union organizer, said the trip "opened my eyes to a lot of things, namely that the Baptist Church is not furnishing the kind of leadership that our people need in the South."

"There is too much shouting and emotionalism and not enough dealing with issues that affect the everyday lives of the membership," he observed. "We need to build an intelligent church to have intelligent and well-informed members."

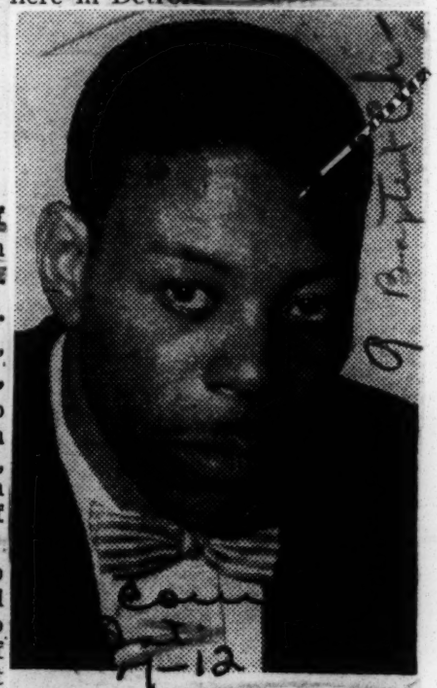
Shoulders, 34, a former district director of the United Packing House Workers, Canada, said he hopes to attend the Chicago Baptist Convention this year and raise "these points."

"I think that our church can stand some constructive criticism," he added.

Shoulders was ordained a minister in the Baptist faith about seven months ago. He was sent South on a limited tour by his union, but he elected to continue on his own after his union sponsorship expired.

"I found Kentucky one of the most progressive of all the Southern states I visited," he said. "Integration has proceeded remarkably in the schools, and Governor A. B. (Happy) Chandler told me that integration is now a fact in 80 per cent of those school districts which contain Negroes."

The Rev. Mr. Shoulders said he was offered a church in Kentucky "but I prefer having one here in Detroit."



REV. RAY H. SHOULDERS

New Atlanta Church One of Nation's Top Religious Edifices

ATLANTA — One of the nation's most outstanding religious edifices is the New Mt. Zion Baptist Church of this city, built on contemporary style. The church has as its pastor a dynamic leader in the Rev. Henry R. Searcy, a 1939 graduate of Florida A. and M. University (A.B.) and Morehouse College's school of religion (B.D.). He has completed resident work for the Th.M. degree at Columbia Theological Seminary, Decatur, Ga. (white).

THE NEW STRUCTURE is the first of its kind to be built in the South. It won the third award in 1957 from the church architecture conference in Nashville, Tenn., sponsored by the Southern Baptist Convention (white). The edifice is functional in its character rather than ornamental. It does not conform to the traditional pattern of church architecture.

The building consists of a sanctuary with a seating capacity of 1200 and an educational unit with a seating capacity of about 1200. It is designed to accommodate religious educational activities on departmental levels, each department with its own assembly room and classrooms. There is a total of 92 rooms throughout the building. It was built at a cost of $409,000. The lot on which it stands cost $56,000. Ground was broken in July, 1955, and work was begun at the same time. The building was completed in November, 1956, and the congregation occupied the building Nov. 25, 1956. It was dedicated April 28, 1957; the cornerstone was laid April 27, 1958.

Equipment, including pews, desks, chairs, etc., has been purchased in the amount of

$31,600, all paid in full.

■

THE GROUND FLOOR consists of Fellowship Hall, with a spacious stage, which serves three purposes: assembly, cafeteria and recreation; a modern kitchen equipped at a cost of $5,000, classrooms, assembly rooms, chapel, ladies' lounge and clinic.

The first floor consists of offices, sanctuary, classrooms, assembly room, finance room, robe room and nursery.

The second floor consists of the church library, pastor's study, baptistry, classrooms and assembly room.

The Rev. Mr. Searcy took over the work in 1950, having been called from the Greater Tabernacle Baptist Church in West Palm Beach, Fla.

The church has attracted nation-wide attention since its erection. People from all over the United States have been to see it.



MOUNT ZION BAPTIST OF ATLANTA . . . $409,000 building

DR. G.C. TAYLOR GUEST SPEAKER AT BAPTIST MEET

La. Weekly
Sat 6-14-58
p. 6

Omaha – Dr. O. Clay Maxwell, president of the National Sunday School and BTU Congress, meeting in Omaha, Nebraska, June 16-22, is loud in his praise for the 1958 program of the Congress which will bring to the young Baptist and friends a galaxy of the nation's greatest speakers and educators, plus a number of speakers from foreign countries.

New Orleans, La.
La. Weekly
p. 6
Sat. 6-14-58

Dr. Gardner C. Taylor, New York City, and on Feb. 10, 1958, was elected president of the Protestant Council of the same city.

New Orleans, La.

ght," Friday, June 20, during the Congress meet. Dr. Taylor is the pastor of the Concord B.C., Brooklyn, N.Y., with a membership of 10,200 persons. The church building was recently completed at a cost of one million and two hundred thousand dollars. He is the newest Board Member of the

Other inspirational speakers on the program for the week are - Rev. Joel Soranson, of Sweden, Chairman, Baptist World Alliance Youth Committee, Dr. J.H. Jackson, president National Baptist Convention, U.S.A., Inc., and Rev. T.I. Jemison, Baton Rouge, La.

Baptist Leaders Say U. S. Should First Make Democracy Work in Own Backyard

Courier Sat. 7-26-58 Pittsburgh, Pa.
p. 4

PITTSBURGH, Pa.—American-style democracy faces its sternest test right here at home, Dr. J. H. Jackson told the Allegheny Union Baptist Association in an address made here at Mt. Ararat Baptist Church.

Dr. Jackson, president of the National Baptist Convention, Inc., and religious head of a denomination which has 5,000,000 communicants, asserted: "The success of our nation in Africa and the Middle East depends very largely on the success of our democratic ideal in dealing with different racial groups in the United States.

"Communist propaganda calls for freedom for underprivileged people. The people in the Middle East won't believe us if we haven't solved the problem within our own bounds.

"The true test of our democracy is not what we do in the Middle East but what we do in the southern sections of our country where there is a definite conflict between the ideals of our constitution and the traditions of the states."

During 1955 and '56, Dr. Jackson conducted preaching missions in the Soviet Union, Hungary, and Yugoslavia.

First Southern Baptist Church Established In New York City As Part Of Recent Trend

By GEORGE W. CORNELL
Associated Press Religion Writer

NEW YORK, Jan. 10 (AP)—Southern Baptists tonight formed a church in New York City—their first one in this big northern metropolis.

"We come, not as invaders, but as allies of all who are promoting the work of Christianity, said the Rev. Dr. Paul S. James, pastor of the new church.

The city historically is in the territory of the American (Northern) Baptist Convention.

Organization of a Southern Baptist church here marks another step in a trend which has seen that denomination spreading into many northern communities.

BIG JOB

Watever the affiliation, Dr. James said, there is a big job here to be done. He added:

"We have already been warmly welcomed by knowledgeable church leaders who state that 50 per cent of the people of this vast area are not connected with a church of any kind."

The new congregation, with about 100 charter members, will serve as a parent or "mother church" for establishing other Southern Baptist churches in the metropolitan area.

In general, Baptists, north and south, have the same traditions and beliefs. But northern Baptists cooperate more readily with other denominations.

FORMERLY OF ATLANTA

Dr. James, formerly pastor of the big 3,000-member Baptist Tabernacle in Atlanta, Ga., said it was hoped that about a half dozen Southern Baptist churches could be started in this area in the net two years.

The move has the backing of the denomination's home missions board, which projects a $200,000 outlay here in 1959, to augment local contributions.

The Rev. Dr. Albert McClellan, of Nashville, Tenn., assistant executive secretary of the Southern Baptist Convention, said the step is "part of a great, complex expansion movement that has been going for the last 30 years."

The denomination, once geographically limited to the South, now has congregations in 44 states, and north into Canada.

LOCALLY INITIATED

"Any move into new territory is always locally initiated," Dr. McClellan said. "Families who can't find what they're looking for get together, and this evolves into a new church."

Reactions among northern Baptist leaders to the Southern body's move into New York City were reported mixed, with some upset, and others approving.

"With the general Southern Baptist expansion into the north, we were certainly not surprised at their coming, said the Rev. Dr. Dean Goodwin, of the American Baptist Convention.

"Whenever we can find a way of entering into cooperation as brothers in Christ, we are able to work out good working relationships.

"We are embarrassed, however, whenever brethren of the South state that we are not doing the job that needs to be done.

"So far, the relationship with the new group here has been entirely brotherly. There is a tremendous job for Protestants to do. Even with all of us together doing what we can, there still is plenty to be done."

At present, American Baptists have 24 churches in Manhattan, and 129 in the greater metropolitan area.

Dr. James, asked if he felt the Southern Baptist action was in competition with the American Baptist churches, said:

SUPPLEMENTING

"No I really don't. I like to think that we are supplementing and complementing what they are doing, and that we are all working togther to strengthen the one great cause.

"Already we have formed very friendly relationships. We come in a spirit of cooperation and desire to strengthen the total Baptist witness in this area."

The 49-year-old Dr. James, before beginning his 16-year pastorate in Atlanta, was pastor of church in Auburn, N.Y., affiliated with the northern Baptists.

He said there is increasing cooperative work between the two bodies, whose split dates back to the War Between the States.

The new church here grew out of a meeting last spring of a group of New York Southern Baptist laymen. In May, they began holding weekly Sunday services at an auditorium in a YMCA branch on Manhattan's West 23rd street.

OBTAINED SPONSORSHIP

They obtained the sponsorship of a "mission" of the College Avenue Baptist Curch, of Annapolis, Md., and last September, called Dr. James from Atlanta as pastor.

The denomination's home missions board subequently appointed him as director of Southern Baptist work in the greater New York area.

Presiding at tonight's organization service at the Terrace Room of the Hotel New York was the Rev. Charles Jolly, pastor of the Annapolis church.

Also participating were several local American Baptist pastors, and officials of the Southern Baptist Missions Board, including Dr. A. B. Cash, Dr. S. F. Dowis, and Dr. L. O. Griffith, all of Atlanta.

Southern Baptists' First Church In New York City Is Established

By GEORGE W. CORNELL
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IN COMPETITION?

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Women's Event Slated Sunday

By INEZ J. BASKIN

TUSKEGEE INSTITUTE, ALA. —The closing activities for the Women's Day observance which has been in progress at the Mount Olive Missionary Baptist Church here, will begin with the Sunday School at 9:30 a.m. today with Mrs. Velma Scott, acting superintendent. Lesson will be reviewed by Mrs. Carrie O. Gibson.

The morning program will be as follows: responsive reading Mrs. Inez Murry; acknowledgements of visitors, Mrs. S. Carney; prayer by Mrs. Getie Maddox and Mrs. Maud Joy; solos, Mrs. Eutha Mrs. Maud Joy; solos, Mrs. Eutha Pug[illegible]

The guest speaker will be Mrs. Maggie Y. Forte, supervisor of instruction of Montgomery County Schools, member of Old Ship AME Zion church (trustee), an active member of civic and professional clubs of the city. She will be introduced by Mrs. Mary Beasley.

During the morning worship hour, "Mrs. Mt. Olive" will be crowned by Mrs. [illegible] Jackson. Pastor Martin will give remarks.

The evening services will also be conducted by the women of the church with Mrs. Ruth L. Peterson as the speaker. She will be introduced by Miss Beulah Turner.

Music for the evening services will be rendered by the Chehaw AME Zion Church choir and the Union Grove Baptist Church Choir No. 2.

Mrs. Clara Huffman will give the responsive reading and Mrs. Maggie Maulden will give the offertory prayer.

The following persons are members of the finance committee: Mesdames M. L. Turner, M. R. Welch, Mamie Boggan, Gladys Owens, Lillie B. Fields, Emily L. Hollans, M. K. Frazier, O. C. Baker and Miss Mary A. Johnson.

Southern Baptists begin 'Mission' in New York

By LOUIS LOMAX

NEW YORK — Clergymen and laymen are puzzled as to why the Southern Baptist Convention would start a "mission" in New York with the disclosure at the First Southern Baptist Church has been formally organized.

One prominent New York minister said "certainly they cannot be of th opinion that we do not have the message of Christ here in New York.

"Whereas we do not have an affiliate of the Southern Baptist Convention here, we probably have more Baptist churches in New York than there are buildings in Annapolis."

The Southern Baptist Convention has a long racist record. Ten years ago, during an annual session in Memphis, the convention passed a resolution categorically stating that there is segregation in heaven.

* * *

AT ITS last convention the Southern Baptists elected Arkansas Congressman Brooks Hayes as its president.

Representative Hayes was one of the first Congressmen to sign the infamous Congressional Manifesto criticizing the Supreme Court school desegregation.

Mr. Hayes also played a large part in the futile efforts to make peace between the United States and Arkansas during the recent row over school integration at Little Rock.

* * *

THE ANNOUNCEMENT that the Southern Baptists have established a mission in New York, and that Dr. Ralph Walker, pastor of New York's Madison Avenue Baptist Church, participated in the event recalled the fact that during the Christmas holidays, Representative Brooks Hayes was guest lay-preacher at the Madison Avenue Baptist Church.

At that time Mr. Hayes pleaded that the South needed more time to resolve its racial difficulties and urged that the North "in all Christian charity" soften its criticism of the South's racial pattern.

Several New York religious leaders said they feel the establishment of the mission church has racial overtones.

Asking that his name be withheld, a prominent New York liberal and clergyman said, "This strikes me as odd. I cannot believe these people have come for purely Christian purposes. I think they bear watching."

WITHOUT DODGING CONFLICT OVER HOW TO SOLVE THEM

Southern Baptists Told To Meet Problems Headon

By GEORGE W. CORNELL
Associated Press Religion Writer

HUSTON, Tex. (AP)—A huge Army of Baptists massed here Tuesday night in a mingled mood of jubilation and tensions.

It was the opening of the 101st annual Southern Baptist convention, and there were ringing words of achievement and amity—as well as troubling questions about organization and racial issues.

In a keynote address, the convention president, Rep. Brooks Hays (D-Ark.) called for action to meet the problems headon—without dodging conflict over how to solve them.

"There should be no reluctance on our part to confront controversy," he said. "Nor should Christians ever flee from the duty of examining differences."

CHRISTIAN BODY

To the policy-guiding meeting of the South's biggest Christian body, he suggested that traditional methods of extending help to Negro neighbors won't suffice.

"Imagination must accompany our compassion," he said.

And he came to the defense of the denomination's Christian life commission, which has been under attack from some congregations for its activity in race relations and other social issues.

"I realize we cannot have complete unanimity in these matters," Hays said in a prepared address, but he added:

"It would be tragic for us to assume that we can function as a Christian body without assigning to trusted representatives of the convention the task of pointing out our Christian duty with respect to social evils and current conflicts."

WHITE MEMBERS

The commission, he said, serves to sensitize "the Christian conscience wherever evil, injustice and oppression exist anywhere in the world."

Southern Baptist churches generally have only white members.

There have been moves in some parts of the deep South asking abolition of the commission. Whether they will reach the floor of the week-long convention here was uncertain.

More than 15,000 Baptists—a record number—were here for the curtain-raising session in Houston's giant coliseum. Hymns rose like a melodius thunder for the ocean of people. "To God Be the Glory," they sang.

There were prayers, and welcomes, and thanksgivings for the surging growth of Southern Baptists, which now number nearly 9 million in 42 states.

In recent years their rate of expansion has outstripped al other major denominations. The Rev. W. A. Criswell of Dallas said a six-year program of advance now starting offers the greatest promise yet.

BAPTIST BODIES

It embraces other Baptist bodies, too.

With the Southern denomination spilling out into the North and West, however, complications in organization have arisen and a special committee has offered recommendation for changes.

They'll go before the current convention.

The proposals, said Hays, nave "to do with a job that, left undone, might finish us.

"It would be sinful for us to permit an unplanned, uncoordinated, sprawling organization to dissipate our energies and destroy our effectiveness."

Itinerary Missionaries Will Meet In Powhatan

RICHMOND — The 12th annual session of the International Itinerary Missionary Commission of the World will be held at Mt. Pero Baptist church, Batsville, Va. in Powhatan county July 9 - 10, it was announced this week by the Rev. S. M. Thompson, president.

All ministers, laymen and church groups affiliated with the movement and all groups interested in the program are expected to attend the meetings. The goal of this session is at $1,000. Money is needed to provide headquarters for the commission, to establish a memorial hospital in Liberia, and to further broaden the work of the commission and its publicity. Each board member is asked to report at least $10 at the session.

* * *

THE women's body will also meet during the annual session. The women will conduct the program Thursday afternoon when Mrs. Julia B. Jones, president, will preside. She will also make her annual address. Mrs. B. B. West, president of the Cumberland county Missionary and Educational Convention, will speak.

The annual session will open Wednesday at 8 p.m. to be known as Powhatan County Community Night. Program participants will be Mrs. Ella Foxx, welcome address; the Rev. W. H. Braxton, response; Mrs. Esther Hudson, solo.

* * *

THERE will be greetings from the James River Sunday School Convention, Mrs. Ellen Wood, president, from junior missionaries, Mrs. Sadie Green. The Rev. E. C. Kent will discuss the theme "Good Will Toward All, Malice Towards None."

The guest speaker will be the Rev. S. H. Miller. He will be introduced by the Rev. B. Booker.

* * *

PRESIDENT Thompson will preside at the opening meeting for Thursday, July 10. He will deliver his annual address at 10:30. The Rev. S. F. Harris of Mt. Nebo Baptist church, West Point, Va., will deliver the sermon. There will be echoes from the Baptist Ministers Conference of Richmond and Vicinity, the Rev. C. J. Washington, president; the Virginia State Body of Ministers Wives, Mrs. S. M. Thompson, president.

The Rev. Dr. R. S. Anderson, executive secretary, will make his report at the afternoon meeting.

There will be a panel discussion on "The Church's Role in Segregation and Integration Tensions" at the closing meeting Thursday night. The speakers will be the Revs. S. C. Fitz, S. L. Massie, and Robert Bowles.

Rebuilt Church Is Rededicated

Bombed Negro Church Has Restoration Service

MONTGOMERY, Ala., April 27. — (AP) — A Negro church bombed during racial violence that followed the beginning of bus integration in Montgomery last year was rededicated Sunday in a special service.

"This act of restoration and dedication . . . repudiated the notion that violence is ever ultimate," said Dr. Gardner C. Taylor of Brooklyn in the dedication address at the Negro First Baptist Church here.

Dr. Taylor is pastor of the Concord Baptist Church of Christ in Brooklyn and a member of the New York City Board of Education.

"What the Negro community has done here and what it has suffered here, has given this city a new thrust toward participation in the destiny of our democracy," he continued.

The United States' problem of validating democracy is not a sectional problem," Dr. Taylor said. "It is not a black or white problem . . . it is the problem and privilege of America to reveal to history whether mankind is capable of a society of equal dignity when that society is composed of people of differing racial, cultural and religious backgrounds."

The church was one of four Negro places of worship dynamited in Montgomery Jan. 10, 1957, shortly after city and state bus segregation laws were held unconstitutional by the United States Supreme Court.

Bombed Negro Church Rededicated

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"What the Negro community has done here and what it has suffered here, has given this city a new thrust toward participation in the destiny of our democracy," he continued.

"Perhaps the major epic of our generation in America," he added, "is the courage and vision with which a disparaged and disinherited minority is prodding and pointing the nation toward the fulfillment of its destiny as a truly free society."

The church was one of four Negro places of worship dynamited in Montgomery Jan. 10, 1957, shortly after bus segregation laws were held unconstitutional by the United States Supreme Court.

The Rev. Ralph Abernathy, pastor of the church rededicated today, said repair work on the church was scheduled to be completed before today's program was arranged but that the construction has been delayed and work is almost finished.

He said the work will cost $50,000.

Baptists Told Of Creeping Freedom Loss

HOUSTON (AP) — The Pastor's Conference of the Southern Baptist Convention was told Monday a pseudo - socialistic trend is threatening the nation's basic freedoms.

"One freedom after another has been stolen from the individual in the name of national welfare and economy," said H. Wadell Waters, pastor of the College Avenue Baptist Church at Bluefield, W.Va.

Waters, chairman of the Religious liberty study committee of the Baptist General Assn. of Virginia, spoke at the pastors' conference that precedes Tuesday night's opening of the 101st session of the 8,966,255-member convention.

Speaking on "Religious Freedom," Waters said there is an increasing variation of the opinions as to the role of the church in a democracy and that there is almost as much concern today for church-state relationships as for church-state separation.

RESTUDY FREEDOM

He said there is need to restudy religious freedom so a clear and distinct statement of principle can be made for the benefit of all Baptist people.

"It is increasingly evident that we Baptists are facing similar differences of opinion," he said, adding that a recent state convention flatly rejected federal aid while, a week later, another state convention accepted over $500,000 as a federal grant.

He said 15 Southern Baptist schools have borrowed over $17 million from the federal college housing program.

UNAFFECTED AREA

"Let me say here and now that any Baptist work which Baptists will not, or cannot support by their voluntary contributions should cease to be called Baptist work," he said. "Let not a clamor for prestige cause us to forsake principle. . . We are victims of a pseudo-socialistic national trend which has so infiltrated the lives of our people, during the last three decades, that they are no longer aware their basic freedoms are being threatened."

It is difficult, Waters said, to find any area in an individual's life that is unaffected by these social trends except his religious life.

Southern Baptists Repudiate 'Tainted Money' Charge

By GEORGE CORNELL
Associated Press Religion Writer

HOUSTON, Tex. (AP) — Charges that a southern baptist agency was using "tainted money" to promote racial concord were thunderously repudiated Thursday by the denomination's convention.

By a booming voice vote, approximately 12,000 messengers slapped down a motion that they return a big cash gift made to their Christian life commission by the fund for the republic.

A Selma, Ala., man, Jack Trammell, launched an attack on the fund, saying it had been accused of giving aid to communism, and that "We ought not to accept any money that is tainted."

The move touched off a wave of rebuttals. The Rev. Reuben E. Alley, of Richmond, Va., editor of a state Baptist paper, said he had investigated the charges thoroughly, and added:

"The fund. . . is absolutely and completely untainted by any relationship to communist causes There are no grounds whatever for these charges."

A fund gift of $15,000 to the commission, which works for racial harmony and other social improvements, has been widely criticized in Southern White Citizen Council organs.

A new report by the commission, calling for strengthened "fellowship with people of every race," was overwhelmingly accepted by the convention Thursday after a flurry of debate.

The report denounced "social usages" that "deny basic American freedoms" to any citizen, and said "racial antipathy" at home was impeded missionary work abroad.

It urged staunch support for the public schools, and urged Baptists to "help and not hinder the progress of justice for all peoples."

The Rev. Montague Cook of Moultrie, Ga., assailed the document, saying its plea for racial fellowship was synonymous with integration. He provided the dictionary definitions.

He also maintained that the action would be construed by the public as representing the opinion of all southern Baptists, although the convention has no power to impose policy on local churches.

Replied the Rev. Adiel J. Moncrief of St. Joseph, Mo., chairman of the commission: "We are endeavoring to follow the Bible, rather than the dictionary or press reports."

The convention must witness to Christian principles fearlessly, he said, adding:

"We are not living in a cloistered, sweet, contemplative life amid happy surroundings. On the contrary, we have espoused a militant, disturbing way of life —a dangerous way of life."

Rev. Brooks Hays (D-Ark), convention president, said principle should not be bogged down in "verbiage and semantics," adding: "We must adhere to the ministry of reconciliation."

"It seems strange," said the Rev. Avery Lee of Ruston, La., "that Baptists, of all people, should try to delete anything that is termed reconciliation."

The report also condemned the liquor trade, and "traffic throughout the nation in pornography and obscene literature," and called for steps to curb it.

In the squabble over the fund for the republic, a half dozen churchmen rose to defend it, saying it had been the target of scurrilors rumors, misinformation, and unfounded charges.

"There's nothing subversive about the organization," said the Rev. Fred L. Bell of Nashville, Tenn. Like Alley, Bell said he made a special study of the matter.

Other convention business included:

1. The Rev. Paul M. Stevens of Fort Worth, director of the convention's radio and television commission, reported an expanding program of spreading the gospel message on the air.

2. The Rev. Dr. R. Orin Cornett of Nashville, executive secretary of the education commission, reported enrollments in 70 southern Baptist colleges have reached a record 59,371.

3. The denomination's foundation, authorized to gather gifts through annuities and wills, reported an increase of $827,415 in its funds—"The best year in our history," said executive secretary J. W. Storer.

4. Dr. Millard J. Berquist, president of the new Midwestern Baptist Theological Seminary at Kansas City, said it will be ready for students this fall on a newly developed 100-acre campus.

5. Presidents of seminaries at Berkeley, Calif., Fort Worth, New Orleans, Louisville, Ky., and other institutions also outlined recent physical improvements and other plans and projects.

6. The Rev. Alfred Carpenter of Altanta, director of the chaplains commission, reported that Southern Baptists have their full military chaplains quota filled—with 425 chaplains on active duty.

7. The Rev. Dr. Court Bedford of Atlanta, head of the home missions board, described a new program the board has started in New York City to combat juvenile delinquency — one of 43 city mission programs. He also reported steps to help Canada Baptists, and assignment of a specialist to step up work with Negroes.

More than 651 million gallons of ice cream were produced in the United States in 1956, says the Department of Agriculture.

ACHIEVEMENTS OF DR. HENRIETTA M. GIBBS

PRESIDENT, WOMEN'S DIVISION OF THE ALABAMA BAPTIST STATE CONVENTION

From an humble origin in an obscure town in Mississippi, Dr. Henrietta M. Gibbs has become one of our most prominent figures in the leadership circle of the Baptist denomination. She was born in Artesian, Mississippi, just before the turn of the century. Her parents were Miss Eliza Aaron and Mr. John Thomas. While young Henrietta was still a small girl, the Thomases moved to West Point, Mississippi in order that their daughter might have the advantages of the school facilities of that town.

As a young girl Miss Thomas exhibited qualities and characteristics of a leader among her school mates at West Point Academy. After graduating from this institution, she became a teacher in the city schools of West Point. Following a stretch as a school teacher, Miss Thomas was married to Mr. James Albert Gibbs, also of West Point. After marriage the young couple continued to reside in this city for approximately seven years. From West Point, Mr. and Mrs Gibbs came to Montgomery, Ala.

In Montgomery, Mrs. Gibbs joined the now famous Dexter Avenue Baptist Church and soon became the president of its Misisonary Society. This was the beginning of a career among church women that has become one of the most colorful in our history.

Mrs. Gibbs attended her first Women's State Convention at Talladega, Alabama and also the first such convention. Mrs. A. G. Bang was its first president, who died in office and was succeeded by Mrs. M. F. Edwards, who served for eleven years. At a meeting of this convention at Sixteenth St. Baptist Church, Birmingham, Alabama in 1922, our lovely matron was elected president and has served continuously ever since. However, prior to election to this office, this indefatigable soul had served the convention as Corresponding Secretary.

The accomplishments of Dr. Gibbs as President of the State Convention are too numerous to list in detail. However, we should like to mention just a few, especially some of those connected with her work for our institution:

One among the first things which she accomplished, with the help of her faithful followers, was to pay $2000.00 for the land on which the home of the President of Selma University was located and also to complete the payments on the home itself, which amounted to several hundred dollars. Following this, Dr. Gibbs and her women undertook the task of installing a steam heating system in Foster Hall and later put a complete new roof on this same building. Concurrently, however, with all of these activities our courageous women maintained a sewing department at Selma University and paid the salary of one teacher for several years.

Another big job for our women was the paying of $9000.00 on the mortgage on Dinkins Hall, the main academic building of our institution. During these trying times, to the chagrin of the womed of the state and the Baptists as a whole, the school had a grocery bill of $2600.00 which had been on the books of a creditor for approximately fifteen years. President Gibbs and her cohorts tackled this problem with the usual zeal and soon liquidated this item.

During the lean days of the depression, President Gibbs went about the state collecting octagon soap coupons; these she converted into cash to help keep the doors of the college open. At another time she and her faithful women put 100 tons of coal on the campus at a critical moment of need. Setting aside all pride, our President rode a pickup truck in certain sections of the state to collect food stuff from farmers and others to supplement the scanty supplies of the college pantry.

On the campus of Selma University, the Henrietta Gibbs Dining Hall stands as a testimony to the courage, foresight and ingenuity of Dr. Gibbs. This building was completed in 1953 at a cost of approximately $45000.00 and completely furnished at an additional cost of several thousand dollars. When this building was turned over to the trustees of the college, the last payment on its construction had been made.

Not only has our president been active in state work, but national work as well. She is Treasurer of the Women's Convention of the National Baptist Convention, U. S. A., Incorporated. After 36 years of sacrificial labor, Dr. Gibbs continues to take on project after another on the campus of our institution. Just last year, under her initiative, a $3900.00 tiled bathroom was installed in Foster Hall, along with complete new sets of furniture for most of the students' rooms.

When Mrs. Gibbs took over the convention there was only one department, the Seniors ;today there are seven departments, beginning with the Sunbeams and ending with the Pastor's and Deacon's Wives. Three to five churches are needed to house this organization.

In Montgomery, Alabama on June 10, 1958, Dr. Henrietta Gibbs will call the convention to order for the thirty-sixth time. She will appreciate a visit from you on this occasion.



DR. H. M. GIBBS

Baptists Rap State Segregation Stand

RICHMOND, June 19 (AP) Negro Baptists in Virginia have told Gov. J. Lindsay Almond they "deplore all attempts on the part of your administration to circumvent and delay the activation of constitutional law through threats of closing the public schools."

The statement is contained in a resolution adopted by the Baptist General Association of Virginia at a recent meeting in Norfolk. It is signed by the Rev. C. S. McCall, president, and the Rev. Y. B. Williams, secretary, both Richmond ministers.

The resolution says it speaks for 500 Negro Baptist churches of the state, representing 250,000 members.

"Utterances from your high office, thus far, have tended to create a climate of lawlessness, rather than a climate of compliance," the resolution told the Governor.

Almond was urged to uphold "the Constitution of Virginia and of the United States of America . . . and to instruct and encourage the people of Virginia, regardless of personal preferences and opinions, to uphold law and order and help create an atmosphere of goodwill."

Baptists Say U. S. Must Choose Between Democracy, Segregation

Daily World, Atlanta Ga. P. 1
Sat 1-25-58

HOT SPRINGS, Ark. — The Board of Directors of the National Baptist Convention, USA, Inc., paraphrased a pre-American Civil War slogan here Wednesday when it adopted a resolution stating "Our nation cannot exist half segregated and half free."

"We must choose, and choose quickly between democracy as the American way of life, or segregation as the rule of expediency in the present crisis," counseled the resolution.

Presented under the heading, "The Urgency of This Integration Struggle," the resolution won unanimous acceptance as the board opened its annual two-day session at the NBC's Hotel - Sanitarium here. Board members have come from nearly all states in the nation, representing 4,500,000 convention members. NBC president, Dr. J. H Jackson, offered the resolution.

It takes care to label those working against the Supreme Court "as long as it is the law of the land" subversives . . . "who seek to overthrow our present form of Government by ignoring, disregarding, and rebelling against the fundamental laws of the nation."

The resolution expresses the opinion that this country's last great chance to take the chief role as leader of the world came May 17, 1954, when the Supreme Court outlawed segregation in this country."

That single act, claims the resolution, gave every Christian preacher in this country "legal justification" for preaching brotherhood . . . without limitations.

The document speaks of the "handicap" young white students must labor under in their attempt to learn the true meaning of citizenship "when they are taught to have certain reservations regarding their respect for the highest court of America."

Democracy can no longer be taught in the schools of the United States of America effectively as long as teachers and students are led to believe that they are right in revolting against any fundamental principles of American freedom," charges the resolution.

Other points made in the resolution:

"If white students are not prepared to meet Negro students on a competitive base in the classroom, it implies a fear and a mental position that we cannot consider to be of the highest and most creative quality.

"This integration matter is a great test of American democracy . . . it may be the last and final test.

"History supports the fact that where God brings a nation to a pinnacle of greatness, He intends for that nation to use its opportunity to carry forward a creative mission in the world.

"If now is not the time to begin the practice of democracy in the United States, then we have before us a sad commentary on the whole past history of the nation and its system of education."

gation is to accept the American democratic way of life and to do the reverse puts one on the side of those activities we are forced to call un-American."

The directors are holding an annual winter meeting here. The convention is said to be the largest Negro organization in the world, representing some four and one-half million Negro Baptists.

The board wired President Eisenhower a commendation for his efforts in the interest of world peace, including the "domestic aspect."

"By your official acts you have given the weight of your high office to the protection of law and order in the United States, and the furtherance of democracy and freedom, and equal opportunity among citizens of this nation," the message to the President said.

Another resolution declared, "Negroes, who constitute about 85 per cent of American industry's working force should receive their fair share of all benefits from labor."

It charged that in some sections of the nation, "especially the South," Negroes have been put in the position of "bearing unusually heavy burdens of unemployment."

NEGRO BAPTIST GROUP DEFINES 'INTEGRATION'

Resolution At Hot Springs Praises Eisenhower

HOT SPRINGS, Ark., Jan. 22. —(AP)—Officials of a Negro church organization said here Wednesday that "the prime purpose of the integration struggle is not the so-called mingling of races nor the forcing of social mingling of any group against their will."

Capital P. 39
Thurs 1-23-58

"The true meaning of integration," the Board of Directors of the National Baptist Convention, U.S.A., Inc., declared in a resolution, "is the act of making available all the cultural, economic and political values of the nation to all citizens . . .

"Accepting the ruling of the Supreme Court outlawing segre-

Baptists Board Adopts Plan For $30,000,000 Fund

World P. 1
Tues 1-21-58

HOT SPRINGS, Ark.—A plan to put an estimated minimum of $30,000,000 in a new fund of the National Baptist Convention, USA, Inc., was adopted here Wednesday by NBC's Board of Directors.

The Convention is the largest Negro organization - of any kind in the world with 4,500,000 members.

The new money will serve to operate a retirement program for ministers and missionaries. It will cover 25,000 preachers and nearly as many missionaries.

The program, as presented by Convention president, Dr. J. H. Jackson, Chicago, will require these factors, among several others, to go into operation.

(1) An initial fund of $250,000.

(2). Beneficiaries must be put into fund annually 3 per cent of their salaries and their local Churches, 7 per cent.

To be administered by the Board, the program will require preacher's voluntary retirement at the age of 65, and compulsoy retirement at 72.

Another action at this session was the naming of a grievance Committee.

The Board is meeting at the Convention's Hotel-Sanitarium here. About 2,000 of the convention are in attendance.

Pastoral Aspect of Integration

P. 20

By SAMUEL A. HAYNES

Baptist NEWARK

Church integration at the pastoral level will take a forward step in the state's largest city on Sunday, Feb. 23, when a white minister will be installed as an associate pastor of Mt. Zion Baptist Church, 208 Broadway.

Sat. 2-15-58

He is the Rev. Douglas L. Saxby who is studying for his Ph.D. degree in religion at Princeton University.

A native of Seattle, Wash., he holds the A.B. degree from Seattle Pacific College and the B.D. degree from Berkley (Calif.) Baptist Divinity School.

He has pursued graduate work at the University of Washington, the University of California and Wheaton College.

* * *

IN announcing the Rev. Mr. Saxby's acceptance to serve as his associate, the Rev. Homer J. Tucker, pastor of Mt. Zion, said Saturday that the 600 members unanimously approved the call.

Two officials of the Home Mission Society of the American Baptist Convention will come here for the installation services at 4 p.m. on Feb. 23.

They are: the Rev. Edward Rapp who played a major role in the effort, and the Rev. Ralph C. Drisco, director of evangelism, church extension and urban work.

* * *

GREETINGS will be extended by:

Charles H. Reid, a layman representative for the white Baptists in the state; and representatives from the Baptist ministers Conference of Newark and Vicinity, and the General Baptist Convention of New Jersey.

The Rev. Mr. Saxby was introduced to the Mt. Zion congregation Sunday morning, Feb. 2.

He formerly pastored the Evangelical Free Church on Vashon Island off Seattle for three years.

* * *

HE WAS also a missionary in Manila, P.I., for two years where he was an instructor in the Baptist Seminary.

This is the second time in two years that an all - colored church has called a white associate minister.

Last year, the Rev. David H. McAlpin Jr., was installed as associate pastor of Witherspoon Presbyterian Church in Princeton.

Dr. J. H. Jackson Undergoes Knife

Dr. J. H. Jackson, pastor of Olivet Baptist church and president of the National Baptist Convention U. S. A., Inc., is in satisfactory condition in Provident hospital after undergoing surgery last week for appendicitis.

The nationally-known Baptist clergyman was strick-

en in his home early Sunday with acute appendicitis and rushed to the hospital. His doctor is Dr. Roscoe Giles.

Dr. Jackson who heads the all-powerful Baptist Convention has been in the news lately as a result of the federal suit filed against him by 10 leading Baptist ministers challenging his right to the presidency of the



DR. J. H. JACKSON

Baptist convention.

Their suit claims that he bypassed the denomination's constitution when he gained re-election to the presidency for the fourth time at the Baptist meeting last summer.

Shortly after the suit was filed, hundreds of Baptists came to his defense and a Memphis group headed by Dr. W. H. Brewster, issued a manifest challenging the opposition. They termed the suit against Dr. Jackson, a moral and spiritual Pearl Harbor attack upon the Baptists of the world.

Dr. Jackson gained world renown back in 1956 when after attending a world religious parley in London, he went to Russia and preached in a church in Moscow.

He has been pastor at Olivet for the past 13 years. He lives at 4937 S. Kimbark ave. with his family.

BAPTISTS HEAR FACTS, FIGURES ON BIG GROWTH

And Prosperity Produces Complexities For Convention at Houston

HOUSTON, Tex. (AP) — Southern Baptists, once a predominantly rural folk of modest means, took a look at how big and rich they've become Wednesday.

"It has been an impressive and continuing development," said Dr. Porter Routh, of Nashville, Tenn., executive secretary of the Southern Baptist Convention.

And the growing pains—in size and money—turned up new complexities for the convention as it moved through the second day of its week - long annual meeting here.

"It's not as simple as it used to be," said the Rev. Dr. Rupert Naney, of Oklahoma City, a long-time Baptist leader and pastor for 42 years.

More Than 15,000.

More than 15,000 Baptists from across the country—10,000 of them local - church "messengers"—gave rapid-fire approval to a series of steps reflecting the denomination's expanded scope.

And changes in administrative structure were under consideration to cope with the new problems of greater wealth and membership.

"Prosperity is, comparatively, a new experience for Baptists," said Rep. Brooks Hays (D-Ark), convention president.

"As we pray for a denomination that is getting rich very fast, may we determine to use our power with nobility and wisdom."

Hays, the first congressman ever to head the convention, was reelected to a second term in a three-way contest. A nominating committee backed him for the post.

Two other nominations were made from the floor, the Rev. Robert E. Milam, Portland, Ore., and the Rev. Robert E. Naylor, Fort Worth, Tex.

The breakdown on the vote was not announced.

An apparently close contest developed for the first vice presidency, with three names in nomination—the Rev. Bruce Trice, of Newport News, Va.; the Rev. Harold Seever, Mobile, Ala.; and Chester Quarles, Jackson, Miss. Results of the vote were not to be announced until later, due to the time required in the counting of ballots.

The Rev. R. Archie Ellis, Columbia, S.C., was elected second vice president without opposition.

But finances took up a big part of the day's business, and the figures—in just about every category—were bigger than ever before.

Altogether, both locally and through national channels, Southern Baptists last year chipped in 372 million dollars—more than a million each day—for various purposes.

And giving for the first part of the year is up 8 per cent.

"It's encouraging that while most other indexes are going down, the liberality of Southern Baptists is going up," Dr. Routh said.

Economic Upsurge.

Along with the steady economic upsurge, Southern Baptists also have become increasingly city people. For the first time this year, more of them live in the city—51 per cent—than in the country.

"The rise of Baptists into the middle and upper middle class of the population has helped make possible the increased generosity," Dr. Routh said.

An executive committee report said that the convention's total assets now stand at 164½ million dollars, 15 million more than last year.

The greater wealth, Routh said, "has made necessary closer fiscal checks." As part of this need, recommendations are before the convention for tightening up central administrative processes.

"We have to do something to bring into control people who want to buy golden toothpicks," said one convention official, who asked that his name not be used.

"Some of them are money happy."

Simultaneously with the new financial prowess, booming membership — now at nearly 9 million — has increased the convention sessions themselves to a new peak in numbers.

"In the old days, there was more opportunity to discuss matters on the floor," Naney said. "Now, with this great throng, it's a practical necessity for most of the work to be done in committees."

Without Dissent.

While "messengers" still may rise to protest or seek changes, the committee recommendations so far at this meeting — on finances and other matters — have rolled through without dissent.

Actions included a million-dollar increase in the convention's cooperative budget for 1959, raising it to 17½ million.

This is the general fund, for denomination-wide programs, contributed by local churches, but does not include gifts given for specific projects.

Counting these, Routh reported that the total receipts last year were $22,849,419.

The enlarged cooperative budget for next year includes a two-million increase in allocations for the Golden Gate Seminary at Berkeley, Calif., which is building a new campus.

The convention also authorized a $400,000 increase in foreign missions spending, bringing the total to more than 5 million. The denomination has about 12,000 foreign missionaries at work.

The Rev. Dr. Baker J. Cauthen, executive secretary of the foreign missions boad, said in a report that doors long closed in the mission field now are opening.

"This must be the golden generation of world mission labor," he said. "Else we will miss the distinctive responsibility and privilege of our time.

"God is entrusting to Southern Baptists the potential. We must respond with unlimited dedication and service."

Racial Questions Trouble Southern Baptist Group

By GEORGE W. CORNELL
Associated Press Religion Writer

Houston, May 20.—A huge army of Baptists massed here Tuesday night in a mingled mood of jubilation and tensions.

It was the opening of the 101st annual Southern Baptist Convention, and there were ringing words of achievement and amity—as well as troubling questions about organization and racial issues.

In a keynote address the convention president, Representative Brooks Hays (D., Ark.), called for action to meet the problems head on — without dodging conflict over how to solve them.

"There should be no reluctance on our part to confront controversy," he said. "Nor should Christians ever flee from the duty of examining differences."

Says New Methods Needed

To the policy-guiding meeting of the South's biggest Christian body, he suggested that traditional methods of extending help to Negro neighbors don't suffice.

"Imagination must accompany our compassion," he said.

And he came to the defense of the denomination's Christian Life Commission, which has been under attack from some congregations for its activity in race relations and other social issues.

"I realize we cannot have complete unanimity in these matters," Hays said in an address, but he added:

"It would be tragic for us to assume that we can function as a Christian body without assigning to trusted representatives of the convention the task of pointing out our Christian duty with respect to social evils and current conflicts."

The commission, he said, serves to sensitize "the Christian conscience wherever evil, injustice, and oppression exist anywhere in the world."

Southern Baptist churches generally have only white members.

There have been moves in some parts of the Deep South seeking abolition of the commission. Whether they will reach the floor of the week-long convention here was uncertain.

More than 15,000 Baptists—a record number—were here for the curtain-raising session in Houston's giant Coliseum. Hymns rose like thunder from the ocean of people.



REV. KELLY SMITH, pastor of First Baptist church, Nashville, Tenn., is new president of the Nashville Ministers Association, an interracial citywide organization with membership of 450. Rev. Smith is a Morehouse college and

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Church Primary Instrument In 'Keeping' Segregation

New York--The Church of Jesus Christ has become the primary instrument for the perpetuation of segregated life, according to an article in the new issue of Esquire Magazine.

The author of the article, Dr. Wesley Shrader, a Baptist minister, calls the situation "the most striking irony of the twentieth century" and predicts that the church will be "the last bastion to fall -- if, indeed, it will ever fall."

Dr. Shrader, born and educated in the South and now an associate professor of Pastoral Theology at Yale University's Divinity School, says the deplorable situation is not confined to the South. "But it is more dramatically seen in the South," he explains, "where the Christian church openly represents the greatest bulwark of segregated power."

The largest religious denomination in the South is the Southern Baptist Convention claiming 30,000 churches and 8,500,000 members, says the theologian. This group has revised its age-long method of receiving new members in order to insure its congregations will remain all white.

Dr. Shrader says that one large church in South Carolina has deleted the following kindly phrase from its church bulletin: To all who are weary and need rest; to all who are lonely and need friendship; to all who sin and need a Saviour, this church opens wide its doors and in the name of Jesus Christ you come.

A Baptist church in Rocky Mount, North Carolina, says Esquire, has taken the ultimate step by declaring itself to be a segregated church now and forever. A section of its constitution has been rewritten to read: "The membership of this church shall be composed of WHITE persons who have given evidence of regeneration. . ."

In Esquire, the Yale professor says the race issue has created three distinct classes of ministers. The first class interprets compulsory segregation not only as the correct social custom, but as being blessed by the Christian faith. It is a sacred pattern of life and is in accord with God's will. This class is definitely in the minority.

The second class of ministers believe that segregation violates human dignity as well as the spirit of Christ, and who, believing this, have proclaimed it from their pulpits.

The third class of ministers, and by far the largest, includes those who hate segregation in every form and who believe it to be directly opposed to the will of God and the spirit of Christ, but who, instead of openly defying the practice, have decided for the time being to remain quiet and compromise with existing conditions. They remain quiet for two reasons: To speak out would be to run afoul of their congregation, thereby losing their pastorate and prestige. The second reason is one of calculated strategy. Convinced that segregation is an evil thing, they work quietly in small groups with children and young people, teaching them what the application of the love of Christ means. They work on the assumption that much ground can be gained by slowly and carefully working with young people.

Says Dr. Shrader: "Of all the dark and tragic periods of church history (and there have been many) this is the church's saddest hour."

Dr. Burroughs Will Speak In Oklahoma

TULSA, Okla.—Dr. Nannie Helen Burroughs of Washington, D. C., will be the 17th annual Women's Day speaker at First Baptist Church, the Rev. Calvin K. Stalnaker, pastor, May 18.



Dr. Burroughs

Dr. Burroughs is founder and president of the National Trade and Professional School for Women and Girls, Lincoln Heights, Washington, D. C.; serves as president of the Women's Convention, Auxiliary of the National Baptist Convention, USA, Inc., and a vice president of the Baptist World Alliance.

Comes p. 2

Dr. Burroughs is one of the outstanding women of the world. Her voice has been heard and heeded all over America, and in many other parts of the world. She is a polished orator.

The latest venture of the Women's Convention under Dr. Burroughs is the Baptist Retreat in Washington, D. C. Here, missionaries on furlough may come for rest.

Dr. Burroughs will be introduced by Dr. M. J. Brockway, president of the Oklahoma Women's Convention. Mrs. M. M. Mann, president of the local society, will preside.

ATTACKED BRANDED UNFAIR

Southern Baptists Rapped For Trend Toward Mixing

HOUSTON, Tex. (AP)—Southern Baptists were under attack today by Texas segregationists accusing the denomination of fostering "race-mixing trends."

A flood of literature, bearing the imprint of the state white citizens' council, was distributed among the approximately 15,000 representatives to the annual convention.

The material cited Old Testament scripture seeking to show segregation was ordained by God. The printed charges also claimed that Baptist publications have "an increasing integrationist content."

Several church leaders described the material variously as "quite distorted," "an inaccurate picture" or "unfair."

At last night's sessions in Houston's Coliseum, many of the church "messengers" held copies of the derogatory matter in their hands, reading it during the program.

REPORT DUE

A report on the racial situation comes before the meeting today. It calls for closer Baptist "communication and fellowship with people of every race and nationality."

"We must move to reclaim for all citizens of this country the full heritage of American freedoms..." says the report of the denomination's Christian Life Commission.

Meantime, the re-election of Rep. Brooks Hays (D-Ark) as convention president was seen by some as a victory for those favoring brotherly Southern Baptist relations with other churches.

Hays, a long-time church lay leader and a veteran House member, was re-elected overwhelmingly in a race with two others, one described as opposing interdenominational cooperation.

Southern Baptists don't belong to the National or World Council of Churches, nor do they join in comity pacts with non-Baptists. However, their common work with Northern and other Baptists has increased greatly.

QUARLES ELECTED

Furthermore, the Rev. Dr. Charles L. Quarles, of Jackson, Miss., newly elected first vice president of the convention, said "Southern Baptist friendliness with other Christian bodies is increasing yearly."

Dr. Quarles was elected in a tight contest with two other nominees, the Rev. Dr. Bruce H. Price, of Newport News, Va., and the Rev. Dr. Harold Seever, of Mobile, Ala.

By acclamation, the convention elected the Rev. Archie Ellis, of Columbia, S. C., as second vice president, and re-elected these other officers without opposition:

James W. Merritt, of Gainsville, Ga., as senior secretary; Joe W. Burton, of Nashville, Tenn., as secretary, and Dr. Porter Routh, of Nashville, as treasurer. Routh also is executive secretary.

Concerning the contest that developed over the presidency, Hays has backed fraternal relationships with other Protestant faiths, though now advocating organizational ties with them.

Dr. Robert Milam, his opponent, has pressed for a policy that would give Southern Baptists more freedom to move into areas previously dominated by others.

He has offered a constitutional amendment that would allow the denomination to bring in churches in Canada. This cannot be acted on until a year from now.

Dr. Quarles, the new vice president, also termed himself a moderate on the problem. He also told a news conference:

"I am a segregationist. I do not think segregation is un-Christian. I believe in the equal worth of every human soul, but there are practical difficulties one must face in the Christian religion."

He said the Mississippi Baptist Convention, whose board he heads devotes the largest part of its budget to work with Negroes, but that integration "would be an injustice to Negroes at the present time."

Racial Issues Face Start Of Baptists' Convention

Rep. Hays Is Keynoter For Big Meeting

By GEORGE W. CORNELL
AP RELIGION WRITER

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KEYNOTE ADDRESS

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"There should be no reluctance on our part to confront controversy," he said. "Nor should Christians ever flee from the duty of examining differences."

To the policy-guiding meeting of the South's biggest Christian body, he suggested that traditional methods of extending help to Negro neighbors won't suffice.

"Imagination must accompany our compassion," he said.

DEFENDS COMMISSION

And he came to the defense of the denomination's Christian Life Commission, which has been under attack from some congregations for its activity in race relations and other social issues.

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'SENSITIZER'

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More than 15,000 Baptists—a record number—were here for the curtain-raising session in Houston's giant Coliseum. Hymns rose like a melodious thunder from the ocean of people. "To God be the glory," they sang.

There were prayers, and welcomes, and thanksgivings for the surging growth of Southern Baptists, which now number nine million in 42 states.

In recent years, their rate of expansion has outstripped all other major denominations. The Rev. W. A. Criswell, of Dallas said a six-year program of advance now starting offers the greatest promise yet.

It embraces other Baptist bodies, too.

With the Southern denomination spilling out into the north and west, however, complications in organization have arisen and a special committee has offered recommendations for changes.

They'll go before the current convention.

The proposals, said Hays, have "to do with a job that, left undone, might finish us.

Southern Convention

Baptist Praised For Racial Goodwill

BY REV C. WOODY KIMBLE
Informer Religious Editor

HOUSTON — The Rev A. A. Lucas, president of the General Missionary Baptist Convention of Texas, said from his pulpit Sunday that the proposal of the Southern Baptists to meet the need of racial fellowship was the greatest step white Baptists have taken in 113 years.

The Rev Dr Lucas, pastor of Good Hope Baptist Church in this city, made this statement following a controversial racial issue which sprang up in the 101st Annual Convention of Southern Baptists last Thursday.

Over 13,000 white delegates from all over the South convened in the Houston Coliseum last week, heard a recommendation that Southern Baptists must meet the imperative need of racial fellowship.

The recommendation, which cause a brief stir in the convention, was sternly fought by a minority group led by the Rev Montague Cook of Georgia. But the opposing faction suffered a sounding defeat. The convention voted nine to one in favor of the proposal.

Rev Lucas said the fact that all white delegates, representing over 9[illegible],000 church people in the South, have finally spoken out, is another sign that the Negro is at the door step of total integration.

The minister said he was invited to a luncheon during the convention but did not attend. Other Houston ministers said they visited sessions of the convention and were made welcome.

The New Hope pastor said this is the first time that Southern Baptists have spoken out on the issue. "The significant fact is that the recommendation was passed by a nine to one vote," he added. "It makes no difference what some thinks, this is God's world. When the love of God gets in the hearts of men they must accept all men as their brother."

The Section 5, paragraph 5, which caused the controversy in the convention reads: "In the light of these conditions both at home and abroad, Southern Baptists must meet the need for racial reconciliation and seek the restoration of communication and fellowship with people of every race and nationality."

After the stir, the convention loudly accepted the report.

9 1958

BAPTIST

Segregationists Back Mayor

Ministers Conference Head Gets Anonymous Calls

Journal - Guide

Dr. S. L. Scott Jr., of Portsmouth, president of the Baptist Ministers Conference of Norfolk, Portsmouth and Vicinity, received several telephone calls last week protesting the stand of colored ministers on the school segregation issue. The calls came after the statement of the ministers was published in reply to Mayor W. Fred Duckworth's "slur" on colored people in a City Council meeting recently.

Norfolk, Va

One of the callers who identified himself only as "Spencer" said he had nothing against colored people, but he proceeded to tell the conference president what he should do as a leader of his people. "Don't you think white people have treated Negroes fair?". "Don't you think the 17 colored children ought to go back to their schools?", he asked.

• • •

THIS MAN said he couldn't understand why colored people are trying to be white and wanted to "socialize" with white people. He wanted to know Dr. Scott's views on these questions, but the minister told his caller that his views were expressed in the statement released by his colleagues.

This caller insisted that it is Dr. Scott's duty as a leader and president of the ministerial group to use his influence to get the 17 colored children who have been assigned to six white schools in Norfolk to withdraw.

Dr. Scott told the Journal and Guide Wednesday that all of the callers expressed pretty much the same views on segregation. One of the speakers said colored leaders like the conference president are all right, but he referred to lawyers handling segregation cases as "coons."

1958

BAPTIST

Baptists Beat Down An Anti-Integration Move

HOUSTON, Texas — A Georgia minister's attempt to strike out the section of a committee report which called for integration of churches was voted down by the Southern Baptist Convention.

Rev. Montague Cook, Moultrie, Ga., brought up the problem of desegregation, which interrupted a committee report and demanded that the section calling for integration be stricken from the records.

"It will be published as the opinion of Southern Baptists," he said, "when actually it is not."

Cook called for an amendment to delete the section which read "that . . . Southern Baptists . . . call for restoration of communication and fellowship with people of every race and nationality."

Fellowship With All Races Urged By Southern Baptist Convention

HOUSTON (AP) — The Southern Baptist Convention Thursday overwhelmingly accepted a report calling for strengthened "fellowship with people of every race." The report, by the Christian Life Commission, was assailed by a Georgia minister.

The report denounced "social usages" that "deny basic American freedoms" to any citizen, and said "racial antipathy" at home had impeded missionary work abroad.

It urged staunch support for the public schools, and urged Baptists to "help and not hinder the progress of justice for all peoples."

The Rev. Montague Cook, of Moultrie, Ga., assailed the document, saying its plea for racial fellowship was synonymous with integration. He provided the dictionary definitions.

He also maintained that the action would be construed by the public as representing the opinion of all Southern Baptists, although the convention has no power to impose policy on local churches.

Replied the Rev. Adiel J. Moncrief, of St. Joseph, Mo., chairman of the commission: "We are endeavoring to follow the Bible, rather than the dictionary or press reports."

The convention must witness to Christian principles fearlessly, he said, adding:

"We are not living in a cloistered, sweet, contemplative life amid happy surroundings. On the contrary, we have espoused a militant, disturbing way of life—a dangerous way of life."

Rep. Brooks Hays (D-Ark.), convention president, said principle should not be bogged down in "verbiage and semantics," adding: "We must adhere to the ministry of reconciliation."

"It seems strange," said the Rev. Avery Lee, of Ruston, La., "that Baptists, of all people, should try to delete anything that is termed reconciliation."

The report also condemned the liquor trade, and "traffic throughout the nation in pornography and obscene literature" and called for steps to curb it.

Charges that the Christian Life Commission was using "tainted money" to promote racial concord were thunderously repudiated Thursday by the convention.

By a booming voice vote, approximately 12,000 messengers slapped down a motion that they return a big cash gift made to the commission by the Fund for the Republic.

A Selma, Ala., man, Jack Trammell, launched an attack on the fund, saying it had been accused of giving aid to communism, and that "we ought not to accept any money that is tainted."

The move touched off a wave of rebuttal. The Rev. Reuben E. Alley of Richmond, Va., editor of a state Baptist paper, said he had investigated the charges thoroughly and added:

"The fund . . . is absolutely and completely untainted by any relationship to Communist causes. There are no grounds whatever for these charges."

A fund gift of $15,000 to the commission, which works for racial harmony and other social improvements, has been widely criticized in southern White Citizen Council organs.

In the squabble over the Fund for the Republic, a half dozen churchmen rose to defend it, saying it had been the target of scurrilous rumors, misinformation and unfounded charges.

"There's nothing subversive about the organization," said the Rev. Fred L. Bell of Nashville, Tenn. Like Alley, Bell said he had made a special study of the matter.

Other convention business included:

1. The Rev. Paul M. Stevens of Fort Worth, director of the convention's Radio and Television Commission, reported an expanding program of spreading the gospel message on the air.

2. The Rev. Dr. R. Orin Cornett of Nashville, executive secretary of the Education Commission, reported enrollments in 70 southern Baptist colleges have reached a record 59,371.

3. The Rev. Alfred Carpenter of Atlanta, director of the Chaplains Commission, reported that Southern Baptists have their full military chaplains quota filled—with 425 chaplains on active duty.

4. The Rev. Dr. Court Redford of Atlanta, head of the Home Missions Board, described a new program the board has started in New York City to combat juvenile delinquency—one of 43 city mission programs. He also reported steps to help Canada Baptists, and assignment of a specialist to step up work with Negroes.

Southern Baptists Repudiate 'Tainted Money' Charge

By GEORGE CORNELL
Associated Press Religion Writer

HOUSTON, Tex. (AP) — Charges that a southern baptist agency was using "tainted money" to promote racial concord were thunderously repudiated Thursday by the denomination's convention.

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It urged staunch support for the public schools, and urged Baptists to "help and not hinder the progress of justice for all peoples."

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2. The Rev. Dr. R. Orin Cornett of Nashville, executive secretary of the education commission, reported enrollments in 70 southern Baptist colleges have reached a record 59,371.

3. The denomination's foundation, authorized to gather gifts through annuities and wills, reported an increase of $827,415 in its funds—"The best year in our history," said executive secretary J. W. Storer.

4. Dr. Millard J. Berquist, president of the new Midwestern Baptist Theological Seminary at Kansas City, said it will be ready for students this fall on a newly developed 100-acre campus.

5. Presidents of seminaries at Berkeley, Calif., Fort Worth, New Orleans, Louisville, Ky., and other institutions also outlined recent physical improvements and other plans and projects.

6. The Rev. Alfred Carpenter of Altanta, director of the chaplains commission, reported that Southern Baptists have their full military chaplains quota filled—with 425 chaplains on active duty.

7. The Rev. Dr. Court Bedford of Atlanta, head of the home missions board, described a new program the board has started in New York City to combat juvenile delinquency — one of 43 city mission programs. He also reported steps to help Canada Baptists, and assignment of a specialist to step up work with Negroes.

Religion in action—

Baptists to reaffirm integration opposition

BY CLAUDE KEATHLEY
News religion editor

The Alabama State Baptist Convention [illegible] Baptist Assn. will reaffirm its opposition to integration of the races in public schools as ordered by the U. S. Supreme Court when it meets next Monday night and Tuesday at Mobile.

The Rev. L. D. Whitfield, editor of the Alabama Baptist Banner, said the annual meeting will be at the Stanton Way Church Monday. The meeting opens at 6 p.m. Monday and continues through Tuesday.



KEATHLEY

The Rev. Whitfield said the association, composed of 18 churches, will reaffirm the resolution adopted in 1956 shortly after the Supreme Court ruling on segregation.

THE RESOLUTION to be reaffirmed says the Supreme Court decision "is in violation of the Holy Scriptures."

The resolution reads in part, said the Rev. Whitfield:

"Be it resolved, that Regular Missionary Baptist Churches declare ourselves in opposition to any law, written or unwritten, which does not uphold the sacred principles as are ordained of the Scriptures, which may or may not be imposed upon our citizenry of any state or the nation, and that we, as an association of churches, are convinced that integration of the races is in direct conflict with the doctrines of separation of the races as established by the word of God."

THE RESOLUTION adopted and to be reaffirmed Tuesday, also calls integration of the races by order of the Supreme Court "immoral, abominable and sinful in the sight of God."

The association also will vote to join with the Florida Baptist Assn. to form the Alabama-Florida Associated Work.

The Alabama Baptist Assn. is a member of the North American Baptist Assn., an association of the original Missionary Baptist Churches in the United States. Today's membership is about one-half million.

THE REV. WHITFIELD also said that the North American Baptists were the first churches in Little Rock to back the segregation of the races in public schools. He said that Conway College near Little Rock is now in the process of opening an academy to care for high school pupils now out of school by the closing of the Little Rock High schools.

9 1958

BIBLE WAY CHURCH

Bishop Williams Spurs Integration

Atlanta World

Atlanta Daily

WASHINGTON (ANP)—Bishop Smallwood E. Williams, pastor, Bible Way church, declared this commentation last week that Little Rock will become "a great millstone about the neck of this nation" unless some speed is made in integrating Negro and white school children.

He predicted that the appellate courts would overrule the lower court delay in integration of the Little Rock's school system.

"The Supreme court declared that all deliberate speed be taken to desegregate the schools. This meant speed forward, not backward," he said.

He urged the President to meet with Southern governors and state officials to press the urgency of integration. He suggested the use of Federal funds to support Virginia schools threatened with closure because of integration.

9 1958

B'HAI

NINE DISCIPLES PICK UP REINS OF BAHA'I SECT

Line of Guardians Comes to End

HAIFA, Israel, Jan. 20 [Reuters]—Nine disciples of the late Guardian of the Faith have undertaken to carry on the plans conceived by the spiritual leader of Baha'i, Shoghi Effendi Rabbani, who died in London recently.

His death ended the line of guardians in direct descent from the prophet Bahaullah, "the glory of God" who founded the Baha'i religion more than a century ago.

The widow of the last guardian, Mme. Ruhiyyih Rabbani, formerly of Montreal, is one of the nine persons elected by the elders to guide some 2,000,000 faithful in 4,500 spiritual centers on five continents.

Nine Day Session

For nine days, the faith's elders from many countries conferred at Acre, near here, to decide how the affairs of the Baha'i world community should be conducted after the death of the guardian.

The new governing body is composed of three Iranian disciples, three from the United States, one from Israel, one from West Germany, and one from Canada.

The Baha'i faith originated in the east. On May 23, 1844, Mirza Ali Mohammed, of Persia [Iran] publicly said he was the bearer of a divine message. Six years later Persian authorities had him executed by a firing squad.

He is Called The Bab

In Baha'i tradition, Mirza Ali Mohammed is known as The Bab, the gate of the spirit or the forerunner of the prophet.

Nineteen years after the Bab's vision, another Persian, Mirza Hussein Ali, called Bahullah, proclaimed himself the Chosen of God and the Promised One of The Scripture. He was banished from Persia and was imprisoned by the Turks at Acre. Persecution was eventually relaxed and the prophet lived outside Acre, where he died in 1892. His tomb near his house is the most sacred shrine of the Baha'i sect.

His eldest son, Abdul Baha, assumed guardianship of the faith and after a life of Evangelical writing and travel appointed his eldest grandson, Shoghi Effendi Rabbani, chief guardian.

Bible Way Church Group Plans Meeting

Journal & Guide

WASHINGTON, D. C. —More than 3,000 delegates from 20 states are expected to attend the First General Convocation of The Bible Way Church Of Our Lord Jesus Christ World Wide, July 9-20, in Washington.

p. 3

Dr. Smallwood E. Williams, presiding bishop, 1130 New Jersey avenue, N. W. announced last week the committees for the General Convocation.

Norfolk 1958

DR. WILLIAMS, who was elevated to the bishopric along with four other ministers of the Bible Way Church last year, also announced the theme for the newly formed body. The three - fold theme, to be executed between 1958-60, is: "The Church's Local, National, and World Responsibility."

Bul 8-14-58

He said: "We shall seek to bring a constructive spiritual impact on the seven states which continue to resist desegregation, particularly Virginia which has been ordered by the courts to desegregate by September. We shall inted to go beyond resolutions, by making direct appeals to state officials to circumvent another Little Rock."

but 16-14-58

THE delegates will represent more than 50,000 members from 100 churches in the United and the West Indies.

The Bible Way Church Of Our Lord Jesus Christ World Wide was organized last year from the Church Of Our Lord Jesus Christ. The new church is a continuation of this faith with a "progressive Pentecostal" approach, the bishop says.

Bible Way Church To Meet In 1st Convocation July 9-20

The Call

Kansas City, Missouri

Friday 7-25-58

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The Dr. Smallwood E. Williams, presiding bishop, 1130 New Jersey Avenue, N. W., announced last week the committees for the general convocation.

Dr. Williams, who was elevated to the bishopric along with four other ministers of the Bible Way church last year, also announced the theme for the newly formed body. The three-fold theme, to be executed between 1958-60, is: The Church's Local, National And World Responsibility."

He said, "We shall seek to bring a constructive spiritual impact on the seven States who continue to resist desegregation, particularly Virginia, which has been ordered by the Courts to desegregate by September. We shall intend to go beyond resolutions by making direct appeals to State officials to circumvent another Little Rock."

The convocation is expected to deal with problems of membership economics, health, education, and social welfare, as well as moral and spiritual problems.

The delegates will represent more than 50,000 members from 100 churches throughout the United States and the West Indies.

The Bible Way Church Of Our Lord Jesus Christ World Wide was formed last year from the Church Of Our Lord Jesus Christ. The new church is a continuation of this faith with a "progressive Pentecostal" approach.

"We approach present day moral social, and economic problems with biblical doctrines of brotherhood which are adequate for modern man," said Bishop Williams.

9 1958

BUDDHIST

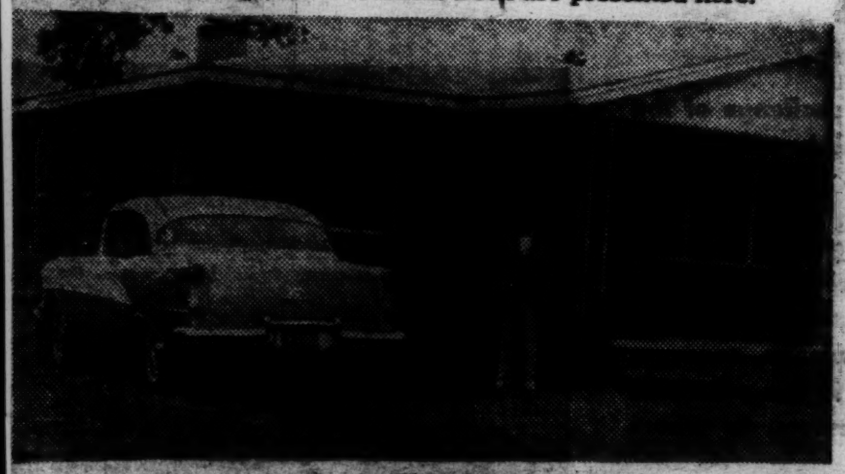


Associated Press Wirephoto

AMERICAN IS BUDDHIST NUN . . . Clarissa Van Strum, 22, San Francisco, bows her head before Venerable Chandrasiri Thero, who ordained her as a Buddhist nun in Singapore. Clarissa, now known as Dhammadinna, sacrificed her long blond hair, her boy friend, a comfortable life, and her medical studies.

More Testimonials of Blessings Through Elder Charles Beck

Additional testimonials from persons across the country claiming blessings through Elder Charles Beck are presented here.



John I. Stafford, his new ranch-type brick home and automobile.

JACKSONVILLE, Fla.—I, John Stafford, have known Elder Charles Beck for about two and a half years and I know and I am happy to say that he is no fake. I believe he is a Godsent man. When I went to see Elder Beck here in Jacksonville he didn't promise me anything. When I explained to him what I wanted to do, he said he would pray for me. He told me to go home and do the same. So I did. through his prayers and my faith in him and God.

I accomplished what I wanted most, a new brick home and another car. At this time I have both. All this came to me after I purchased one of his crosses. He has helped me and many others whom I know. You must have faith and belief in God and do as Elder Beck tells you to do. He is no fake. He doesn't charge you and he doesn't promise you anything.

NEW ROCHELLE, N. Y.—My name is John J. Roundtree. I live at 149 Remington Place, New Rochelle. I heard Elder Beck over the radio one Sunday night, talking about the Cross. The sincerity in his preaching about the power of God through the Cross attracted my attention and the hundreds of testimonials that I had heard. I thought this would be my way of obtaining a home through prayer.

So my wife and I journeyed to New York City while Elder Beck was visiting the area. Elder Beck told me to visualize, prayerize and actualize what I wanted. He made no specific promises to me, so I did as I was instructed. While meditating with the Cross, my mind fell on a man that I used to work for. I had left him on bad terms. It was this man who wired me the money to get the home I now live in, a $17,000 corner colonial home. I am a deacon in the Union Baptist Church of New Rochelle.

I wish to say to whom it may concern, Elder Beck makes no promises. He definitely is no fake. He is a man of faith.

men, and missionaries of the Pentecostal faith should write Elder Charles Beck at P. O. Box 2082, Buffalo 5, N. Y.

Elder Charles Beck makes it clear that he promises nothing except prayer and the Cross. If you have faith in God, he will bless you.

Send money order for $10.00 donation to help support the radio broadcast over Station XEG, Montery, Mexico, 12 midnight to 1 A. M., CST, 1050 on your dial. We will send you a Cross as our appreciation and enroll your name on our permanent prayer list. Send donation to Elder Charles Beck, P. O. Box 2082, Buffalo 5 N. Y.

Following is Elder Beck's itinerary for next week: Majestic Hotel, Cleveland, Ohio, EN. 1-1200, Dec. 4, 5. Beau Hotel, Philadelphia, 17th and Burke Sts., PO. 5-9831, Dec. 6. Hotel Coleman, 59 Court St., Newark, N. J., Dec. 7. Woodside Hotel, 2424 7th Ave., New York, N. Y., AU. 6-2424, Dec. 8. On Dec. 31 there will be a gigantic all-night healing service at the Plaza Theatre, 512 William St., Buffalo, N. Y. Services begin at 10 P. M.

Elder Beck heads a new Pentecostal organization with national headquarters in Cleveland, Ohio. This organization will be national in scope. All interested ministers of the gospel, men and wo-



Elder Beck, Mrs. Roundtree and Mr. John J. Roundtree.

Priest Wins Nobel Peace Award

OSLO (AP)—A Belgian Dominican priest who has devoted his energies since World War II to helping refugees won the Nobel Peace Prize he openly sought—"not for the honor" but for the money to help his crusade. The prize is worth $41,227.

The Rev. Dominique Georges Pire was at prayer in the Sarte Dominican Convent of Huy, where he lives on the River Meuse, when the award was announced Monday.

On emerging from the retreat he told a reporter: "I was not expecting it any more. I had stopped thinking about the Nobel Prize."

The 48-year-old Roman Catholic priest said he was "astounded but so happy."

NEW VILLAGE

He said the prize money—or most of it—would go to completing a new "European Village" he is building for 20 refugee families near Brussels.

The five-man Nobel Committee of the Norwegian Parliament as usual gave no reason for its choice—nor disclosed the names of any others who might have been considered.

The announcement winds up the award of prizes for 1958—awards that went to Russians for literature and physics, to three American geneticists for medicine, and to a Briton for chemistry.

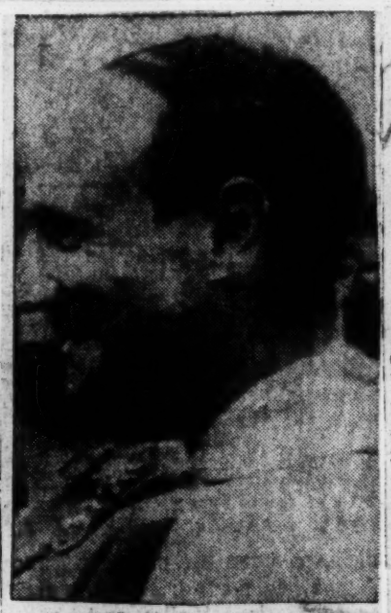
Soviet-poet-novelist Boris Pasternak, author of the anti-Communist Western best-seller "Doctor Zhivago," has declined his prize for literature. He turned it down under Communist pressure.

The presentations of the awards created by a fund set up by Alfred Nobel, the Swedish inventor of dynamite, will be made in Stockholm Dec. 12.

Father Pire, who won the Belgian War Cross with Palms and the French Legion of Honor for serving as an active member of the underground which fought the Germans, heads an organization known as "Europe of the Heart."

He has launched a campaign to build 20 "villages" for refugee families. He already has set up five in Germany and Belgium. In addition he runs homes for sick and aged refugees in Belgium.

The organization operates on a voluntary, nonsectarian basis.



REV. DOMINIQUE PIRE
Winner Of Nobel Prize

Father Pire's 'European Villages'

Priest Awarded Nobel Peace Prize He Sought to Finance Refugee Aid

By Tor Paus

OSLO, Nov. 10 (AP)—A Belgian Dominican priest who has devoted his energies since World War II to helping refugees today won the Nobel Peace Prize he openly sought—"not for the honor," but for the money to help his crusade. The prize is worth $41,227.

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On emerging from the retreat he told a reporter:

"I was not expecting it any more. I had stopped thinking about the Nobel Prize."

The 48-year-old Roman Catholic priest said he was "astounded, but so happy."

He said part of the prize money would go to completing a new "European village" he is building for 20 refugee families near Brussels.

[The rest, he told the United Press International, will go toward building a new refugee village in Norway, which will be named after Anne Frank, the Dutch Jewish girl whose diary during the Nazi occupation became a global best-seller after she died in a Nazi concentration camp.]

The 5-man Nobel committee of the Norwegian Parliament as usual gave no reason for its choice, nor disclosed the names of any others who might have been considered.

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The organization operates on a voluntary, nonsectarian basis.

"We are not concerned with whether the refugees are Catholics," he said recently. "Neither are we interested in whether those helping us are Catholics. The refugees need help, any help and anyone is welcomed."

Named After Schweitzer

The last refugee village he founded only a month ago was named after Albert Schweitzer, the noted Protestant theologian and medical missionary famed for his work in the Belgian Congo.

The "Europe of the Heart" organization has more than 15,000 members who correspond regularly with refugees and help them with their problems as well as giving food, clothing and shelter.

Father Pire, who operates from a small house in the hills of Huy, relies entirely on volunteer contributions and workers—a few on a full-time basis who get small salaries.

His tiny office is cluttered with papers and decorated with maps of Europe pinpointing refugee crisis areas and the "European villages" he already has established.

Catholic Heads Urge Integration

Call on All Faiths To Help Stamp Out 'Racial Injustice'

By Robert E. Baker
Staff Reporter

The Nation's Catholic bishops called on Americans of all faiths yesterday to seize leadership from "the agitator and racist" and to act decisively to stamp out racial injustice.

They declared that enforced racial segregation is wrong and cannot be "reconciled with the Christian view of our fellow man."

Their special statement on "Discrimination and the Christian Conscience" came during their annual meeting at Catholic University.

The forthright 2100-word pronouncement was signed by the 12 members of the Administrative Board of the National Catholic Welfare Conference, the bishops' coordinating agency.

It was approved by the meeting attended by 210 of the 220 bishops in the Nation, spiritual leaders of some 38 million Catholics. Among the bishops were those from Mississippi and Alabama, where resistance to school desegregation is adamant.

The bishops indicated they would not have spoken out now except that the progress of Negroes in obtaining their rights in recent years "has been slowed if not halted in some areas."

They stressed that the racial issue was Nation-wide, involving schools in one area, housing and job discrimination in others.

"The heart of the race question is moral and religious," the bishops stated, and they quoted Scripture to support their position.

This was a gentle admonition to those who have maintained that the racial question is political and sociological, and not a religious matter.

'Stigma of Inferiority'

Enforced segregation is wrong from a Christian viewpoint, the bishops said, because it "imposes a stigma of inferiority upon the segregated people" and history shows "that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro."

This is how the bishops summed up the aspirations of Negroes today:

"They wish an education that does not carry with it any stigma of inferiority. They wish economic advancement based on merit and skill. They wish their civil rights as American citizens. They wish acceptance based upon proved ability and achievement. No one who truly loves God's children will deny them this opportunity."

Guide For Members Released

Leaders Say Court Decision Morally And Legally Right

United Press International

The Roman Catholic bishops of the United States and the Council of Bishops of the Methodist church made it unmistakably clear Thursday that in the view of their churches, racial integration is not only legally necessary but morally right.

The pronouncement of the Roman Catholic bishops was intended to serve as an official guide for American Catholics. The bishops cited writings by the late Pope Pius XII in support of the principle of integration.

THE METHODIST position was stated by the bishops as unanimous reaffirmation of their previous stand in support of the Supreme Court decision outlawing segregation in the public schools. The Methodist statement was issued in Cincinnati.

The Roman Catholic bishops in their annual meeting in Washington gave their views in a special statement signed by the 12 Episcopal members of the administrative board of the National Catholic Welfare Conference, which serves as the bishops co-ordinating agency, and approved by all bishops convening. Nearly all of the 220 Catholic bishops in the nation attended.

* * *

THE CATHOLIC bishops said they based their stand on the moral principle that "all men are equal in the sight of God," as stated in the Declaration of Independence.

"Men are unequal in talent and achievement," their statement said, but "discrimination based on the accidental fact of race or color cannot be reconciled with the truth that God has reated all men with equal rights and equal dignity."

* * *

THE Methodist bishops passed a resolution that said:

"We earnestly urge all our people to accept the ruling of the courts in good faith. We heartily commend those lay people, pastors and bishops who have demonstrated Christian courage in critical areas. In these days of extreme tensions we commend our people who, while not always sharing the same attitude on integration, are determined to demonstrate in their own lives the qualities of understanding, tolerance and brotherhood."

'We must act now before it is too late'

WASHINGTON

"We hope and earnestly pray that responsible and sober-minded Americans of all religious faiths . . . will seize the mantle of leadership from the agitator and the racist.

"It is urgent that we act now and act decisively . . . before it is too late."

In one of the most direct, strongly-worded statements to issue from a church body, the Catholic Bishops of the United States went on record calling for the elimination of segregation in America.

Almost all of the 220 U.S. Catholic Bishops attended the annual meeting held here at Catrolic University last Wednesday and Thursday and approved the anti-segregation statement.

The statement was signed by members of the administrative board of the National Catholic Welfare Conference.

IN THEIR 2500-word statement, the bishops enunciated the basic rights of mankind by saying:

"Every man has an equal right to life, to justice before the law, to marry and rear a family under human conditions and to an equitable opportunity to use the goods of this earth for his needs and those of his family."

After pointing out the advances made by colored citizens since being brought to America in slavery, and since 1943 when the bishops issued their last civil rights statement, the churchmen stated:

"Our nation now stands divided by the problem of compulsory segregation of the races and the opposing demand for racial justice.

"No region of our land is immune from strife and division resulting from this problem.

"In one area, the key issue may concern the schools. In another it may be conflicts over housing.

"Job discrimination may be the focal point in still other sections. But all these issues have one main point in common:

* * *

"THEY REFLECT the determination of our Negro people, and we hope the overwhelming majority of our white citizens, to see that our colored citizens obtain their full rights as given to them by God, the Creator of all, and guaranteed by the democratic traditions of our nation."

Confessing that there were many facets, issues, questions and conflicts, the bishops said:

"The time has come . . . to cut through the maze of secondary or less essential issues and come to the heart of the problem."

They continued: "The heart of the race question is moral and religious. It concerns the rights of man and our attitude toward our fellow man.

"If our hearts are not governed by Christian love and are poisoned by hatred, or even by indifference toward the welfare and rights of our fellow men, then our nation faces a grave internal crisis."

* * *

THEN, directly attacking the race haters who infest American churches, the bishops stated:

"No one who bears the name of Christian can deny the universal love of God for all mankind . . ." and,

"Our Christian faith is of its nature universal. It knows not the distinctions of race, color or nationhood.

"The love of Christ and the love of the Christian knows no bounds."

They cited the words of Pope Pius XII in an address to colored American publishers on May 27, 1946 when he said:

"All men are brothered in Jesus Christ; for He, though God, became also man, became a member of the human family, a brother of all."

* * *

IN appreciating the basic rights of human individuals, the prelates said:

"First, we must repeat the principle — embodied in our Declaration of Independence— that all men are equal in the sight of God.

"Secondly, we are bound to love our fellow man. The Christian love we bespeak is not a matter of emotional likes or dislikes. It is a firm purpose to do good to all men, to the extent that ability and opportunity permit."

* * *

SAYING THAT "it is unreasonable and injurious to the rights of others that a factor such as race . . . should be made a cause of discrimination and a basis for unequal treatment in our mutual relations," the bishops then posed the question:

"Can enforced segregation be reconciled with the Christian view of our fellow man?"

AND ANSWERED: "In our judgement it cannot, and this for two fundamental reasons:

"1). Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people.

"2.) It is a matter of historical fact that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro.

"This is evident in the fundamental fields of education, job opportunity, and housing. Flowing from these areas of neglect and discrimination are problems of health and the sordid trains of evils so often associated with the consequent slum conditions."

THEN WITH an insight that few churchmen have shown in the matter of segregation, the bishops declared:

"One of the tragedies of racial oppression is that the evils we have cited are being used as excuses to continue the very conditions that so strongly fostered such evils."

The bishops then affirmed:

"Negro citizens seek these same opportunities (the opportunities extended to immigrants to America).

"They wish an education that does not carry with it any stigma of inferiority. They wish economic advancement based on merit and skill.

"They wish their civil rights as American citizens. They wish acceptance based upon proven ability and achievement.

"No one who truly loves God's children will deny them this opportunity."

9 1958

CATHOLIC

Says Most White People Biased

ST. PAUL, Minn. — "Segregation is not in conformity with the teaching of Christ," a theologian of the Cathlic church declared here.

The priest, Msgr. Francis J. Gilligan, also asserted that "almost every white person in the United States has been infected with some of the sinful virus of race prejudice."

Msgr. Gilligan spoke before more than 100 theologians assembled here for the annual meeting of the Catholic Theological Society of America.

He accused state officials "of the sin of injustice, positively, if they encourage segregation, negatively, if they remain inactive."

Also guilty, he said, are "the vociferous moulders of public opinion who influence citizens to perpetuating" segregation in schools.

The priest is a St. Paul pastor and a former member of the Minnesota governor's inter - racial commission.

TRACES JIM CROW

Msgr. Gilligan outlined the history of segregation in the United States. There have been violations of both the civil law and the natural law, he charged.

"Prior to the year 1954 Southern states and border states, by statute, demanded that the races be separated in the schools," he said. "But they also specified that the schools be equal.

" 'Separate but equal' was the phrase. By statutory law, the liberties of both white and Negro children were restricted.

"It was explained that such a practice was essential to preserve peace," he added.

This was the legal thinking from 1896 until 1954, Msgr. Gilligan stated. "As a principle, theologians hold that civil governments may restrict and modify some specific liberties of citizens and even certain groups of citizens when the public welfare and peace demand it," he conceded, "provided that such restrictions are necessary and equitable."

But segregation, he contended, violated a more basic right. "One basic right of the Negro violated was the right to a proportionate share of the public funds for school. The inequitable practice characterized much school segregation."

Moreover, the priest continued, "Though the segregated school may be thoroughly equal, many Negroes nevertheless resent it. And their feeling of resentment is much greater in these decades than in the nineteenth century."

2 FACTORS

Msgr. Gilligan cited "two other factors," besides feelings, that must be taken into consideration.

"One is that the Negroes cannot be kept in a permanent quarantine," he explained. "They are citizens of the land. Increasingly they work with white persons, they serve on public boards, they hold public office. Those contacts will, and must, increase."

Segregated schools cannot provide "effective training" in mutual cooperation between the races, he said.

"The other factor," Msgr. Gillian continued, "is the international situation. The United States stands as the strongest opponent against Communism.

"In India, in Africa and some parts of the Orient, the non-Caucasian races are closely watching the United States. They judge us by our actions."

Good race relations are essential if the United States is to secure greater international cooperation," he maintained.

"The intensity of the prejudice of white persons is real," he said. "It is grave. It warrants serious consideration is a moral discussion.

"Yet the three factors cumulatively outweigh it. In our opinion, the segregation in schools as a permanent and long-time policy is immoral."

Msgr. Gilligan stated that many Catholic church leaders supported his opinion, including Pope Pius XII. He cited a number of Catholic Bishops who by word and action have opposed segregation.

He mentioned in particular Archbishops Patrick A. O'Boyle of Washington, Joseph E. Ritter of St. Louis, Mo., Robert E. Lucy of San Antonio, Joseph F. Rummel of New Orleans, and Bishop Vincent S. Waters of Raleigh, N. C.

Msgr. Gilligan warned that "in some specific situations some delay is warranted provided that good faith is present and something specific is being done" to effect desegregation.

But, he continued, public officials have a "moral obligation" to work for integration. Otherwise "the blame for the violation of the rights of the Negroes rests upon definite white individuals."

He said that at the Last Judgment "it will be revealed that almost every white person in the United States had been infected with some of the sinful virus of race prejudice."

The "virus" was much stronger in the South and border states, he stated and in this region "the struggle to be loyal to Christian principles is much more difficult."

"In the North, then, the Christian attitude should be one of admiration for the courage and moral effect that has been shown by many Southerners."

He lauded bishops and priests "in some sections of the South" who integrated schools before the Supreme Court decision in 1954. "A fair number of the Catholic laity have followed that leadership despite the noisy dissent of a few.

"People of other faiths have also shown magnificient courage. Typical is the action of the editor of the daily newspaper in Little Rock."

(Father Gilligan evidently referred to Harry Ashmore, editor of the Arkansas Gazette, who won a Pulitzer Prize for his role in the integration crisis in Little Rock.)

"In both North and South in this matter of segregation, it is the conscience of the white group that is burdened, not to any appreciable degree, that of the Negro.

"There is needed humility and a contrite recognition that involuntary segregation is not in conformity with the teaching of Christ."

Segregation is not Christian principle

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Segregated schools cannot provide "effective training" in mutual cooperation between the races, he concluded.



JUSTICE, LITTLE ROCK STYLE

Lewis in the Milwaukee Journal

Pius XII Was Real Liberal

New Pope Facing A Real Challenge

By GEORGE E. PITTS

The challenge facing the successor to the late Pope Pius XII is especially significant in these turbulent times when the darker races of the world are begging for freedom and pressing for recognition as human beings.

The late Pontiff was a man totally and keenly cognizant of the world race problem and was a person who abhorred racism and rebuked the advocates of racial discrimination and segregation everywhere on earth.

The tension-torn multitudes of the world mourn the late Pontiff, but few are aware of many of his liberal attitudes.

Negroes should remember that he personally consecrated the Most Rev. Joseph Kiwanuka, an African, a Bishop, and appointed 10 other Negro Bishops, the largest number appointed by a Pope in modern times.

■

THIS HUMBLE MAN, born Eugenio Guseppe Pacelli in Rome on March 2, 1876, met world leaders, regal kings and the lowly alike. In many of his mass audiences were seen several Negro servicemen of various faiths.

In expressing "a special parental affection" for the Negro, the Pope said that "in the field of religion and education we know that they need special care and comfort and are very deserving of it."

The American hierarchy, in a joint statement in 1942, recalled the Pontiff's words. The following year the Bishops said that one of the essentials of a good peace is "equality" for the Negro, "not only political equality, but also fair economic and educational opportunities."

■

ALTHOUGH GIVEN to prolonged moods of study and thought, the Pope was not averse to laughter.

The Harlem Globetrotters, the world's zaniest basketball clowns, visiting the Pontiff at Castel Gandolfo, displayed for him their special brand of dribble-and-head basketball pass-ing to the tune of "Sweet Georgia Brown." The Pope laughed and applauded. The players, out of the corners of their eyes, caught sight of his white slipper tapping to the beat.

Significant and fitting are the words of Dr. Channing H. Tobias, chairman of the NAACP board of directors:

". . . his understanding of our racial problem in this country was remarkable. He was sympathetic with our struggle for equality of citizenship. His public utterances indicated that he recognized no color line in humanity. He abhorred racism and rebuked the advocates of racial discrimination and segregation in any country. Non-Catholics, as well as Catholics have sustained a grievous loss and join in mourning his death. We pray that his successor may be possessed of similar qualities.



A Symbol— During his life, Pope Pius was a symbol of man's aspirations for peace to many persons throughout the world like this sailor of the U.S. Navy aircraft carrier Leyton, Ralph Spence of New York City, who kneels to kiss the ring of the Pope at the prelate's summer home at Castel Gandolfo.

80,000 Pilgrims Attend Mass By Negro Bishop at Lourdes

Lourdes, France, Sept. 14 (AP)—Joseph Kiwanuka, Negro bishop of Uganda, Sunday celebrated high pontifical Mass before 80,000 Roman Catholic pilgrims.

They came from all parts of the world to celebrate the 100th anniversary of the vision of Bernadette Soubirous. A five-day Marian congress is now being held.

The Mass was sung before the Church of Notre Dame de Lourdes, close to the grotto where 14-year-old Bernadette reported having seen on February 11, 1858, "a pale-faced young girl, no bigger than myself, who greeted me with a slight bow."

The Marian congress is held here to honor the Virgin Mary and Bernadette. Lourdes, a city of 18,000, is now sheltering about 120,000 pilgrims for the congress.

Nearly 10,000,000 are expected to visit Lourdes this year, many of them crippled or sick, hoping to be cured through their waters of the spring near the grotto.

Vatican Backs Race Equality Justice For All

VATICAN CITY — A Vatican Radio news commentary has underlined the fact that "the unity of the human race constitutes one of the fundamental points of Catholic doctrine, irrespective of the secondary differences of c[illegible]

The Vatican Radio broadcast was a comment "on recent reports of acts of racial hostility in Europe, America and Africa."

"To the equality of rights corresponds the equality of duty," the Vatican Radio commentator said.

"Among the first of the duties is that of justice, which involves the recognition and respect of the rights of one's neighbor. The immaturity and unpreparedness of individuals, groups or nations to discharge their duty toward society must not and cannot constitute an easy excuse for keeping them in a state of human and social inferiority.

CHRISTIAN CHARITY

Christian charity demands that the privileged class help raise those culturally of civilly inferior to full equality in the community, the commentator continued.

"The classless society of the Marxist will always remain an unfeasible utopia," declared the commentator, "but the hierarchical classification of persons and nations based on color constitutes an insult to human nature and a betrayal of Christianity.

Saints Victor I, Melchiades and Gelasius I

3 Negroes Ruled As Catholic Popes

By VICTOR CALVERTON

ROME (ANP)—The death of Pope Pius XII brings to mind the vital role Negroes have played in the history of the Roman Catholic Church.

Three of the Roman Catholic Popes were Negroes.

Negroes have also played a significant role in the history of the Catholic Church in America.

St. Victor I was Pope for 10 years being consecrated in 189 A.D. St. Melchiades served as Pope for three years beginning his reign in 311 A.D. St. Golasius I was Pope from 492 to 496.

■

POPE VICTOR I was the 14th Pope of the Roman Catholic Church. He reigned for 10 years and three months. During Victor's reign four priests, seven deacons and 12 Bishops were consecrated.

Pope Melchiades, an African Cardinal, was responsible for ordaining seven priests, five deacons and 11 Bishops. He was in office during the reign of Constantine the Great as Emperor of Rome.

Pope Golasius was also an African, the son of Valerius. He reigned for four years, eight months and 18 days.

He was a great writer, being author of many hymns, seven books and many letters pertaining to the Catholic faith. During his reign 32 priests, two deacons and 67 Bishops were consecrated.



The Church World

By B. H. LOGAN

PITTSBURGH, Pa.—Since January 1958 the writer has been devoting his full time to developing and gathering materials for the historical documentary of facts setting forth the role of the minister and church in the struggle of the Negro for first-class citizenship.

The response has been great from churches of all denominations across the nation. We have mentioned a few churches from time to time that accepted space for publication in the supplement. Leading the large vanguard of churches in the acceptance of space is the Olivet Institutional Church of Cleveland, Ohio, Dr. O. M. Hoover, pastor. This fine pastor and church accepted an entire page space for telling the story of their contribution to the progress of a hard struggling race. Dr. Hoover has done an outstanding job at Olivet, and the church is growing numerically by leaps and bounds.

ACCEPTING SPACE this week are three outstanding churches, with outstanding pastors. Union Baptist Church, Cincinnati, Ohio, Dr. Wilbur A. Page, pastor; Metropolitan Baptist Church, Washington, D. C., Dr. E. C. Smith, pastor, and the Second Baptist Church, Los Angeles, California, Dr. J. Raymond Henderson, pastor.

The Union Baptist Church has a beautiful edifice for worship, a social service building and a cemetery. It is one of the oldest churches in the state, and is still one of the most progressive. Dr. Page devotes his time to carrying out the program of the church.

Metropolitan Baptist, Washington, is one of the largest in the country and is pastored by the well-known Dr. E. C. Smith, an outstanding pastor, a college professor and denominational leader on both the local and national front. He is also president of the Virginia Baptist State Convention. We hope to run a picture of the Metropolitan Church, educational building and pastor in the Courier Church Supplement.

■

THE THIRD CHURCH and pastor in this week's group is the Second Baptist Church, Los Angeles, Calif. Second Baptist is the oldest and largest church west of Chicago. Its beautiful edifice, the J. Raymond Henderson Playground and their beach will make an excellent display for the Courier historical supplement. Dr. Henderson, the illustrious minister of Second Baptist, is one of the outstanding race leaders of the nation. His church has rallied to the program of the NAACP like no other church in the nation. Over $100,000 was pledged for the NAACP in a campaign conducted by Dr. Henderson around the country this year. His church will give $10,000 at the golden jubilee session in New York in 1959.

Under the leadership of Dr. Henderson, the contributions to foreign missions for Second Baptist has been as high as $4,000 a year. It is the desire of the writer to give full significance to all churches accepting space in the supplement.

■

SAN DIEGO, Calif.—Dr. S. H. Marion, pastor of Logan Temple AME Zion Church, here, was very active around the recent Bishops and Connectional sessions in Columbus, Ohio. Dr. Marion is a candidate for bishopric honors and deserves the support of delegates for his training and years of service to his church. Another candidate is Dr. S. E. Burke of Virginia. He is the picture of health and says he is in the fight to stay.

We are praying for the complete recovery of our friend, the Rev. C. H. Hampton of San Diego. The Rev. Mr. Hampton is a good man. He is president of the Western Baptist Convention of California and a vice president of the National Baptist Convention, USA, Inc. His church, Bethel Baptist, is one of the finest in that section.

The writer's desk is loaded with letters from persons around the country, stating why they are for Dr. J. H. Jackson, and why he should be re-elected in Chicago in September when the National Baptist Convention meets there.

We have a statement from Dr Carl Mitchell of Huntington, W Va., on why he is opposed to Dr Jackson. He commends Dr. W H. Borders' stand and tells why he and others are lined up with Dr. Borders against Dr. Jackson The writer has repeatedly asked our friends not to send us letters or statements carrying the names of other persons without their consent, or the use of personalities through hostility. Friends are not made through these frontal attacks nor are gains made politically by slinging mud at the opposition.

What some persons do not seem to realize is that you can be sued for right or correct statements as well as for wrong.

■

WESTMINSTER, Md.—The annual Regional Pastors School of the Baltimore, Delaware, Peninsula, Washington Annual Conference of the Methodist Church is being held here this week (Aug. 25-29), Bishop Edgar A. Love, host Bishop. The conference is an interracial project sponsored in cooperation with the In-service Training Department of the General Board of Education of the Methodist Church, Nashville. Dr. William J. Faulkner, minister of the Congregational Church of Park Manor, Chicago, former dean of the chapel at Fisk University, will deliver a series of lectures on the following themes: "Jesus Interprets Himself and His Mission," "Jesus' Revelations of God," "Jesus' Ideas of the Kingdom of God," "Jesus' Estimates of Man," and "Jesus and Good Society." The Rev. Julius S. Carroll will serve as music director.

Catholic Parish Marks 72nd Anniv. Of Ex-Slave As Priest

BRUSH CREEK, Mo.— (ANP) — St. Peter's parish here has observed the 72nd anniversary of the ordination of one of its most distinguished former parishioners, Father Augustine Tolton the first U. S. Negro ex-slave to become a priest.

Father Tolton was ordained in Rome in April, 1886. He died in 1897 in Chicago, where he was laboring to organize a congregation of Negro Catholics.

Augustine Tolton was born in slavery in 1854, the son of Peter Paul Tolton and Martha Tolton, both of whom were Catholics. He was baptized at St. Peter's church here.

The members of the Tolton family were freed by their owners at the outbreak of the Civil War. The family moved to Quincy, Ill. Augustine, after working for several years for a local tobacco dealer, began his studies for the priesthood. Sent to Rome, he was ordained in April, 1886, and returned to this country to become pastor of St. Joseph's parish in Quincy.

He was assigned to Chicago in 1889 and died there eight years later at the age of 43.

Congratulations For New Pope Come From Rulers Over World



SCENE AS ELECTION OF NEW POPE IS ANNOUNCED IN VATICAN CITY
Pope John XXIII Raises Hand To Bless Crowd In St. Peter's Square



(AP Wirephoto.)

Pope John XXIII

By THE ASSOCIATED PRESS

Heads of state over the world offered congratulations and best wishes to the new Roman Catholic Pope chosen at the Vatican Tuesday. The Catholic faithful said prayers for Pope John XXIII and gave thanks for the ending of tension over the election that began Sunday.

Behind the Iron Curtain, Polish Catholics were jubilant. Their Cardinal Wyszynski was the only member from a Red-ruled land to participate in the sacred college voting.

The news apparently swept quickly through other Communist countries.

ANNOUNCED IN HUNGARY

Hungary's official radio announced it, devoting three minutes of its 10 p.m. newscast to the election. It included a short review of his life and church career.

The Budapest government refused to give safe conduct for Josef Cardinal Mindszenty from his refuge in the U.S. legation through Hungary so he might vote at the Vatican.

In Moscow, the election of the new Pope went unreported by the official Tass News Agency and Moscow Radio all through Tuesday and Tuesday night.

President Eisenhower, in New York on a political tour, sent this message to the new pontiff:

"It is with great pleasure that I have learned of your election as supreme pontiff of the Roman Catholic Church.

"I join with other Americans in extending my congratulations on your elevation to this high office. "My best wishes for the success of your endeavors are, I am certain, shared by men of good will everywhere."

Britain's Queen Elizabeth II, head of the Church of England, said: "I should like to express to Your Holiness my warm congratulations on your election and to send you my best wishes for your health and welfare in the discharge of the exalted duties to which you have been called."

FROM BRITISH ARCHBISHOP

From the archbishop of Westminster, leader of Roman Catholics in Britain, went the telegram: "Humbly offer filial loyalty and congratulations in the name of hierarchy of England and Wales, clergy and faithful. Beg apostolic blessing."

Premier Charles de Gaulle of France cabled: "Uniting my joy to that of the whole Christianity I beg Your Holiness to accept the homage of my filial respect."

Frenchmen felt as if one of their own had been elected pontiff.

The new Pope, formerly Angelo Cardinal Roncalli,' is the church prelate they know and love best, beside French archbishops.

His eight-year stay in Paris as papal nuncio to France, which started in 1945, had made him a Paris figure. Frenchmen were used to seeing his face at official receptions, on newsreels and on TV.

The last Pope to reign under the name of John was a Frenchman, Jean Duese, who reigned in Avignon from 1316 to 1334.

From Ireland, messages of loyalty and jubilation were sent by President Sean O'Kelly, Prime Minister Eamon de Valera, and the archbishop of Dublin, the Most Rev. John C. McQuaid.

9 1958

CATHOLIC

Before Throng of 200,000

Pope John XXIII Is Crowned

VATICAN CITY (AP)—The Roman Catholic Church triumphantly crowned Pope John XXIII Tuesday as supreme pontiff and spiritual ruler.

Two hundred thousand people under the gray, threatening skies let out a mighty roar as the sharecropper's son who is Catholicism's 261st successor to St. Peter received the ponderous, three-tier tiara.

Nicola Cardinal Canali, 84-year-old cardinal deacon of the Sacred College, placed the jeweled symbol of papal authority on the new Pope's head.

Climaxes Ceremony.

The crowning climaxed a 4½-hour ceremony that combined medieval splendor with equipment of the electronc age. It was held on the outdoor balcony of St. Peter's church, high over the heads of the cheering thousands.

Before that, the 76-year-old pontiff was the center of glittering pageantry inside, much of it celebrated at the same spot where burial services were held 22 days ago for Pius XII.

Then the services were awesome and sad. Today there was glitter and triumph.

Thousands of electric lights and powerful floodlights blazed on the red and golden damask that draped the basilica as silver trumpets announced the arrival of the new Pope on his portable throne.

Purple-clad chair bearers set the pontiff down near a temporary throne, just to the right of the holy door—the door Pius XII opened and closed during the 1950 Holy Year.

Here, while special missions from free nations of the world looked on, cardinals of the Church paid their homage.

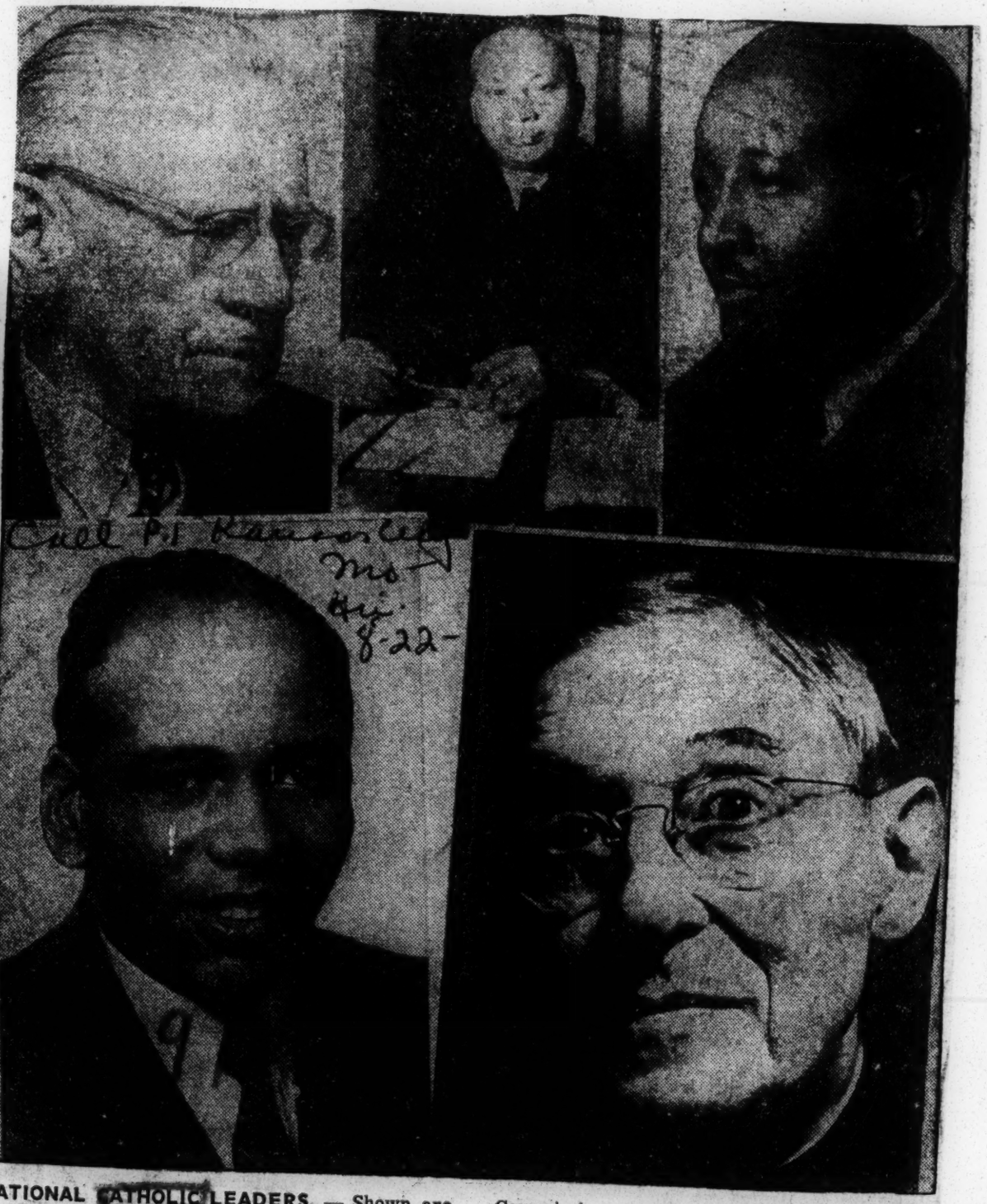
Then, again to the notes of silver trumpets, the pontiff remounted his portable throne, and a slow procession into the church began.

Some 50,000 packed the church, including nobility of Rome and Europe, decked with jewels and medals, and 300 bishops and archbishops, all robed in white and gold and wearing white miters.

Inside also were several hundred people from Sotto il Monte, the little Italian town where the Pope was born. Others were from Venice, where Angelo Guiseppe Cardinal Roncalli served as patriarch before becoming Pope.



SOLEMN POPE JOHN XXIII IS CROWNED.



NATIONAL CATHOLIC LEADERS. — Shown are a group of prominent leaders who will play important roles in the first National Catholic Conference for Interracial Justice, to be held at Loyola university, Chicago, Aug. 28-31. All active in the civil rights field, they are (l. to r.) George K. Hunter, secretary, Catholic Interracial Council, New York City; Hon. Harold A. Stevens, judge, New York State Supreme Court; Elmer A. Carter, member, New York State Commission Against Racial Discrimination; Lawrence W. Pierce, assistant district attorney, Brooklyn, and the Rev. John LaFarge, S. J., founder of the Catholic interracial movement in America, who will deliver the keynote address. Delegates from 35 CIC councils throughout the United States as well as representatives of other civil rights groups will attend. Theme of the conference will be: "The Catholic Interracial Movement Looks to the Future."—(ANP Photo)

Catholic Bishops Urge All Faiths To Join In Overcoming Leadership by 'Racists'

WASHINGTON (UPI)—The Roman Catholic bishops of the United States Thursday urged "sober-minded Americans of all religious faiths" to "seize the mantle of leadership from the agitator and racist . . . before it is too late."

But they coupled the apeal with a warning that concrete steps toward the Christian goal of a completely desegregated society should be approached with "prudence" as well as "persevering courage."

The bishops deplored the "bitterness and hatred" stirred up by the school integration dispute. However, they acknowledge there are "many facets to the problems raised by the quest for racial justice."

"There are issues of law, of history, of economics, and of sociology," they said. "There are questions of procedure and technique. There are conflicts in culture . . . their importance we do not deny."

The bishops outlined their views in a 1,500—word statement released by the annual meeting of the U.S. Roman Catholic hierarchy. Most of the nation's 220 Roman Catholic bishops and archbishops are attending the meeting.

The churchmen said enforced racial segregation in education, housing, employment or any other area of life "cannot be reconciled" with the basic Christian teaching that all men are "brothers in Christ."

They said they hoped and prayed that "responsible and sober-minded Americans of all religious faiths, in all areas of our land, will seize the mantle of leadership from the agitator and the racist. It is vital that we act now and act decisively. All must act quietly, courageously and prayerfully before it is too late."

Nobel Winner Sought Award

Priest Wanted Money For His Refugee Project

BUT HE'D FORGOTTEN IT

By The Associated Press

OSLO, Norway, Nov. 10.—A Belgian Dominican priest who has devoted the years since World War II to helping refugees Monday won the Nobel Peace Prize he openly sought—"not for the honor" but for the money to help his crusade. The pribe is worth $41,227.

The Rev. Dominique Georges Pire was at prayer in the Sarte Dominican convent of Huy, where he lives on the River Meuse, when the award was announced.

To Go For 'Village'

On emerging from the retreat he told a reporter:

"I was not expecting it any more. I had stopped thinking about the Nobel Prize."

The 48-year-old Roman Catholic priest said he was "astound but so happy."

He said the prize money—or most of it—would go to completing a new "European village" he is building for 20 refugee families near Brussels.

The five-man Nobel Committee of the Norwegian Parliament as usual gave no reason for its choice—nor disclosed the names of any others who might have been considered.

The announcement winds up the award of Nobel Pribes for 1958—awards that went to Russians for literature and physics, to three American geneticists for medicine and to a Briton for chemistry.

Soviet poet-novelist Boris Pasternak, author of the anti-communist Western best-seller "Doctor Zhivago," has declined his prize for literature. He turned it down under communist pressure.

Presentations Dec. 12

The presentations of the awards created by a fund set up by Alfred Nobel, the Swedish inventor of dynamite, will be made in Stockholm Dec. 12.

aFther Pire, who won the Belgium War Cross with Palms and the French Legion of Honor for serving as an active member of the underground which fought the Germans, heads an organization known as "Europe of the Heart."

He has launched a campaign to build 20 "European villages" for refugee families. He already has set up five in Germany and Belgium. In addition he runs homes for sick and aged refugees in Belgium.

The organization operates on a voluntary, nonsectarian basis.

Father Pire's "villages" are not independent communities but rather housing developments blended into the suburbs of existing cities and towns.

"The refugees," he explained, "normally pays a rent which is about half what a normal rent would be."



The Rev. Dominique G. Pire
—AP Wirephoto

Catholic Confab Urges Christians Stand, Be Counted On Race Issues

It is high time that Christians stand up and be counted in the battle against racial segregation. This theme ran through the National Catholic Conference for Interracial Justice, held here at Loyola University and Mundelein college, Aug. 28-31.

Some 400 persons — men and women, priests, nuns and lay people — converged here from 40 states for the first national conference called by the Catholic Interracial Council movement.

Thirty-six dioceses and archdioceses in the country today have such interracial councils. In one of its first actions, the conference made plans to start Catholic Interracial Councils in 50 more dioceses, North and South.

Father William J. Kenealy, S. J., professor in the school of law at Loyola university, New Orleans, called racial segregation "a system that is morally evil."

DRAG FEET

In opposing this evil, "both the clergy and laity have been dragging their heels," Father Kenealy said. He denounced the attitude which trembles at "rocking the boat."

What scares many people is that "racial tensions" have increased in recent years. Father Kenealy pointed out. 'Of course they've increased, and that's not necessarily a bad sign. There has been more tension because there's progress being made. As long as the oppressed group is willing to lay quiet and is willing to be trampled on, there's no tension."

Charles W. Pecke, secretary of the Detroit Catholic Interracial Council, told the delegates: "We must let the world know there is a Catholic position against racial discrimination and segregation."

Father John La Farge, S. J., founder of the Catholic Interracial Council movement in the U. S., took an indirect swipe at President Eisenhower's desire for "slower" movement toward racial integration of public schools.

"There is much talk of cooling off periods, of exerting great patience, and going slow. We hear it in very high quarters. Well, I'm all in favor of cooling off, but such exhortations are meaningless if they are used as a mere excuse for doing nothing."

Lawrence Pierce, president of the Brooklyn Catholic Interracial Council, urged that Catholic schools — at all levels from grade school up — must do a much better job of tackling the evil of racial prejudice. "In my college ethics class," said Pierce, "I learned that mercy killing and dueling are immoral but racial discrimination was never mentioned. We've got to get our moral principles out of the sky and apply them in specific terms to the racial problem."

What can be done to awaken the Catholic conscience on the racial issue? Father Franklyn J. Kennedy editor of the Catholic Herald Citizen of Milwaukee, suggested a possible technique that he described as a "gimmick." He recalled that in fighting indecent movies the Catholic church has used a "Legion of Decency pledge" and suggested that a "human rights pledge" widely made by laymen, might be useful in combatting discrimination.

Several delegates pointed out that the struggle for interracial justice is fundamentally for the good of all people white and Negro. "A Catholic Interracial Council" said Robert Sargent Shriver, jr. president of the Chicago council, "is not a council of one side against another. It is not a council for the davancement or protection of this people or that, but — to borrow the motto of one of our great foundations — it is a council for the advancement of man, for the advancement of man in his understanding of what it is to be a man — in himself and in others."

Frederick B. Routh Atlanta assistant director of the Southern Regional Council, said that Southern Negroes are more and more widely becoming aware of their rights as citizens and human beings. Even many persons working for interracial justice are unaware of this recent change, Routh said. "Too many good-willed white people", he said 'work for Negroes rather than with them. These whites have the attitude that they're working for our 'poor down-trodden brown-skinned brothers.' But this thing has got to be approached on an equal basis."

Integration Moves Need Prudence, Say Catholics

WASHINGTON, Nov. 14 (UPI)—America's Roman Catholic bishops have called on Christians of all faiths to move prudently toward complete racial integration.

The bishops said "responsible and sober-minded Americans of all religious faiths, in all areas of our land" should "act quietly, courageously and prayerfully before it is too late."

They deplored the "bitterness and hatred" created by the school integration dispute. But they acknowledged there are many facets to the problems raised by the quest for racial justice.

"There are issues of law, of history, of economics, and of sociology," they said. "There are questions of procedure and technique. There are conflicts in culture . . . their importance we do not deny."

The bishops issued their dramatic call in a 1500-word statement released by the annual meeting of the U. S. Catholic hierarchy. Two hundred and ten of the nation's 220 Catholic bishops and archbishops are attending, including those from Mississippi and Alabama.

The churchmen said enforced racial segregation in education, housing, employment or any other field "cannot be reconciled" with the basic Christian teaching that all men are brothers.

But their statement stressed that while every Christian has a clear moral duty to work for total elimination of racial barriers, "we urge that concrete plans in this field be based on prudence.

"It is a sign of wisdom, rather than weakness, to study carefully the problems we face, to prepare for advances, and to by-pass the non-essential if it interferes with essential progress," they said.

PRAYERS SOUGHT FOR RACIAL AMITY

Plea to World Catholics Is Made in Behalf of U. S. Fight on Discrimination

By WILL LISSNER

Special to The New York Times.

CHICAGO, Aug. 31—Roman Catholics elsewhere in the world were asked today to pray for Catholics of the United States in their campaign against racial discrimination.

The petition was voted by the 400 delegates to the First National Catholic Conference on Interracial Justice as it closed three days of sessions here. The delegates came from forty states, twelve in the South.

The conference also adopted a resolution calling for a forthright stand by the Federal Government on the moral issues involved in school desegregation, particularly as they are presented in the case centering at Little Rock, Ark. The resolution reflected the disappointment of many delegates over the expressions on school integration made by President Eisenhower at his latest news conference.

Commissions File Reports

The conference received the reports of commissions on studies of racial problems in the fields of housing, employment, schooling and parochial and institutional life.

The reports had at points sharp strictures for Catholic shortcomings.

"Our consultants have provided more than sufficient evidence to indicate that many Catholic hospitals now practice policies of racial exclusion or segregation, a condition which we can only describe as scandalous," one report declared.

It suggested that the racial policies of Catholic hospitals be reviewed with the aim of framing policy for them in keeping with the moral and theological teachings of the church. Those teachings ban racial discrimination.

Although the leading Catholic lay organizations were declared in the report to have exemplary policies tending toward racial harmony, some Catholic organizations were said to be practicing racial exclusion or segregation. This, the report held, "constitutes an inner contradiction which cannot long be tolerated."

Parish Programs Urged

The report urged that, to combat attitudes of prejudice and discrimination in individual Catholics, parish instruction in the principles of interracial justice be carried on with regularity and vigor.

Parishes were urged to establish programs of information about the community racial problems. To meet situations in changing neighborhoods block committees to work out grass-roots programs of interracial harmony were suggested.

The conference brought together representatives of the Catholic interracial councils in of the country. The number of these councils is growing and the conference set up an interim committee to study how to bring the councils into greater unity. The committee will make plans for the next national conference.

For the benefit of delegates who have been asked by their bishops to form councils the thirty-six councils already in operations made individual reports today on their activities.

The report for the New York Council, the first to be organized, was made by George K. Hunton, its executive secretary.

He said that it held a weekly forum, maintained a news service for the Catholic and Negro press of the world, held a quarterly interarcial mass and communion breakfast, made awards for worthy endeavors in the field of racial harmony, granted scholarships and dealt with local problems through neighborhood committees and general advisory committees.

Catholics Hit Segregation

Bishops Call It Inferiority Stigma

By CASPAR NANNES

Star Staff Writer

The Catholic bishops of the United States today issued a statement declaring "enforced segregation cannot be reconciled with the Christian view of man."

Nearly 210 prelates are attending the annual meeting which ends today at Catholic University.

While calling for the abolition of segregated practices the bishops advised care in the time element seeking this end.

"The problems we inherit today are rooted in decades even centuries, of custom and cultural patterns," they pointed out in a special statement. "Changes in deep-rooted attitudes are not made overnight.

"When we are enfronted with complex and far-reaching evils, it is not a sign of weakness or timidity to distinguish among remedies and reforms. Some changes are more necessary than others. Some are relatively easy to achieve. Others seem impossible at this time. What may succeed in one area may fail in another."

See Twin Evils

Insisting it is a "sign of wisdom rather than weakness" to study the problem carefully and to "by-pass the non-essential if it interferes with essential progress," the bishops warned against the twin evils of "gradualism" and "rash impetuosity."

"We may well deplore a gradualism that is merely a cloak for inaction, the statement said." But we equally deplore rash impetuosity that would sacrifice the achievements of decades in ill-timed and ill-considered ventures."

Asserting the heart of the race question is "moral and religious" and concerns the rights of man and our attitude toward our fellow man," the statement declares segregation cannot be reconciled with the Christian view for two fundamental reasons:

1. "Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people. Even if the now obsolete court doctrine of 'separate but equal' had been carried out to the fullest extent, so that all public and semi-public facilities were in fact equal, there is nonetheless the judgment that an entire race, by the sole fact of race and regardless of individual qualities, is not fit to associate on equal terms with members of another race. We cannot reconcile such a judgment with the Christian view of man's nature and rights.

Denial of Rights

2. "It is a matter of historical fact that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro. This is evident in the fundamental fields of education, job opportunity and housing. Flowing from these areas of neglect and discrimination are problems of health and the sordid evils so often associated with the consequent slum conditions."

The statement then noted that the very evils created by racial oppression were then cited as excuses to continue those conditions.

"Today we are told that Negroes, Indians and also some Spanish-speaking Americans differ too much in culture and achievements to be assimilated in our schools, factories and neighborhoods. Some decades ago the same charge was made against the immigrant. . . . In both instances differences were used by some as a basis for discrimination and even for bigoted ill-treatment."

See Nation Divided

But the bishops pointed out that economic opportunity and educational equality were not denied the immigrant and so he finally achieved "his rightful status in the American community."

The Negro, they said, now seeks these same opportunities and "no one who truly loves God's children will deny them this opportunity."

"They wish an education tha tdoes not carry with it any stigma of inferiority," the bishops declared. "They wish economic advancement based upon rights as American citizens. They wish acceptance based upon proved ability and achievement. No one who truly loves God's children will deny them this opportunity."

The statement pointed out that to work for this principle "amid passions and misunderstandings will not be easy," but claimed "quiet and perservering courage has always been the mark of a true follower of Christ."

Urging that prudence be followed in advocating concrete plans toward this objective, the statement appealed to "responsible and sober-minded Americans of all religious faiths, in all areas of our land, seize the mantle of leadership from the agitator and the racist. It is vital that we act now and act decisively. All must act quietly, courageously and prayerfully before it is too late."

Faith Universal

The bishops pointed out "our Christian faith is of its nature universal. It knows not the distinctions of race, color or nationhood. The missionaries of the church have spread throughout the world, visiting with equal impartiality nations such as China and India . . . and the primitive tribes of the Americas. The love of Chriest, and the love of the Christian, knows no bounds."

Observing the principle that "all men are created equal in the sight of God" is embodied in the Declaration of Independence, the prelates said this fact "confers upon all men human dignity and human rights."

While it also is true that men are unequal in such things as talent, culture, achievement and personal characteristics, the message asserted we recognize these distinguishing factors.

"But discrimination based on the accidental fact of race or color, and as such injurious to human rights regardless of personal qualities or achievements,

cannot be reconciled with the truth that God has created all men with equal rights and equal dignity."

The bisops pointed out their statement of 1943 called on our country to give the Negro not only political equality but economic and educational opportunities, good housing and a full chance for social advancement.

Progress Retarded

But recently progress has "slowed down if not halted in some areas," the statement said, and the "transcendent moral issues involved have become obscured and possibly forgotten."

The prelates then warned that our country is now divided by the problem of "compulsory segregation" and the opposing demand for "racial justice" with "no region of our land immune from strife and division."

"For the welfare of our nation we call upon all to root out from their hearts bitterness and hatred."

Admitting the task is difficult, it declared "hearts inspired by Christian love will surmount these difficulties."

The statement was signed by members of the administrative board, National Catholic Welfare Conference, for the bishops of the United States.

Signers included Francis Cardinal Spellman of New York, James Francis Cardinal McIntyre of Los Angeles, the Most Rev. Francis P. Keough Archbishop of Baltimore, and the Most Rev. Patrick A. O'Boyle, Archbishop of Washington.



HONORS FOR ARCHBISHOP CICOGNANI—Francis Cardinal Spellman (right) and James Cardinal McIntyre (center) present a jeweled gold chalice to Archbishop Amleto G. Cicognani, Apostolic Delegate to the United States, at a dinner here last night commemorating the 25th anniversary of the Italian's episcopal elevation and his arrival here as the Pope's emissary.—AP Photo.

"Before It Is Too Late"

Seize Leadership From Racists, U. S. Catholic Bishops Implore

By LOUIS CASSELS
United Press International

WASHINGTON (UPI)—The Roman Catholic bishops of the United States Thursday urged "sober-minded Americans of all religious faiths" to "seize the mantle of leadership from the agitator and racist . . . before it is too late."

But they coupled the appeal with a warning that concrete steps toward the Christian goal of a completely desegregated society should be approached with "prudence" as well as "persevering courage."

The bishops deplored the "bitterness and hatred" stirred up by the school integration dispute. However, they acknowledged there are "many facets to the problems raised by the quest for racial justice."

"There are issues of law, of history, of economics, and of sociology," they said. "There are questions of procedure and technique. There are conflicts in culture . . . their importance we do not deny."

IN LENGTHY STATEMENT

The bishops outlined their views in a 1,500-word statement released by the annual meeting of the U. S. Roman Catholic hierarchy. Most of the nation's 220 Roman Catholic bishops and archbishops are attending the meeting.

The churchmen said enforced racial segregation in education, housing, employment or any other area of life "cannot be reconciled" with the basic Christian teaching that all men are "brothers in Christ."

They said they hoped and prayed that "responsible and sober-minded Americans of all religious faiths, in all areas of our land, will seize the mantle of leadership from the agitator and the racist. It is vital that we act now and act decisively. All must act quietly, courageously and prayerfully before it is too late."

But the bishops said that while every Christian has a clear moral duty to work for total elimination of racial barriers, "we urge that concrete plans in this field be based on prudence."

"It is a sign of wisdom, rather than weakness, to study carefully the problems we face, to prepare for advances, and to by-pass the non-essential if it interferes with essential progress," they said.

GIVE TWO REASONS

"Are we sincerely and earnestly acting to solve these problems?"

They cited "two fundamental reasons" why enforced segregation is wrong:

—"Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people." This would be true "even if the new obsolete court doctrine of 'separate but equal' had been carried out to the fullest extent, so that all public and semi-public facilities were in fact equal."

—"It is a matter of historical fact that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro." Discrimination against Negroes, solely on the basis of race, is clearly evident in "the fundamental fields of education, job opportunity and housing."

The Roman Catholic leaders said that "one of the tragedies of racial oppression" is the fact that handicaps resulting from the often "sordid" living conditions forced upon Negroes by segregation are now "being used as excuses to continue" segregation.

Pope John XXIII May Appoint Negro Cardinals

By CHARLES J. LIVINGSTON

Pope John XXIII, newly elected spiritual leader of the world's 500,000,000 Roman Catholics, is said to have a deep and abiding interest in the mission field.

Like his illustrious predecessor, Pope Pius XII, the former Angelo Cardinal Roncalli has labored intensively to expand the missionary arm of the Church.

His work in the field began in 1921 when Pope Benedict XI summoned the native Venetian to Rome and entrusted him with the task of reorganizing the Church's missionary work in the Sacred Congregation for the Propagation of the Faith. (The same congregation the late Samuel Cardinal Stritch was appointed to head before his death in Rome last May.) Roncalli did an outstanding job and Pope Pius XI. who succeeded Pope Benedict, kept him on the job several more years.

MORE CARDINALS FROM MISSIONS

Since then Cardinal Roncalli has served in the diplomatic field and as Patriarch of Venice, Italy. In 1953, Pope Pius XII, the man he succeeded, elevated him to the College of Cardinals. And last week, 17 days after the death of his predecessor, 76-year-old Roncalli received the crowning reward of his long episcopacy when he was elected Pope.

Cardinal Roncalli thus brings to the papacy a cherished love for missionary labors; a love which he is sure to project into many of his official acts.

Such acts, it is believed, will include the bringing into the College of Cardinals more representatives from the mission fields, including Africa, the teeming continent upon which the eyes of the world are now focused.

MAY APPOINT NEGRO CARDINAL

If he appoints an African cardinal, Pope John will be performing an act which many believe was anticipated by Pope Pius XII. In fact it was Pius XII who in 1939 reestablished the African hierarchy.

He personally consecrated the Very Rev. Joseph Kiwanuka, vicar apostolic of Masaka, Uganda, Africa, in Rome, and told him: "Son, I am reestablishing in you the African hierarchy discontinued since the time of St. Augustine. How well you do will determine whether I appoint other African bishops."

Obviously, Bishop Kiwanuka's work pleased the Pope, for before his death he had appointed a total of 24 Negro bishops, 22 of them of African descent.

It is even anticipated that under Pope John, the number of Negro bishops throughout the world will expand.

Pope John, the 262nd successor himself the successor of three Negro of St. Peter, the first Pope, is Popes, who ruled the Church between 189 and 496 A. D. The first of these, Victor I, was later canonized a saint. He ruled from 189 to 199.

Melchiades followed to the papacy after an interlude of more than 100 years and ruled from 311 to 314 and Gelasius I was Pope from 492 to 496. All made outstanding contributions.

Today, in a world blinded by color and prejudice, the possibility of a Negro ever again becoming Pope is virtually inconceivable. However, the records show that the early eras paid little attention to color and race. The question then was whether a man was a good Christian.

Pope seen as foe of intolerance

Special to AFRO

ROME — A new voice, that of Pope John XXIII, was raised Wednesday from the Vatican's 572-year-old Sistine Chapel:

"The people ask peace in virtue in which the human family can live freely, flourish and prosper . . . in tranquility and concord from which alone can rise a true prosperity."

Pope John, elevated hours before to the supreme post of spiritual leader of the world's 450 million Roman Catholics, was voicing a prayer for peace and for the end of the "inhuman persecutions."

* * *

LIKE HIS predecessor, the late Pope Pius XII, the new head of Roman Catholicism made his first plea one for peace and for the rights of man.

Also like his predecessor, the 76-year-old Pontiff is confronted with many problems.

These range from the oppression and suppression of the church in the Iron Curtain nations and appointment of 17 cardinals to bring the College of Cardinals up to its full strength of 70 from its present 53, to the providing of sorely-needed missionaries to carry on the work of the church.

* * *

STRONG CONCERN for social justice was evidenced by Pope John in his first public speech:

"... Why should not the resources and the ingenuity of man and the riches of the peoples, used frequently to prepare arms — pernicious instruments of death and destruction —be used to increase the well-being of all classes of citizens, particularly of the needy?"

This was cited in many quarters as an indication that the new head of the church will follow the leadership of Pope

Pius in the condemnation of racism and in the fostering of equality in the church.

* * *

IN FREQUENT utterances ranging from his first encyclic written in 1939, to comment upon recent racial friction in the Southern United States, Pope Pius had shown himself the foe of racial intolerance.

"Who is my neighbor?" he wrote in 1956. "The neighbor is every man — the colored man in Central Africa or the Indian in the forests of the Amazon. . . . The law of human solidarity . . . is dedicated . . . by our common origin and by the quality . . . in all men, to whatever people they belong."

Pope John, born the son of an Italian farmer and one of 13 children, was christened Angelo Giuseppe Roncali.

He is described as a vigorous optimist with an independent and liberal turn of mind, and is considered both a scholar and a diplomat.

He served as Papal Nuncio to Paris, France from 1944 until 1953, when he was appointed a cardinal and named Patriarch of Venice, the post from which he was called to the conclave of cardinals which led to his elevation to the papacy.

* * *

THOUGH AFFABLE, he does not hesitate to speak his mind.

If his views on racial matters are as sincere those of Pope Pius as it is claimed by those who know him, the cause of race relations has found a strong champion, whether the issue be one of integration of a congregation or school in Louisiana, the naming of a colored cardinal or the combatting of nationalism in West Africa.

Will Pope John XXIII Name Two Negro Cardinals?

By CECIL GREGORY
Courier Press Service

PITTSBURGH, Pa.—With the ascension of Pope John XXIII to the papal throne, one of the prime bits of conjecture among Negro Catholics is whether or not a Negro or Negroes will be appointed to the College of Cardinals.

• Many of the faithful assert that there is a distinct possibility that one or two Negroes may be elevated to the status of princes in the Roman Catholic Church because of the former Angelo Cardinal Roncalli's great interest in the church's missionary activities.

• High on the list of possible candidates are the names of the Very Rev. Joseph Kiwanuka, Vicar Apostolic of Masaka, Uganda, East Africa, and the Very Rev. Joseph Oliver Bowers, Bishop of Accra in Ghana, West Africa.

It is a generally accepted fact that sooner or later the Pontiff, whoever he may be, will have to face the proposition of elevating a Negro to the College of Cardinals.

■

THIS FACT stems from the growing tide of Islam which seems well on its way to establishing a hegemony over much of so-called "Black Africa." The Catholic Church has long regarded Africa as "virgin territory" and is faced with a prime challenge from the Moslem faith.

• Of the two candidates, Bishop Bowers is rumored as being the most favored. Although only 43 years of age, he has established himself as a forthright administrator and missionary. Consecrated by Francis Cardinal Spellman at Bay St. Louis, Miss., in 1953, Bishop Bowers has been characterized as being "jovial and humble" yet, "firm and efficient."

Before the death of Pope Pius XIII, the late Pontiff had appointed a record total of 24 Negro Bishops, 22 of whom were of African descent. At the present, the College of Cardinals is composed of 63 princes of the church. Its normal complement is 70 members. There are no Cardinals of African descent included among this number.

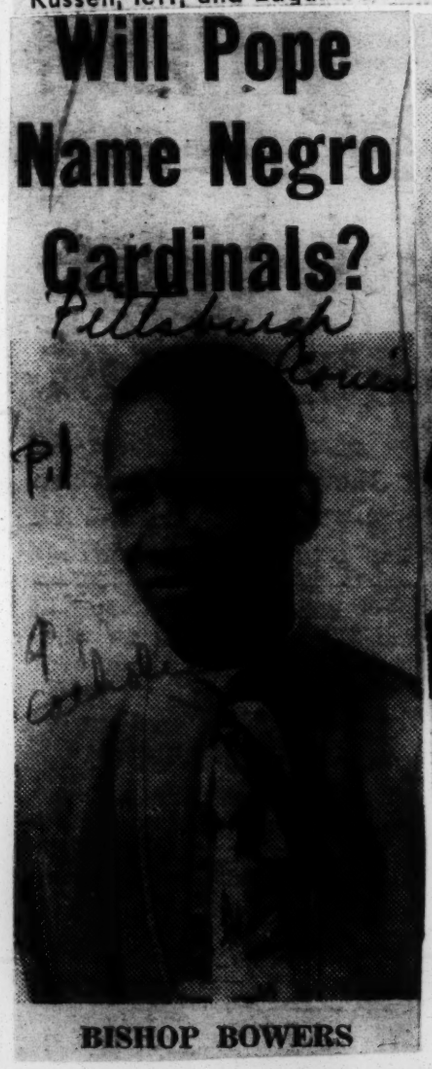
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IT CAN BE said that Pius XII was directly responsible for the re-establishment of the African hierarchy in the church. When he consecrated Bishop Kiwanuka in Rome, he said, "Son, I am re-establishing in you the African hierarchy discontinued since the time of St. Augustine. How well you do will determine whether I appoint other African Bishops."

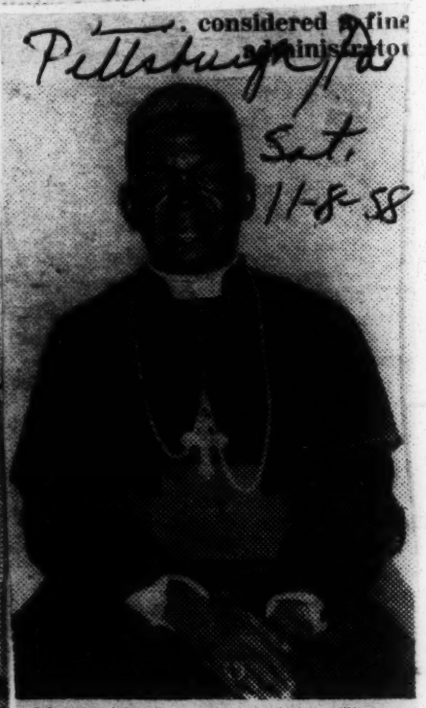
Whether or not a Negro will ever step up to the Papal throne is a matter for the future to decide, notwithstanding the fact that three Negroes have held that revered office.



Celebrants—The Very Rev. Bowers is shown (center) as he prepares for one of his first novenas as a prelate. He is flanked by Fathers Bernard Russell, left, and Edgar Van Vahrenberg.



BISHOP BOWERS



BISHOP KIWANUKA
. will he be named a Cardinal?

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Set Plans For Honoring Of Baltimore Priest

BALTIMORE — This is a story about an unusual priest. He is Father Edward G. Kramer, D. D., director general of the Catholic Board for Mission Work Among Colored People. This year he is observing the Golden Jubilee of his priesthood.

For 38 of his 50 years as a priest, Father Kramer has traveled from rectory to rectory in the heat of the summer and in the cold, snow and ice of winter. He confidently appealed to his fellow Priests and through them to the laity for funds that would support 470 Sisters in the poor Southern Negro schools.

In other words, in order to provide $25 a month toward the salary of each Sister, he had to collect almost $12,000 every month, $144,000 each year, a total of nearly 5½ million dollars in the past 38 years. That he was able to beg so successfully, even through depression days, is a wonderful tribute not only to Father Kramer's tireless zeal but also to the great generosity of the American bishops and priests.

NEGRO MISSION

The Negro Missions in the United States have the weightiest reason to express congratulations to this benefactor who has been largely responsible for their continued existence. None but God can know how many Negro Catholics of the past, present, and future owe their faith indirectly to the efforts of Father Kramer.

Suffice it to mention that 38 years ago, Negro Catholics numbered 171,333; the 1958 figure is 575,925. His devotion to the Colored Missions and his consideration for the missionories have not only lightened their financial load month after month but also relieved some what their distressing mental burden.

When Father Kramer was asked to give his approval to this story, he was very reluctant to do so lest it bestow honor upon him. However, he finally consented when he was reminded that, because of advancing age and recent illnesses he cannot any longer make the physical sacrifices of past years. Instead, he must now sacrifice his personal feelings so that the Cause to which he has dedicated his life will be the beneficiary of your charity.

Plans are now being made to honor Father Kramer's work at a sacerdotal testimonial.



CATHOLIC MOTHER OF THE YEAR — Mrs. Maceo A. Thomas, first and only Negro woman to be named National Catholic Mother of the Year, has her medallion examined by New York City Attorney General Louis J. Lefkowitz as her husband, Maceo, looks on at right. Mr. Thomas said his wife, "even with my meager income (as a fuel salesman and real estate broker) over the years she has managed a home, brought up nine fine children and made one dollar do the job of two dollars."

Bishops' Integration Statement

Discrimination and the Christian Conscience

The Catholic Bishops of the United States at the close of their annual meeting here, issued the following statement. It was signed in their names by the Administrative Board of the National Catholic Welfare Conference:

Fifteen years ago, when this Nation was devoting its energies to a World War designed to maintain human freedom, the Catholic Bishops of the United States issued a prayerful warning to their fellow citizens. We called for the extension of full freedom within the confines of our beloved country.

Specifically, we noted the problems faced by Negroes in obtaining the rights that are theirs as Americans. The statement of 1943 said in part:

In the Providence of God there are among us millions of fellow citizens of the Negro race. We owe to these fellow citizens, who have contributed so largely to the development of our country, and for whose welfare history imposes on us a special obligation of justice, to see that they have in fact the rights which are given them in our Constitution. This means not only political equality, but also fair economic and educational opportunities, a just share in public welfare projects, good housing without exploitation, and a full chance for the social advancement of their race.

In the intervening years, considerable progress was made in achieving these goals. The Negro race, brought to this country in slavery, continued its quiet but determined march toward the goal of equal rights and equal opportunity.

During and after the Second World War, great and even spectacular advances were made in the obtaining of voting rights, good education, better-paying jobs, and adequate housing. Through the efforts of men of good will, of every race and creed and from all parts of the Nation, the barriers of prejudice and discrimination were slowly but inevitably eroded.

March is Slowed

Because this method of quiet conciliation produced such excellent results, we have preferred the path of action to that of exhortation. Unfortunately, however, it appears that in recent years the issues have become confused and the march toward justice and equality has been slowed if not halted in some areas. The transcendent moral issues involved have become obscured, and possibly forgotten.

Our Nation now stands divided by the problem of compulsory segregation of the races and the opposing demand for racial justice. No region of our land is immune from strife and division resulting from this problem.

In one area, the key issue may concern the schools. In another it may be conflicts over housing. Job discrimination may be the focal point in still other sectors.. But all these issues have one main point in common. They reflect the determination of our Negro people, and we hope the overwhelming majority of our white citizens, to see that our colored citizens obtain their full rights as given to them by God, the Creator of all, and guaranteed by the democratic traditions of our Nation.

There are many facets to the problems raised by the quest for racial justice. There are issues of law, of history, of economics, and of sociology. There are questions of procedure and technique. There are conflicts in cultures. Volumes have been written on each of these phases.

Their importance we do not deny. But the time has come, in our considered and prayerful judgment, to cut through the maze of secondary or less essential issues and to come to the heart of the problem.

The heart of the race question is moral and religious. It concerns the rights of man and our attitude toward our fellow man. If our attitude is governed by the great Christian law of love of neighbor and respect for his rights, then we can work out harmoniously the techniques for making legal, educational, economic, and social adjustments. But if our hearts are poisoned by hatred, or even by indifference toward the welfare and rights of our fellow men, then our Nation faces a grave internal crisis.

No one who bears the name of Christian can deny the universal love of God for all mankind. When Our Lord and Savior, Jesus Christ, "took on the form of man" (Phil. 2,7) and walked among men, He taught as the first two laws of life the love of God and the love of fellow man. "By this shall all men know that you are my disciples, that you have love, one for the other." (John 13,35) He offered His life in sacrifice for all mankind. His parting mandate to His followers was to "teach all nations." (Matt. 28,19).

Our Christian faith is of its nature universal. It knows not the distinctions of race, color, or nationhood. The missionaries of the Church have spread throughout the world, visiting with equal impartiality nations such as China and India, whose ancient cultures antedate the coming of the Savior, and the primitive tribes of the Americas.

No Bounds

The love of Christ, and the love of the Christian, knows no bounds. In the words of Pope Pius XII, addressed to American Negro publishers 12 years ago, "All men are brothered in Jesus Christ; for He, though God, became also man, became a member of the human family, a brother of all." (May 27, 1946.)

Even those who do not accept our Christian tradition should at least acknowledge that God has implanted in the souls of all men some knowledge of the natural moral law and a respect for its teachings. Reason alone taught philosophers through the ages respect for the sacred dignity of each human being and the fundamental rights of man.

Every man has an equal right to life, to justice before the law, to marry and rear a family under human conditions, and to an equitable opportunity to use the goods of this earth for his needs and those of his family.

From these solemn truths, there follow certain conclusions vital for a proper approach to the problems that trouble us today.

"Created Equal"

First, we must repeat the principle—embodied in our Declaration of Independence—that all men are equal in the sight of God. By equal we mean that they are created by God and redeemed by His Divine Son, that they are bound by His Law, and that God desires them as His friends in the eternity of Heaven. This fact confers upon all men human dignity and human rights.

Men are unequal in talent and achievement. They differ in culture and personal characteristics. Some are saintly, some seem to be evil, most are men of good will, though beset with human frailty. On the basis of personal differences we may distinguish among our fellow men, remembering always the admonition: "Let him who is without sin . . . cast the first stone . . ." (John 8, 7).

But discrimination based on the accidental fact of race or color, and as such injurious to human rights regardless of personal qualities or achievements, cannot be reconciled with the truth that God has created all men with equal rights and equal dignity.

Bound to Love

Secondly, we are bound to love our fellow man. The Christian love we bespeak is not a matter of emotional likes or dislikes. It is a firm purpose to do good to all men, to the extent that ability and opportunity permit.

Among all races and national groups, class distinctions are inevitably made on the basis of like-mindedness or a community of interests. Such distinctions are normal and constitute a universal social phenomenon.

They are accidental, however, and are subject to change as conditions change. It is unreasonable and injurious to the rights of others that a factor such as race, by and of itself, should be made a cause of discrimination and a basis for unequal treatment in our mutual relations.

Segregation Opposed

The question then arises: Can enforced segregation be reconciled with the Christian view of our fellow man? In our judgment it cannot, and this for two fundamental reasons.

(1) Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people. Even if the now obsolete Court doctrine of "separate but equal" had been carried out to the fullest extent, so that all public and semi-public facilities were in fact equal, there is nonetheless the judgment that an entire race, by the sole fact of race and regardless of individual qualities, is not fit to associate on equal terms with members of another race.

We cannot reconcile such a judgment with the Christian view of man's nature and rights. Here again it is appropriate to cite the language of Pope Pius XII: "God did not create a human family made up of segregated, dissociated, mutually independent members. No; He would have them all united by the bond of total love of Him and consequent self-dedication to assisting each other to maintain that bond intact." (Sept. 7, 1956.)

(2) It is a matter of historical fact that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro. This is evident in the fundamental fields of education, job opportunity, and housing. Flowing from these areas of neglect and discrimination are problems of health and the sordid train of evils so often associated with the consequent slum conditions. Surely Pope Pius XII must have had these conditions in mind when he said just two months ago: "It is only too well known, alas, to what excesses pride of race and racial hate can lead. The Church has always been energetically opposed to attempts of genocide or practices arising from what is called the 'color bar'." (Sept. 5, 1958).

Evils Used as Excuses

One of the tragedies of racial oppression is that the evils we have cited are being used as excuses to continue the very conditions that so strongly fostered such evils.

Today we are told that Negroes, Indians, and also some Spanish-speaking Americans differ too much in culture and achievements to be assimilated in our schools, factories, and neighborhoods. Some decades back the same charge was made against the immigrant, Irish, Jewish, Italian, Polish, Hungarian, German, Russian. In both instances differences were used by some as a basis for discrimination and even for bigoted ill-treatment. The immigrant, fortunately, has achieved his rightful status in the American community. Economic opportunity was wide open and educational equality was not denied to him.

Negro citizens seek these same opportunities. They wish an education that does not carry with it any stigma of inferiority. They wish economic advancement based on merit and skill. They wish their civil rights as American citizens. They wish acceptance based upon proved ability and achievement. No one who truly loves God's children will deny them this opportunity.

Seize Leadership

For this reason we hope and earnestly pray that responsible and sober-minded Americans of all religious faiths, in all areas of our land, will seize the mantle of leadership from the agitator and the racist. It is vital that we act now and act decisively. All must act quietly, courageously, and prayerfully before it is too late.

Clearly, then, these problems are vital and urgent. May God give this Nation the grace to meet the challenge it faces. For the sake of generations of future Americans, and indeed of all humanity, we cannot fail.

Signed by members of the Administrative Board, National Catholic Welfare Conference, in the name of the Bishops of the United States:

Francis Cardinal Spellman,
Archbishop of New York.
James F. Cardinal McIntyre,
Archbishop of Los Angeles.
Francis P. Keough,
Archbishop of Baltimore.
Karl J. Alter,
Archbishop of Cincinnati.
Joseph E. Ritter,
Archbishop of St. Louis.
William O. Brady,
Archbishop of St. Paul
Albert G. Meyer,
Archbishop of Chicago.
Patrick A. O'Boyle,
Archbishop of Washington.
Leo Binz,
Archbishop of Dubuque.
Emmet M. Walsh,
Bishop of Youngstown.
Joseph M. Gilmore,
Bishop of Helena.
Albert R. Zuroweste,
Bishop of Belleville.

Mission Agency Reports Catholic Negroes Number 575,925, Marking 30,000 Increase

WASHINGTON, Feb. 22 (NC) A Catholic mission agency reported today there are 575,925 Negro Catholics in the United States, an increase of 30,000 in the past year.

The annual report of the commission for Catholic Missions among the colored people and Indians said also there are 117,398 Catholic Indians living on or near reservations. It did not compare this figure with that of a year ago.

The commission, an agency of the U.S. Catholic Bishops, said 343 parochial schools are maintained especially for Negroes and have a current enrollment of 83,384 pupils. It said no statistics were available for the number of Negroes attending integrated parochial schools. There are 499 churches and missions for Negroes, 319 of them in Southern dioceses, the commission said.

It reported Catholic Indians have 413 churches.

The commission is financed by collections taken up during Lent in all Catholic Churches. Last year, the report said, receipts totaled $1,800,000.

Of the 127 archdioceses and dioceses in the United States, 13 have Negro Catholic populations above 10,000 the report said. They are: LaFayette, La., 75,000; New Orleans, 70,000; Washington, 53,335; New York, 47,800; Chicago, 42,000; Galveston, Tex., 35,925; Philadelphia, 35,000; Los Angeles, 23,165; Baltimore, 19,379; Brooklyn, 19,000; St. Louis, 16,500; Mobile-Birmingham, 14,923; and Detroit, 10,478.

Eight dioceses have Indian populations over 5,000. hey are: Gallup, N.M., 16,000; Rapid City, S.C., 12,000; Tuscon, Ariz., 11,000; Alaska, 7,587; Santa Fe, N.M., 7,500; Fargo, N.D., 7,000; Helena, Mont., 7,000; and Great Falls, Mont., 5,727.

New Booklet Tells Complete Story

Catholic Church Boasts 23 Living Negro Bishops

BAY ST. LOUIS, Miss. (ANP) —There are now 23 living Negro Bishops of the Catholic Church, according to a new booklet just published by the Divine Ward Publications office here.

Entitled "Catholic Negro Bishops," and written by the Rev. Carlos A. Lewis, SVD, the booklet contains a short biographical sketch and photograph of each Bishop. It states that all of the Negro prelates were named by Pope Pius XII and that all except one—are stationed in Africa. The exception is the Most Rev. Remy Augustin, D. D., Auxiliary Bishop of the Archdiocese of Port au Prince, Haiti, West Indies.

FOUR NEGRO BISHOPS are listed in the booklet as deceased. One was a native of the Congo, Prince Henry, who was named Bishop in 1518 by Pope Leo X. The longest sketch in the booklet deals with the life of one of the greatest prelates of Brazil, the Most Rev. Silverio Gomes Pimenta, D. D., who died as Archbishop of Mariana in 1922.

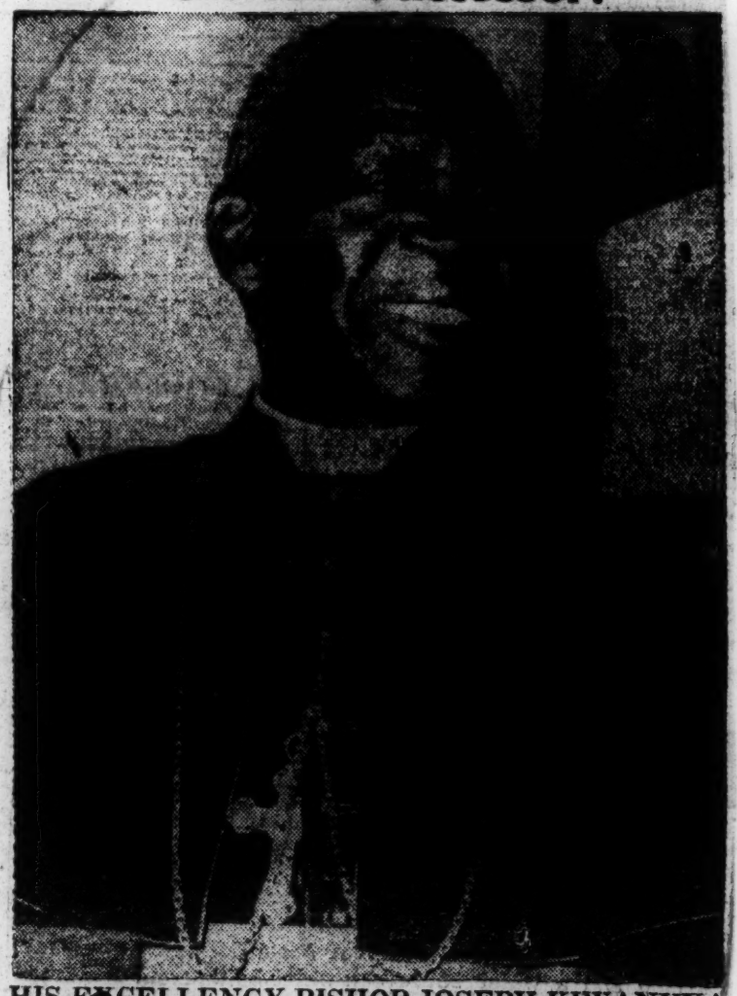
In an appendix the author discusses some controversial points. He shows conclusively that Francisco Xavier Luna Victoria (d. 1777), Bishop of Panama, was not a Negro and was not the first native-born Bishop of the Americas, as some historical works state. The author likewise lists the reasons why he disagrees with the opinion that James Augustine Healy (d. 1900), Bishop of Portland, Mo., was considered a Negro during his lifetime, even though he was actually a man of Negro ancestry.

Statistics are given of ecclesiastical territories which have a Negro Bishop. The booklet is illustrated with maps of Africa and Haiti.

■

THE AUTHOR OF the booklet, Father Carlos A. Lewis, is a Divine Word Missionary priest ordained in 1949 at St. Augustine's seminary here. He pursued graduate studies in Rome, Italy, at the Gregorian University and was awarded the doctorate in Sacred Theology there in 1952. He is at present professor of Dogmatic Theology at St. Augustine's seminary.

Stritch Successor?



HIS EXCELLENCY BISHOP JOSEPH KIWANUKA Roman Catholic prelate in charge of the diocese of Masaka in Uganda, Africa may be named as the first Negro Cardinal in the Church's history at the next Consistory in Rome. The 53-year-old prelate, first African Bishop consecrated since Saint Augustine's time, has been Bishop for 19 years. (See Cardinal Stritch P 9)

Priest says first Mass in St. Vincents

WASHINGTON

The Rev. Ezerard Muschette, first colored priest to be graduated from St. Maure's Priory in Kentucky, said his first solemn mass Sunday at St. Vincent dePaul Catholic Church, S. Capitol and M Sts.

The 41-year-old priest was ordained Saturday into the Order of St. Benedict with a group at Catholic University. The ceremony was conducted by Bishop John M. McManma.

FATHER MUSCHETTE, who was reared in Southwest Washington, said mass in the parish of his boyhood and in the church where he had served as an altar boy.

He was born in Charles County, Md., but came to the District with his family when he was very young.

Father Muschette attended Cardozo High School. He is a graduate of St. John's University, Collegeville Minn

HE IS the son of Mr and Mrs. Louis L. Muschette, 1315 S. Capitol St.

Others taking part in the noon mass were the Rev. Oli le Paul, who preached the ser-

Twenty-Three Negro Bishops Currently in Catholic Church

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Four Deceased

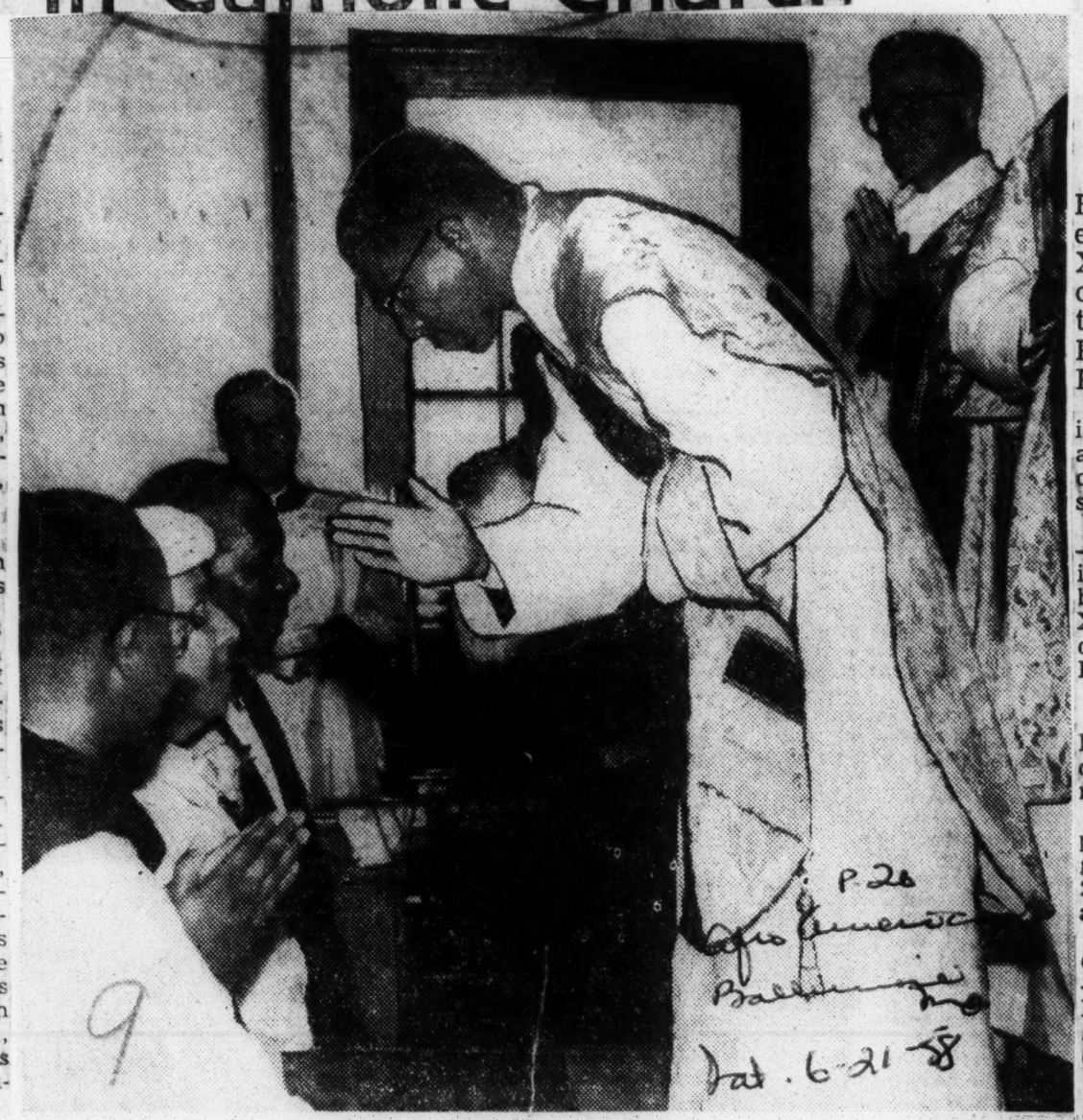
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List Territories

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The author of the booklet, Father Carlos A. Lewis, is a Divine Word Missionary priest ordained in 1949 at St. Augustine's seminary, here. He pursued graduate studies in Rome Italy, at the Gregorian university and was awarded the doctorate in Sacred Theology there in 1952. He is at present professor of Dogmatic Theology at St. Augustine's seminary.



SOLEMN MASS — Father Ezerard Muschette sang nis first solemn mass in St. Vincent dePaul Catholic Church, Washington, D. C., where he once served as an altar boy. Kneeling before the priest are his parents, Mr. and Mrs. Louis L. Muschette, 1316 S. Capitol St., during offeratory service of the mass. Father Muschette is the first colored graduate of St Maure's Priory in Kentucky. He was ordained in the Order of St. Benedict.

Cardinal Roncalli Becomes Pontiff

Patriarch Of Venice Chooses John XXIII For His Name

By WILLIAM L. RYAN

VATICAN CITY (AP) — Angelo Giuseppe Cardinal Roncalli, an Italian skilled in Vatican diplomacy, was elected Pope Tuesday night. He chose the name John XXIII. The bells of St. Peter's and 500 other Rome churches rang out a carol of triumph. Hundreds of thousands in St. Peter's Square roared an ovation as the Patriarch of Venice became Pope at 76.

His election ended three days of intense suspense centering about a deadlocked conclave of the 51 cardinals, gathered to choose a successor to Pope Pius XII.

Disappointed in five other vigils —through 11 unsuccessful ballots in the past three days—the crowd broke into a joyous frenzy as John XXIII made his first appearance on the balcony overlooking St. Peter's Square.

CROWD IS BLESSED

They roared "Viva il Papa!"—long live the Pope! — over and over as the new pontiff slowly raised his arms in benediction.

The new pontiff, Italian like his predecessors for 436 years, is regarded by Roman Catholics as the 262nd Vicar of Christ on earth and a direct successor to St. Peter.

The selection of Cardinal Roncalli—19 days after Pius XII died — bore out predictions that the Pope would be chosen from among the older Italian members of the College of Cardinals.

Some might regard John XXIII as a "transition Pope," not destined to institute any notable changes in church policy. But John XXIII, like his celebrated predecessor, has been a diplomat of many years experience.

Though his policies may prove conservative, he is expected to follow the general direction laid down in the 19 years of Pius XII's reign and to be a militant defender of the church's interests in world affairs.

ELECTION ENDED CONCLAVE

The election ended a conclave which had seemed headed for a long deadlock. It must be presumed he was elected on the 12th ballot of the 51 cardinals in the sealed-off, guarded conclave.

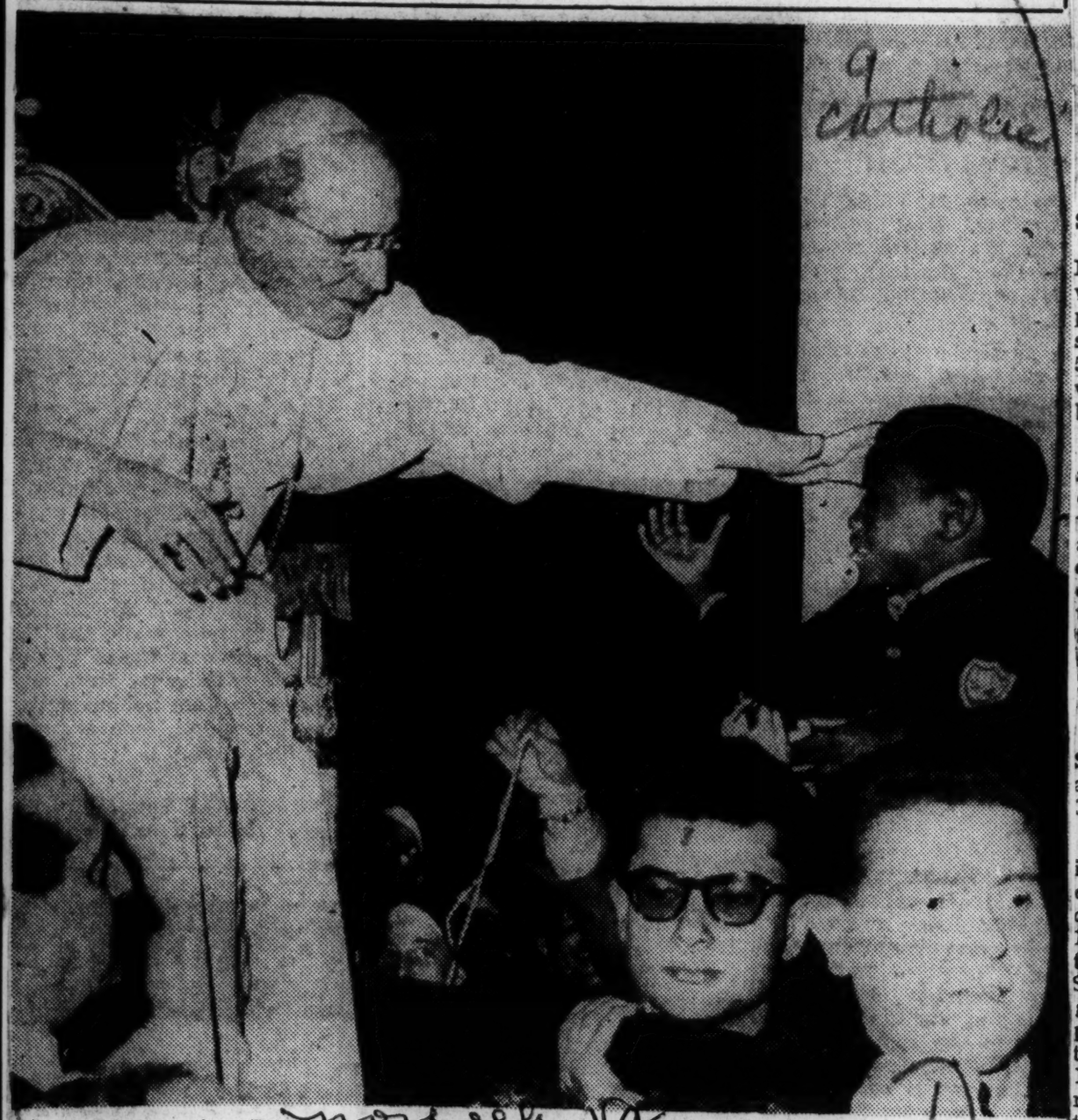
The balloting began Sunday morning. By Sunday night false reports on the selection of a Pope had circled the globe, adding greatly to the suspense.

The drama of the conclaves' last day was the sort of spectacle Romans love. Faithfully, day after day, big crowds had assembled in the great square to await the news. Five times before, each forenoon and evening, smoke had puffed from a little grey chimney indicating failure, and the crowd had turned away.

But hundreds of thousands were on hand again to await the sixth signal. It came in the form of a tiny wisp of smoke. None could say for sure whether it was white, indicating a new Pope, or black, showing another failure. But there was just a little smoke. It was a favorable sign. The crowd stood stock still, with bated breath, and waited.

Soon it became evident that this time something different had happened. There was activity inside the basilica. A light went on behind the glass doors of the central balcony facing the square. The low murmer of the crowd burgeoned into a rumble. There was

Blessing From "The Pope Of Peace"



Pius XII, the "Pope Of Peace" is shown here bestowing his blessing upon an unidentified colored youth during one of his last appearances in a papal parade. The Pope was an advocate of racial tolerance and many of his acts during his 19-year reign pointed up that fact.

It was on directive from The Vatican that parochial schools throughout America toppled their racial barriers. The Pope died during his 82nd year last week after a seige of illness.

Pius XII Was Apostle Of "Tolerance"

Special to Journal and Guide

CASTEL GONDOLFO, Italy Pius XII, the "Pope of Peace" who died last Thursday in the papal palace after 19 years as spiritual leader of the world's 500 million Roman Catholics, was bitterly opposed to racial bigotry.

In one of his most recent appearances, the Pope declared: "One knows too well, alas, to what excesses racial pride and racial hate can lead. The church is forever opposed with energy to these excesses, whether they consist of attempts to geocide, or practices inspired by what is called the 'color bar' ".

• • •

THIS statement was made September 10, this year, in an address to the International Congress on Blood Transfusion.

The Pope expressed special interest in the colored people of the United States. The encyclical of his reign on Nov. 1, 1939 was addressed to the Catholic Church of the United States. He commended the progress of the church and expressed "a special . . . affection" for the colored people. He said that "In the field of religion and education we know that they need special care and comfort and are very deserving of it."

• • •

THE CATHOLICS in America made great strides toward integration in their churches and schools during the Pope's reign. Special efforts were made in North Carolina, Virginia and other southern states toward integrated congregations with the blessing of the Pope.

Bishops of the Catholic Church, following the new attacks on discrimination and segregation supported by the Pope, have started integration in Catholic schools. Integration has begun in the schools of Norfolk, Richmond and other places under direction of Catholic bishops. In every case the change to integration has occurred without any trouble between white and colored students mostly because the Catholics have furnished the type of leadership and guidance which is lacking in the public school crisis over integration.

• • •

AN INTERESTING sidelight on the Pope's life is the warm welcome he gave the Harlem Globe Trotters when they visited the Pontiff at Castel Gondolfo. They displayed for him their special brand of basketball passing to the tune of "Sweet Georgia Brown." The Pope laughed and applauded the players. The players, out of the corners of their eyes, caught sight of the Pontiff's white slipper tapping out the beat.

Several colored Catholic clergymen have been elevated to positions of importance under Pope Pius XII.

Longshore Offers Church School Plan

A private system of schools within Protestant and Jewish churches of Alabama was proposed this week by William L. Longshore Jr., Republican candidate for governor. He noted that the Catholics already have such a system.

Longshore said he had always supported our public school system "because it has enabled so many of our people to have an education that otherwise could not afford one."

"It is my fervent hope and prayer that we will always have public education," he said. "However, due to the increasing school age population and due to the uncertainty as to the future of public education," he suggested:

SERIOUS THOUGHT

1. The "Protestant Christian" and Jewish leaders give serious consideration to establishing schools in their own churches for school age children in their own congregation and others who might want to come.

2. That these leaders desiring to do this begin laying plans immediately to start these schools not as a substitute for public education "but as a supplement to them."

3. "If and when, by a vote of the people under the compulsion of a Supreme Court decision, any of the public schools are closed, the church could, if they so desired, purchase some of the school buildings and equipment of the state and enlarge their facilities to take care of nearly everyone who wanted an education.

BEST SYSTEM

The No. 1 accomplishment of this plan, Longshore said, could be to "preserve segregation for the great majority of our people, both colored and white, who believe it is the best system for both races."



Mother Superior, Sister Visit Guide Offices

Mother Mary Philip, longtime Mother Superior of parochial schools in Texas and Louisiana, visited relatives and friends in Norfolk recently. Her traveling companion, who is also in educational work in New Orleans now, was Sister Joseph Francis. While in Norfolk, they were houseguests of Mr. and Mrs. George Green and Joseph E. Goodman Sr., Mother Mary Philip's brother.

Above photo was made as the visitors and party toured the Journal and Guide home offices and plant. At front are Herbert Dawley, Joseph Goodman Jr., and Armistead Dawley. At rear are Attorney Benjamin H. Foreman of Baltimore, nephew of Mother Mary Philip; Sister Joseph Francis; Mother Mary Philip; Joseph E. Goodman Sr., and Mrs. Eleanor Dawley, with whose parents the visitors stopped. Mother Mary Philip and Sister Joseph Francis are members of the Order of Sisters of the Holy Family. (Journal and Guide Photo by Bass)

Cardinals Elect New Spiritual Leader To Head Catholic Church

By DANIEL F. GILMORE

VATICAN CITY — (UPI) — Angelo Giuseppe Cardinal Roncalli of Venice, son of an Italian sharecropper, was elected 262nd Pope of the Roman Catholic Church Tuesday. The 76-year-old prelate chose the title Pope John XXIII.

His election by the 51 cardinals sealed up in the Sistine Chapel came either on the 11th or 12th ballot taken during the conclave and ended the two day deadlock over the choice of a successor to Pope Pius XII and spiritual leader of the world's nearly half-billion Catholics.

Vatican sources said the new Pope probably would be crowned with the triple papal tiara at ceremonies in St. Peter's Basilica on Nov. 9.

The new Pontiff is the opposite of his predecessor who was a member of the Roman nobility and a "political Pope" who stressed material and diplomatic affairs.

Cardinal Roncalli is expected to be a "pastoral" Pope — one who will concentrate on the inner workings of the church and on the basic tenets of the faith.

His election spread joy throughout Italy.

HAD BEEN A FAVORITE

Some 250,000 persons gathered in St. Peter's Square exploded into cheers of "Viva il Papa"—long live the pope when Cardinal Boncalli appeared on the balcony of St. Peter's to impart his first papal blessing "urbi et orbi" to the city and the world.

The elderly Venetian patriarch, who was given the red hat of cardinal Jan. 12, 1953, by the late Pius XII, had been one of the pre-conclave favorites to become a "twilight pope" — a man who could reorganize church mechanisms, call a consistory to elect new members to the badly-depleted College of Cardinals, and yet not have a lengthy reign.

The election of Cardinal Roncalli continued a 435-year-old tradition of Italian popes, although there had been speculation before the conclave that this time the honor might go to a non-Italian, Gregory Peter V. Cardinal Agagianian of the Armenians, a Russian-born prelate whose family lives in the Soviet Union.

A PASTOR AND DIPLOMAT

Although Cardinal Roncalli is a pastor at heart, he served in Vatican diplomatic post for 27 years. He had served as postwar papal nuncio to France and his love for the French was obvious in his choice of a papal name.

Confraternity Does Convert Work

Catholic Week . Fri 2-28-58 P 10

MONTGOMERY—In September of 1957 the Confraternity of Christian Doctrine was organized in St. Jude's Parish, with the approval of the Pastor, Rt. Rev. John J. Raleigh, and under the direction of Rev. Leon Hill.

Father Hill pointed out to the new members of the Confraternity that this was the "parent" organization of the parish fully approved by the Archbishop and required by the Holy See.

B'ham Ala.

ONE OF THE FIRST projects of the Confraternity was to undertake a complete door-to-door census of the parish. This census has done more than provide the parish with an accurate listing of all its parishioners.

It has brought many people to the church for instructions and this has resulted in a good number of converts.

A SPECIAL INSTRUCTION ROOM has been set up in the basement of St. Jude's Church for this purpose.

Members of the Executive Board of the St. Jude Confraternity are James Walton, president; Mrs. James Walton, vice-president; Mrs. Eunice Lewis, Parent-Educators chairman; Miss Carolyne Scott, treasurer; Mrs. Earl Stanford, secretary; T-Sgt. George Crumbley, Fishers Group chairman; Harvey Smith, Helpers Group chairman; Miss Ann Perry, Teachers chairman; Mrs. Jake Myers, Discussion Club chairman; and Pressley Bickerstaff Apostle of Good Will chairman.

Father Leon Hill is Spiritual director of the St. Jude Confraternity of Christian Doctrine —By Ed Clark.



Catholic Week P 10 B'ham Ala. Fri 2-28-58

FATHER LEON HILL points to a chart outlining the organizational structure of the Confraternity of Christian Doctrine of St. Jude's Parish, Shown with Father are members of the Executive Board: Left to right, Mrs. Eunice Lewis, Mrs. James Walton, Miss Carolyn Scott T-Sgt. George Crumbley, Mr. Harvey Smith, Miss Ann Perry, Mrs. Earl Stanford and Mr James Walton.

Over 10,000 Negroes In Thirteen Catholic Dioceses

Interracial Houston Texas

ATLANTA — (ANP) — Thirteen of the 127 Roman Catholic archdioceses and dioceses in this country have a Negro Catholic population of more than 10,000, according to a report released by the Commission for Catholic Missions among Colored People and Indians.

The dioceses and their Negro population are: Lafayette, La, 75,000; New Orleans, 70,000: Washington, 53,385; New York, 47,800; Chicago, 42000; Galveston 35925; Philadelphi 35,000; Los Angeles, 23,165; Baltimore 19,379; Brooklyn, 19000; St Louis, 16,500; Mobile - Birmingham, 14928; and Detroit 10,478.

Pius XII 82, Pope 19 Years

Register Den. Col. 3-8-58

VATICAN CITY — (INS) — Pope Pius XII celebrated his 82nd birthday Sunday as healthy and hearty as the day 19 years ago when he was solemnly chosen supreme pontiff of the world's 450,000,000 Roman Catholics.

The Pope enters the 20th year of his Holy Pontificate, according to Dr. Riccardo Galeazzi - Lisi, the personal papal physician, with every indication that he will reign "for many years to come." Galeazzi-Lisi said: "He's as healthy as ever."

HAS NO AILMENTS

The papal physician said the Pope is not suffering from the slightest ailment. Galeazzi - Lisi added that the Pope's mind is as keen and brilliant as ever. His medical opinion is shared at the Vatican by the entire staff and Diplomatic corps.

Although the Pontiff celebrated both birthday and his election to the papacy, it was a quiet, mostly routine day for him with no special solemnity.

Throughout the world as well as in the eternal city, however, millions of Catholics offered special masses and other prayers for the earthly as well as eternal happiness of his holiness.

Also, thousands of congratulatory cables and other messages were received at the Vatican from the leaders of the free world as well as always from the poor and humble unknown of Italy and other lands.

On March 12, the anniversary of Pius' coronation, there will be great ceremonies in the Sistine chapel in which the Pope will take part.

He will be carried on the portable Papal throne and receive the congratulations of all those of the Sacred College of Cardinals in Rome, prominent prelates at the Vatican as well as the heads of religious orders in Rome and Bishops of Italy and any from other lands who might be in Rome.

The Pontifical diplomatic corps will hold special receptions at their embassies.

Chapel Closed To Priest Reopening

NEW ORLEANS, — A Catholic chapel closed in 1955 by Archbishop Joseph F. Rummel after parishioners prevented a Negro priest from offering Mass will be reopened Easter Sunday.

Services at St. Cecilia's Mission Chapel, Jesuit Bend, La., 15 miles south of New Orleans, have been suspended since November, 1955.

The Archbishop revealed his decision to reopen the chapel in a March 28 letter to Rev. Frank J. Ecimovich, pastor of Our Mother of Perpetual Help Church, Belle Chase, La. St. Cecilia's is a mission chapel of the Belle Chase church.

SORROW EXPRESSED

Archbishop Rummel regretted that he has received "only some inadequate expressions of genuine sorrow over the unfortunate incident."

However, he continued, the chapel should be reopened for "higher motives".

"We cannot permit the closed chapel to stand forever as a symbol of resistance to the authority of the Church and of contempt for the holy priesthood in which every priest of the Catholic Church participates," he said. "We cannot permit Catholic children to grow up in this atmosphere of resistance and disrespect for the thing so essentially integrated with our holy Faith; we cannot indefinitely deprive the majority of good and well meaning Catholics of the use of the house of God and of prayer because of the obstinacy of those few who have eyes and see not.

"Finally," Archbishop Rummel wrote, "we cannot ignore the example of our loving Savior, who in His dying moments pleaded from the Cross for his persecutors: 'Father, forgive them, for they know not what they do.'"

Archbishop Rummel closed St. Cecelia's chapel in 1955 after parishioners refused to allow a Negro priest, who had come as a temporary replacement, to offer a Sunday Mass.

ATTEND ANOTHER MISSION

Parishioners of the closed chapel have been attending the church at Belle Chase or another mission chapel at Myrtle Grove.

The Archbishop directed three days of prayer and the reception of the sacraments of Penance and Holy Eucharist as a "symbol of reparation and thanksgiving" this week before the chapel's official opening Easter Sunday. He exhorted the parishioners to pray for the blessing of peace in all hearts in every home and between all the families of the congregation.

In conclusion he prayed that God may "bestow His blessing upon this decision and to grant that the community of Jesuit Bend may receive this communication in the spirit of the faith, the charity and theunity that must mark our membership in the Church of Christ.

Catholic Women Urge End To Bias

ROANOKE, Va. (NNPA) — Delegates to the annual convention of the Richmond Diocesan Council of Catholic Women last week called for an end to racial discrimination.

Continued operation of the public schools in the state which face closing by the state for obeying Federal court orders to desegregate in the fall, also was urged by the women.

Virginia law provides for the Governor to close any public school which admits a single colored pupil.

A resolution, passed by the women, reads: "It is our belief that the democratic form of government is dependent on an informed and educated electorate, thereby necessitating the maintenance of sound public school system

"The Richmond Diocesan Council of Catholic Women hereby reaffirms it's previously expressed desire that the public schools of Virginia be kept open"

Church closed in racial row is reopened

NEW ORLEANS, April 2—(AP)—The tiny Roman Catholic mission of St. Cecilia's at nearby Jesuit Bend, scene of a racially-tinted row over two years ago, will reopen Sunday for Easter services with a white priest saying Mass.

The mission, located about 20 miles south of New Orleans, was closed after some parishioners objected to a Negro priest assigned there on Oct. 2, 1955.

Archbishop Joseph F. Rummel said in a letter yesterday, "We cannot permit the closed chapel to stand forever as a symbol of resistance to the authority of the church."

The archbishop's letter went to the Rev. Frank Echimovich, pastor of Our Lady of Perpetual Help Church, which has jurisdiction over the mission.

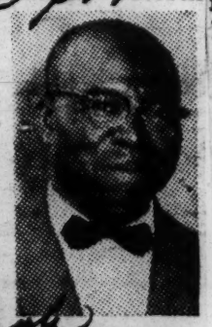
The letter expressed regret "and heaviness of heart" that it had been possible "to obtain only some inadequate expression of genuine sorrow over the unfortunate incident."

The mission was closed and services curtailed at Our Lady of Perpetual Help after the objections to the Rev. Gerald Lewis, a Negro priest of St. Augustine Seminary at Bay St. Louis, Miss.

People and Things

The 72nd anniversary of the ordination of Father Augustine Tolton, first U. S. Negro ex-slave to become a priest, has been observed by St. Peter's Roman Catholic Church in Brush Creek, Mo.

Dr. Theodore R. Speigner, director of the Division of Resource Use Education, North Carolina College, delivered the all-college convocation address at Wartburg College in Waverly, Iowa.



Dr. Speigner

Dr. Speigner told his listeners that the South is "experiencing a renaissance in education, politics, agriculture, industry, and human relations."

Chapel Closed For Bigotry, Reopens

NEW ORLEANS — A Catholic chapel closed in 1955 by Archbishop Joseph F. Rummel after parishioners prevented a Negro priest from offering Mass was reopened Easter Sunday.

Services at St. Cecilia's Mission Chapel, Jesuit Bend, La., 15 miles south of New Orleans, have been suspended since November, 1955.

The Archbishop revealed his decision to reopen the chapel in a March 28 letter to Rev. Frank J. Ecinovich, pastor of Our Mother of Perpetual Help Church, Belle Chase, La. St. Cecilia's is a mission chapel of the Belle Chase church.

Archbishop Rummel regretted that he has received "only some inadequate expressions of genuine sorrow over the unfortunate incident."

However, he continued, the chapel should be reopened for "higher motives."

"We cannot permit the closed chapel to stand forever as a symbol of resistance to the authority of the Church and of contempt for the holy priesthood in which every priest of the Catholic Church participates," he stated.

We cannot permit Catholic children to grow up in this atmosphere of resistance and disrespect for the things so essentially integrated with our holy Faith, we cannot indefinitely deprive the majority of good and well meaning Catholics of the use of the house of God and of prayer because of the obstinacy of these few who have eyes and see not.

"Finally," Archbishop Rummel wrote, "we cannot ignore the example of our loving Savior, who in His dying moments pleaded from the Cross for his persecutors: 'Father, forgive them, for they know not what they do.'"

Racial Superiority Does Not Exist Prelate Tells New Interracial Council

BOSTON. — (ANP) —There is no such thing as racial superiority, Archbishop Richard J. Cushing of Boston stated here Monday at the first meeting of the newly formed Boston chapter of the Catholic Interracial Council.

The archbishop said his point was based on two sources—natural science and supernatural religion.

There is no valid scientific evidence, he said, "for the claim that skin color or any other pattern of bodily constitution has a positivie correlation with either intelligence or personalitiy."

"It is completely absurd to say that a Negro can be recognized by the presence of certain anatomical inferiorities and thus to draw the conclusion that Negroes as a class are psychologically inferior to white people," the prelate asserted.

The fundamental cause of interracial problems is not to be found in any biological factor, he said. Rather it is "the prevailing attitude towards racial differences" that caused trouble, he added.

"Whatever superiority one group may have over another is completely the result of environmental factors, or of hereditary factors which have no relation whatever with racial differences," the archbishop continued. "The superiority of one group over another must therefore be regarded as temprary and as subject to change as environment brings about changes in social-economic status.

From a religious viewpoint, the archbishop said: "We must look beneath the surface to the image of God which we find in the depths

of the soul. We must welcome Negroes to our churches whenever we find them ready and willing to enter. We all belong together because God has so created us. We must all live together and work together because our solidarity in the society into which we are drawn by our temporal and material needs is the reflection of the higher unity of our temporal and with Christ our Lord."

Mission Closed Over Negro Priest To Reopen Easter

NEW ORLEANS (AP)—St. Cecilia Catholic Mission at nearby Jesuit Bend, closed more than two years because some members of the congregation objected to a Negro priest, will reopen Easter Sunday.

Archbishop Joseph F. Rummel said in a letter authorizing the reopening of the mission, "We cannot permit the closed chapel to stand forever as a symbol of resistance to the authority of the church."

The letter was written to the Rev. Frank Ecimovich, pastor of Our Lady of Perpetual Help Church. It expressed regret "and heaviness of heart" that it had been possible "to obtain only some inadequate expression of genuine sorrow over the unfortunate incident."

The archbishop had ordered St. Cecilia closed and services at Our Lady of Perpetual Help curtailed Oct. 2, 1955, after some parishioners objected to the Rev. Gerald Lewis, Negro priest of St. Augustin Seminary, Bay St. Louis, Miss.

Father Lewis had been assigned to assist with mass at the mission, which is in the jurisdiction of Our Lady of Perpetual Help parish.

New Means to Birth Control Said to Have Catholic Approval

By Rennie Taylor

LOS ANGELES, April 23 (AP)—A new birth control method, said by its sponsor to have the approval of leading Catholic Church officials, was described here today in a medical movie.

The procedure does not interfere directly with the reproductive process. It warns a couple when to abstain from sex relations if they do not want a child and when to indulge if they do want a baby.

It is based on a simple color test which shows the woman's ovulation time—the period during which an egg comes into position for fertilization. But behind it is a graphic piece of research showing how the egg escapes from the ovary and how it may stay near the womb until picked up by an ovarian tube to wait fertilization by the male sperm to start a human life.

The odyssey of the egg was shown in a color film by Dr. Joseph Bernard Doyle, of Tufts University, Boston, before the American College of obstetricians and Gynecologists.

Fertility Clinic Head

Dr. Doyle, a Catholic, is director of the Fertility Clinic at St. Elizabeth's Hospital and a research associate at St. Margaret's Maternity Center, both in Boston. In 1952 he lectured widely in Europe on the rhythm method of birth control.

Dr. Doyle told reporters the new color test method has the approval of Archbishop Richard J. Cushing of Boston; The Rev. John C. Ford, professor of moral theology at Boston College, and the Rev. Gerald Kelly of St. Marys College, St. Marys, Kansas.

Father Ford has held the chair of moral theology at the Pontifical Gregorian University in Rome, which is the official agency of the church for reviewing matters of morality. Father Kelly has studied there. It is too early yet to expect any announcement from the Vatican on the new test, Dr. Doyle said.

At St. Marys, Father Kelly said he had "no comment to add to say that this is a perfecting of the rhythm system system rather than a rejection of it."

Advises Hospitals

Father Kelly, professor of moral theology at St. Marys, has been a consulting thologian for the Catholic Hospital Association of the United States and Canada for the last 15 years.

The scientific facts behind the test are not new. Remined that when an egg is released from an ovary it is a free agent having no connection with a blood vessel to obtain food. It has to get its nourishment in its surroundings, which are the secretions in the area of the womb.

Dr. Charles Birnberg, a B Brooklyn researcher, found that the secretions contain sugar to feed the egg, and that the sugar is there only when the egg is present.

Simple Test

The egg can live only 24 hours or so after it leaves the ovary, and only about 12 hours in the ovarian tube, Dr. Doyle said. If it dies, the sugar in the secretions disappears.

To test for the presence of sugar a small piece of commercially prepared tape on a stick or tampon is held against the mouth of the womb for five minutes, then withdrawn. If sugar is present, the tape turns green; if not, the tape remains a pale yellow or turns only very slightly green.

For those wishing to avoid pregnancy Dr. Doyle advises sexual abstinence for at least four days after the test shows green.

In Boston, Archbishop Cushing had no comment. A spokesman for the archdiocese said, howeyer, that the method discovered by Dr. Doyle is primarily a fertility test, rather than a birth control method.

Catholic Bishops Southern work trend criticized

NEW YORK—An agreement to import Mexican manual laborers into the U.S. to help harvest crops has resulted in a demand by Catholic bishops in Mexico for U.S. Secretary of Labor James P. Mitchell to resign.

The demand came in light of an agreement by the U.S. and the Mexican Goveernments to renew what started out in 1942 as "wartime agreement."

The most immediate effect of this action would obviously be the displacement of colored workers in the rural South who could not survive at pay levels of the incoming workers.

* * *

FATHER JOSEPH H. CROSTHWAIT of San Antonio, Tex., national field representative for the U.S. Bishops' Committee for the Spanish-Speaking, said in Arkansas some 60,000 braceros (manual laborers) have worked for 35 and 45 cents an hour.

The bishops immediately called for Mitchell's resignation upon learning of the labor import agreement. Mr. Mitchell is a Catholic.

It was indicated in the church publication, "The Catholic Worker," that President Eisenhower, Southern Democrats and Mitchell apeared to be the only persons pleased with the agreement.

In their unanimous protest, the Mexican bishops said some 2,500,000 braceros legally worked in the U.S. under the 1942 agreement and about a million never came back to their families.

* * *

THE FAMILIES OF workers are not admitted into the country with them and the National Catholic Rural Life Conference of the U.S. has frowned upon this aspect.

It contends that "any army" of males coming into a country alone would create "grave moral hazards."

Father Crosthwait said, "I found last year for the first time braceros beginning to supplant colored workers in every South Atlantic state form Virginia to Florida.

"What is going to happen to colored persons of the rural South if this process is accelerated during the next few years?"

* * *

THE CLERGYMAN SAID he was bitterly disappointed to find that "little or no effort had been made by labor unions in 28 states to organize local area farm workers."

Father Crosthwait said braceros work for 35 and 45 cents an hour in most states and were often cheated of part of their wages by "unconscionable growers."

Some 500,000 imported braceros worked in the U.S. last year, it was reported.

Speculation was that there will be more 'braceros' in more states this year.

* * *

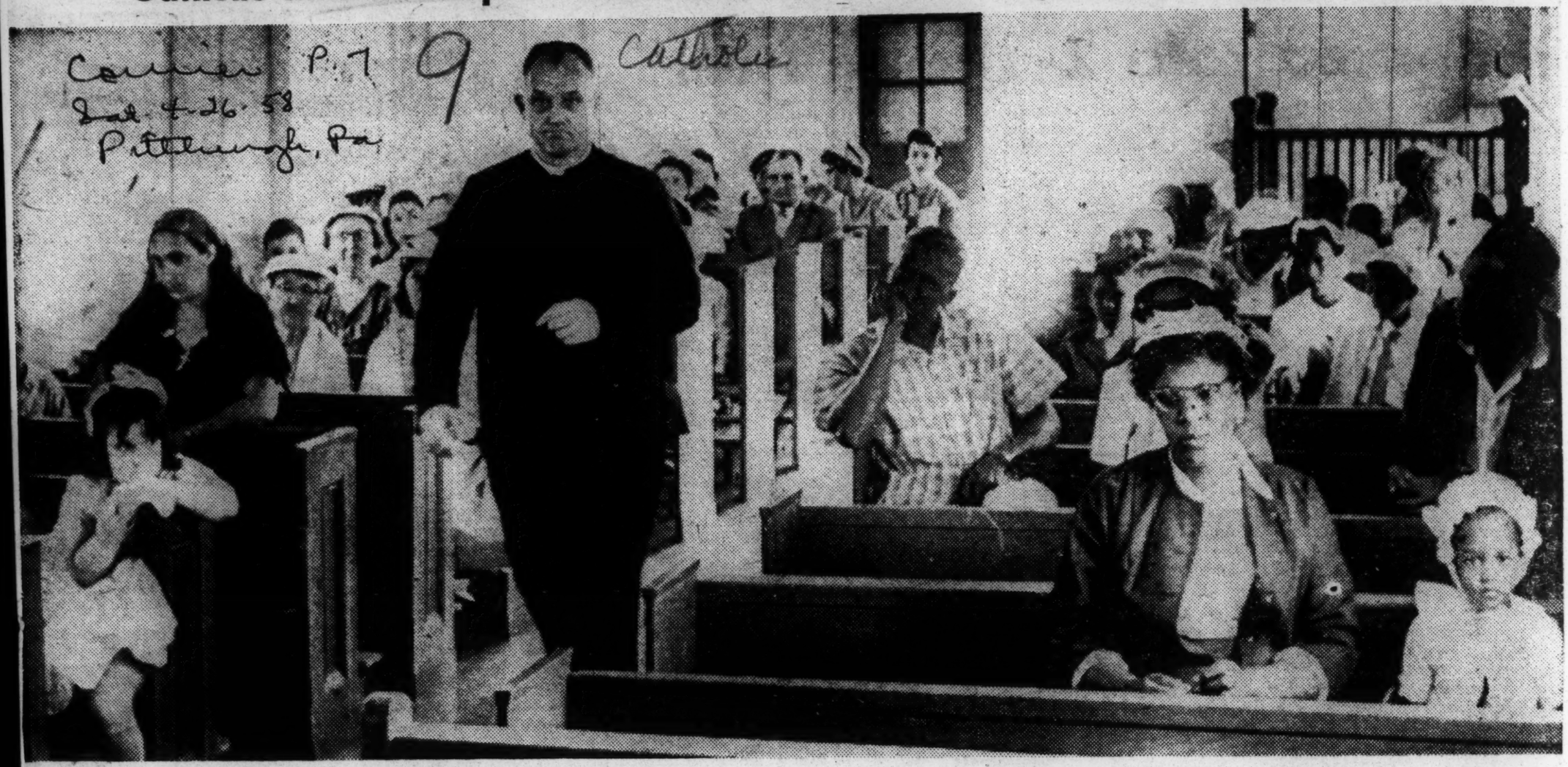
SHORTAGES IN farm workers in the U.S. was given as the motive for importing the braceros into the country.

An article in the Catholic Worker concluded:

"Mitchell must be put on the spot for his own sake. He should be asked to publicly proclaim opposition to the bracero program or resign, lest he make a mockery of the social teachings of the church."

Catholic Mission Reopens With White Priest After Objections to Negro Pastor

Courier P. 7 9 Catholic
Ed. 4-26-58
Pittsburgh, Pa



Half and Half—A mixed congregation (whites on one side and Negroes on the other) is seated as Father Frank Ecimovich, a white priest, walks down the aisle to say mass Easter Sunday morning in the modest St. Cecilia Catholic mission which had been closed more than two years because some white members of the church objected to a Negro priest who had been assigned to the mission. Church is located in Jesuit Bend, La., 20 miles south of New Orleans. The boycotted Negro priest, the Rev. Gerald Lewis of interracial Augustine Seminary in Bay St. Louis, Miss., is now assistant pastor of St. Mary Church for Negroes in Vicksburg, Miss. About 55 whites and 25 Negroes attended the Easter services. —Wide World.

Sees Improved Protestant-Catholic Relations

WASHINGTON, D. C. (RNS)— Relations between Catholics and Protestants in the United States are more friendly today than they were a half century ago, a Catholic theologian said here.

The Rev. Gustave Weigel, S.J., professor of theology at Woodstock College (Md.), said this is true even though tensions between the two religious groups are still "real and disturbing."

"Catholics who speak of Protestantism make every effort to be factual and sympathetic," Father Weigel told 300 Catholic laymen at Washington's First Friday Club.

"This is equally true for Protestant students of Catholicism," he observed.

FATHER WEIGEL said that three recent developments in Protestantism are leading to improved relations between Catholics and Protestants. These are the liturgical and ecumenical movements, he said, and "a new Protestant approach to the Holy Scriptures."

The liturgical movement is influencing Protestant approaches to worship, he said, tending to make divine service "symbolic and sacramental."

"The old type Protestant service centering exclusively on a long — and usually dry — sermon is no longer so popular among Protestants," Father Weigel said. He added that there is a movement toward "frequent Communion services for which the minister wears vestments."

THE THEOLOGIAN said that the ecumenical movement has reversed the tendency of Protestantism to "splinter off into new and smaller units" and that "there is growing awareness of Church and an esteem for Catholicity."

Father Weigel said a new Protestant approach to the Scriptures was indicated by "a flight from iconoclastic, naturalistic interpretation."

"The substance of the Scriptures is venerated and a great effort is being made to understand the symbolism," he commented.

Reports Increase In Religious Communities Accepting All Races

NEW YORK (NC)—There has been a steady increase in the number of religious communities that accept members of all races, a priest-editor told the Catholic Interracial Forum here.

Father Raymond Bernard, S.J., a sociologist who is managing editor of the Social Order magazine, published in St. Louis, gave some results of a survey he has been conducting since 1946.

THE RETURNS on his latest survey, which was confined to Sisters' communities, is not yet complete, Father Bernard explained. So far 67 per cent of the 633 approached have replied, and 45 per cent of those questioned indicated acceptance regardless of race. This represents an increase of 11 per cent within that group over the last survey, he added.

Father Bernard pointed out that an answer of "no" to the question, "Do you accept Negro applicants," does not always indicate discrimination. He stated that some European-language orders have explained they have no policy since no Negro has ever applied.

The greatest increase of favorable replies, Father Bernard observed, has been in the South and in the years since 1954. Among seminaries for priests the picture is one of almost complete integration, he said.

Pope Won't Answer

Last summer, 30 Catholic laymen of New Orleans appealed to Pope Pius XII to stop racial integration in the church.

Archbishop Joseph F. Rummel of the New Orleans diocese ended segregation in the Catholic church and served notice he plans to end segregation in parochial schools.

On August 9 the Vatican announced that any papal action on the petition would be most unlikely.

Five months have passed. There still has been no answer to the New Orleans appeal from the Pope.

It becomes apparent that the New Orleans laymen are not going to get an answer; that His Holiness will ignore their petition.

This leaves the matter squarely up to Archbishop Rummel to continue his program just as he had planned it.

575,925 CATHOLIC NEGROES IN U.S.

Mission Agency Makes Annual Report

WASHINGTON, Feb. 24 (AP)—A Catholic mission agency reported there are 575,925 Negro Catholics in the United States, an increase of 20,000 in the past year.

The annual report of the Commission for Catholic Missions Among the Colored People and Indians said also there are 117,398 Catholic Indians living on or near reservations. It did not compare this figure with that of a year ago.

The commission, an agency of the U. S. Catholic bishops, said 343 parochial schools are maintained especially for Negroes and have a current enrollment of 83,384 pupils. It said no statistics were available for the number of Negroes attending integrated parochial schools.

There are 499 churches and missions for Negroes, 319 of them in Southern dioceses, the commission said.

It reported Catholic Indians have 413 churches.

The commission is financed by collections taken up during lent in all Catholic churches. Last year, the report said, receipts totaled $1,800,000.

Of the 127 archdioceses and dioceses in the United States, 13 have Negro Catholic populations above 10,000, the report said. They are: Lafayette, La., 75,000; New Orleans, 70,000; Washington, 53,385; New York, 47,800; Chicago, 42,000; Galveston, Tex., 35,925; Philadelphia, 35,000; Los Angeles, 23,165; Baltimore, 19,379; Brooklyn, 19,000 St. Louis, 16,500; Mobile, Birmingham, Ala., 14,923, and Detroit, 10,478.

Eight dioceses have Indian populations over 5000. They are: Gallup, N. M., 16,000; Rapid City, S. D., 12,000; Tucson, Ariz., 11,000; Alaska, 7587; Santa Fe, N. M., 7500; Fargo, N. D., 7000; Helena, Mont., 7000, and Great Falls, Mont., 5727.

Bishop Fined For Defamation

FLORENCE, Italy, Mar. 1 (AP).—The Roman Catholic Bishop of Pearby Prato was convicted tonight of defaming an Italian atheist and his wife by calling them "public sinners," because they refused to go through a religious wedding ceremony.

A parish priest tried on the same charge was acquitted. The bishop was fined 40,000 lire ($64) and all court costs. There was no prison term. A sentence of up to two years could have been imposed.

Bishop Pietro Fiordelli was the first churchman of his rank brought to trial in an Italian court since the signing of the Lateran pacts regulating relations between Italy and the Vatican in 1929.

Communists and other leftists have seized upon the case as an issue against the ruling Christian Democratic government in elections due to be held this spring.

The three Florence judges acquitted the Rev. Danielo Aiazzi, one of Bishop Fiordelli's parish priests, who also was accused of defaming the couple. The bishop has three days to appeal.

The bishop wrote a letter to Father Aiazzi calling 32-year-old grocer Mauro Bellandi and his 23-year-old wife, Loriana, "public sinners," after they were married in a civil ceremony but refused to go through a religious ceremony. Father Aiazzi read the letter from the pulpit of his church and had it published in the parish organ.

Census Bureau Religion Figures Indicate 43 Million Catholics

Catholic Week Bklyn, N.Y.
Fri. 2-7-58 p. 1

WASHINGTON, (NC)—Census Bureau figures indicate that about 43,635,000 Americans regard themselves as Catholics—about 9.2 million more than listed by the 1957 Official Catholic Directory. The bureau estimated here that about 30, 669,000 Americans over the age of 14 call themselves Catholics.

The figure of 43 million is based on calculations that give an estimate of the number of Catholics under 14 years of age who are usually counted as Church members, though the census survey excluded them.

Recent census statistics on the percentage of the entire population under 14 were applied to the Catholic population to produce the estimate.

The P. J. Kenedy and Sons Publishing Company, New York City, which publishes the Official Catholic Directory, gave 34,386,350 as its estimated U. S. Catholic population in the 1957 edition. The figure was based on reports submitted by U. S. dioceses.

* * *

THE CENSUS BUREAU'S estimate of those over 14 who call themselves Catholics is based on the reports of persons who volunteered their religion. No attempt was made to determine if they could be termed "practicing" members of the religion they professed.

Highpoints in the results announced here of the bureau's March, 1957, sample survey of the civilian population include:

1. Ninety-six per cent of those interviewed professed a religion.

2. American Catholics are located largely in the northeast section of the country.

3. A high percentage of marriages involve partners who are members of the same "major religious group."

4. Catholics have more mixed marriages than members of either Protestant or Jewish bodies.

5. More women than men profess Catholicism.

6. The Baptists are the largest single Protestant denomination.

* * *

IN THE MARCH SURVEY, information was gathered on persons over 14 in 35,000 households across the country. These figures were projected in the study, the first time the government agency has conducted a nationwide sample on religion.

"Two out of every three persons 14 years old and over in the United States regard themselves as Protestant and about one out of every four as Roman Catholic," said the bureau's announcement.

IT ESTIMATED that those over 14 who regard themselves as Protestant total 79 million and those over 14 who say they are Jewish total about 3.9 million.

About 1.5 million persons over 14 are thought to have a religion other than Catholicism, Protestantism or Judaism and about 3.2 million over 14 are thought to profess no religion.

Ninety-six per cent of all persons 14 or over who were interviewed reported a religion, the bureau said. Three per cent said they had no religion and one per cent made no report.

* * *

IN A STUDY on the religious makeup of various parts of the country, the bureau estimated that 45.1 per cent of the population of the northeast regard themselve sas Catholics.

This section also accounted for 46 per cent of the total Catholic population of the United States, outranking the other three sections. Some 14,106,000 persons over 14 in the northeast regard themselves as Catholics, it said.

About 25 per cent of the population of the north central section call themselves Catholics, the bureau said. The percentage of 11.6 was given for Catholics in the south's population and 22.3 per cent in the west's.

The second largest bloc of Catholics in the United States is located in the northcentral states, said the bureau's estimate. The 8,587,000 Catholics over 14 reported there comprise 28 per cent of the total U. S. Catholic population.

Fri. 2-7-58

ACCORDING to the bureau, the south ranked third in the percentage of total U. S. Catholic population, followed by the west.

The south's Catholic population over 14 was estimated at 4,254,000 and this was said to comprise 13.9 per cent of the total Catholic population.

The west was estimated to have 3,722,000 persons over 14 who regard themselves as Catholic and this was said to represent 12.1 per cent of the total U. S. Catholic population.

* * *

THE REPORT included a study of those marriages in which both the husband and the wife profess membership in a "major religious group," that is, Cathocilism, Protestantism or Judaism.

It said that 36,576,000 married couples fall into this category. The total number of U. S. married couples was given as about 38,940,000.

In 93.6 per cent of the marriages in the category, both husband and wife belong to the same "major religious group," the report maintained.

* * *

THE BUREAU NOTED that this figure suggests "a major role of religious affiliation or preference in the selection of marriage partners."

But it said two factors bear on this point. First, "it is not possible to distinguish those cases in which one of the partners changes his religion to conform to that of the spouse," and, secondly, "enumerators may have overlooked in some cases their instructions not to assume all members of a family have the same religion."

Of the total number of marriages involving a Catholic and a partner who belongs to a "major religious body," slightly over 78 per cent are between two Catholics; just over 21 per cent are between Catholic and Protestant; and .4 per cent are between Catholic and Jew, the bureau maintained.

* **

THIS SHOULD NOT BE understood to mean that 78 per cent of all Catholics who are married have married another Catholic.

The bureau's study does not include several points. It does not define "Catholic," nor does it include those marriages between a Catholic and a person who professes no faith or who claims membership in a religion other than the major religious bodies.

The 78 per cent figure of Catholic-to-Catholic marriages in this category is lower than that given by the bureau for the other major religions.

* * *

IT ESTIMATED that 91.4 per cent of the marriages involving a Protestant and a member of a "major religious group" are between two Protestants and that 92.8 per cent of the marriages between a Jew and a member of a major religious faith are between two Jews.

As for statistics by sex, the bureau estimated that in each major religious body, more women than men profess membership. It said 15,499,000 women over 14 call themselves Catholics as compared to 14,396,000 men.

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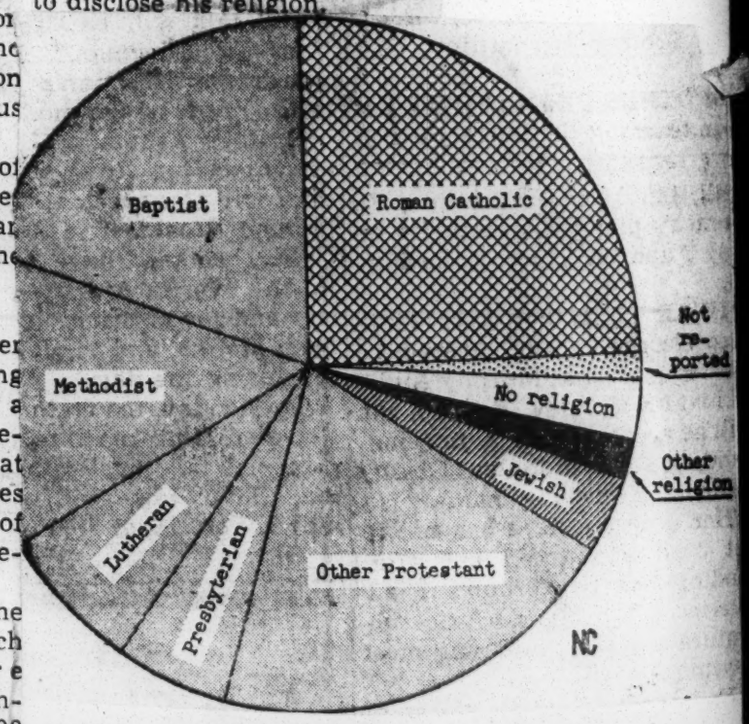
IN REGARD to statistics by color, the bureau estimated that about 64 per cent of the white population and 88 per cent of the nonwhite population regard themselves as Protestant.

It said that about 774,000 nonwhite persons over 14 regard themselves as Catholics.

The Baptists came out as the largest single Protestant denomination. About 23.5 million Americans over 14 would say they are Baptists, the bureau stated.

It said that 16.7 million over 14 regard themselves as Methodists, 8.4 million as Lutherans and 6.7 million as Presbyterians. The remaining 23.7 million persons over 14, it said, are scattered among many smaller Protestant denominations not summarized in the report.

The bureau's sample survey was based on voluntary answers to the question, "What Is Your Religion?" This question was proposed for inclusion in the 1960 housing and population census, but was recently dropped from consideration by the bureau because answers in 1960 are compulsory under law. It was felt to be an invasion of privacy if a person were forced to disclose his religion.



Negro Catholics Increase 30,000

WASHINGTON, D.C. (NNPA) — Colored Catholics in the United States total 575,925, which is 30,000 more than a year ago, according to the annual report of the Commission for Catholic Missions among the Colored People and Indians, an agency of United States Bishops.

The Catholic Church maintains 343 schools especially for colored children, with a current enrollment of 83,384 pupils. No statistics were available on the total number of colored children in Catholic integrated schools.

The report said there are 499 churches and missions for colored Catholics, 391 of them in southern dioceses.

The report was signed by Francis Cardinal Spellman, Archbishop of New York; Archbishop Francis P. Keough of Baltimore and Archbishop John F. O'Hara of Philadelphia. The Rev. J. B. Tennelly, secretary of the commission, made it public.

The Catholic commission was set up by the bishops in 1884 to assist financially Indian and colored missions in the United States and Alaska. It consists of a board of directors composed of three members of the hierarchy and a secretary. Its funds are derived from an annual collection taken up in every church during Lent.

In 1957 the Commission showed receipts totalling over $1,800,000. More than $1,600,000 was appropriated for mission work in 78 dioceses on the basis of individual need.

Father Tennelly said the bishops' commission is only a small part of the church's effort to help colored and Indian missions. Most of the burden, he said, falls upon the individual bishops in their own dioceses.

Of the 127 archdioceses and dioceses in the United States, 13 have colored Catholic populations aabove 10,000. They are Lafayette, La, 75,000; New Orleans, 70,000; Washington, D.C. 53,385; New York, 47,800; Chicago, 42,000; Galveston, 35,925; Philadelphia 35,000; Los Angeles, 23,165; Baltimore 19,379; Brooklyn, 19,000; St Louis, 16,500; Mobile-Birmingham, 14,92 and Detroit. 10.478.

77th Negro Priest Ordained In U.S.

CHALESTON, S. C. — (ANP) — The 77th Negro Roman Catholic priest in the United States was ordained at Washington, D. C. recently.

He is Father Paul M. Henry, O. F. M., who was ordained to the priesthood at the National Shrine of the Immaculate Conception by His Excellency, the Most Rev. John M. McNamara, D. D., auxiliary bishop of Washington.

The following day Father Henry celebrated Solemn Mass in the Cathedral of Dr. John the Baptist in Charleston, S. C. His Excellency, the Most Rev. John Russell, D. D., bishop of Charleston, preached



International News

May Become Cardinal

There is speculation in ecclesiastical circles that Bishop Joseph Kiwanuka, W.F., Roman Catholic prelate in charge of the Diocese of Masaka in Uganda, Africa, may be named as the first Negro Cardinal in the church's history Bishop Kiwanuka, 59, first African Catholic bishop since St. Augustine's time, was consecrated by Pope Pius XII in 1939. He's shown at headquarters of the White Fathers Order in Rome.



Take Vows— Professing vows of sisterhood in the Sisters of the Blessed Sacrament at Cornwells Heights, Pa., near Philadelphia, were, left to right, bottom row: Sisters M. Leo, M. Henry and M. Estelle, all of Philadelphia; second row: M. Alphonsus, Mt. Vernon, N. Y.; M. Norbert, New Orleans, La.; M. Eva, Minevah, N. Y.; Joseph Marie, Brooklyn, N. Y.; M. Eleanor, Worthington, Iowa; M. Genevieve, Laconia, N. H., and M. Vincentia, Troy, N. Y. Back row: M. Fidelis, Brooklyn, N. Y., and M. Roger, Lake Charles, La.

Archbishop Raps Segregation

BOSTON — Archbishop Richard J. Cushing launched the Catholic Interracial Council in Boston with a blast at racial segregation, which he termed against the teachings of Christ.

Speaking at the Paulist information center Saturday, the prelate said equal educational guarantees to all races "must beregarded as binding in conscience."

He also emphasized that employers should not discriminate against prospective emplayes for reasons related to race or religion.

Negro Catholics In U.S. Total 575,925

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Negro Children

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Indians

Catholic Indians living on or near reservations number 117,398. They are provided with 413 churches and 231 priests to look after their spiritual needs. Fifty-seven day and boarding schools, with an attendance of 8,072 Indian children and staffed by 725 brothers, sisters, scholastics and lay teachers.

There are more than 17 million Negroes and about 350,000 Indians in the United States and Alaska.

The report was signed by Francis Cardinal Spellman, archbishop of New York; Archbishop Francis P. Keough of Baltimore; and Archbishop John F. O'Hara of Philadelphia. Rev. J. B. Tennelly, secretary of the commission, released the report.

Catholic Commission

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Negro Catholic Population

Of the 127 archdioceses and dioceses in the United States, 13 have Negro Catholic populations above 10,000. They are: Lafayette, La., 75,000; New Orleans, 70,000; Washington, 53,385; New York, 47,800; Chicago, 42,000; Galveston, Tex., 35,925; Philadelphia, 35,000; Los Angeles, 23,165; Baltimore, 19,379; Brooklyn, 19,000; St. Louis, 16,500; Mobile-Birmingham, 14,923; and Detroit, 10,478.

Indian Population

Eight dioceses have Indian populations over 5,000. They are: Gallup, N. M., 16,000; Rapil City, S. D., 12,000; Tueson, Ariz., 11,000; Alaska, 7,587; Santa Fe, N. M., 7,500; Fargo, N. D., 7,000; Helena, Mont., 7,000; and Great Falls, Mont., 5,727.



Father Fisher J. Robinson, Bishop Richard O. Gerow and Father William R. Oliver.

At. St. Augustine Seminary

2 Ordained to Priesthood

BAY ST. LOUIS, Miss.—The Most Rev. Richard O. Gerow, Bishop of the Diocese of Natchez-Jackson, Miss., ordained to the priesthood the Rev. William R. Oliver, S. V. D., and the Rev. Fisher John Robinson, S. V. D., at St. Augustine Seminary here.

Both of the newly ordained priests began their studies for the priesthood when they entered the minor seminary division of St. Augustine Seminary in 1943. After graduation they went to St. Mary's Seminary, Techny, Ill., for the two-year novitiate required for members of the Society of the Divine Word. Upon completion of junior college at St. Paul's Juniorate, Epworth, Iowa, they returned to St. Augustine's Seminary for their two-year course of philosophy and four years of theological studies.

The young priest will spend one more year of pastoral theological studies in Washington, D. C. before they receive their first appointment. Father Oliver is the son of Mrs. Henry J. Oliver and the late Henry Oliver of New Orleans, La. Father Robinson is the son of Mr. and Mrs. Fisher John Robinson Sr. of Abbeville, La.

The ordination of these two priests bring the number of Negroes ordained at St. Augustine Seminary to 37. St. Augustine's was founded primarily by the Society of the Divine Word for the development of a Roman Catholic Negro clergy. However, in 1950, the student body was integrated. Today, both the faculty of the major and minor seminary besides the seminaries is integrated. The rector of St. Augustine's Seminary is the Very Rev. William Adams, S. V. D. the first Negro to hold that position.

— Join the NAACP NOW! —

Rev. Moses Anderson Of Selma Will Be Ordained To Edmundite Order, May 30

WINOOSKI PARK, Vt. — Three Edmundites will be ordained priests Friday, May 30. The Most Rev. Robert F. Joyce, Bishop of Burlington, will ordain the three at 10 in the Cathedral of the Immaculate Conception in Burlington.

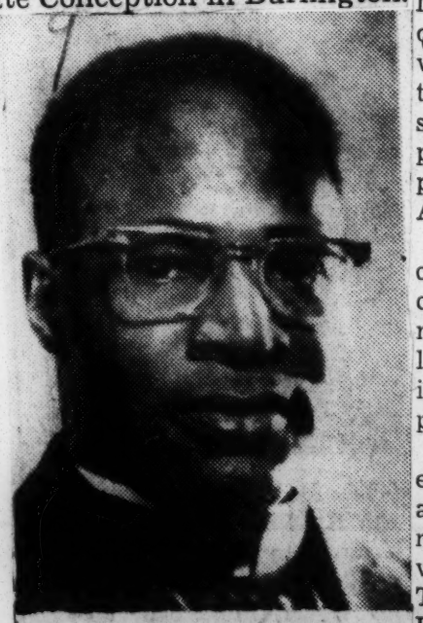
The Edmundites are: Rev. Bro. Moses Anderson, S.S.E., son of Mrs. Nancy B. Anderson, 1212 Minter Ave., Selma, Ala.

Rev. Bro. Raymond J. Doherty, S.S.E., son of Mr. and Mrs. James P. Doherty, 123 Dickerman Rd., Newton Highlands, Mass.

Rev. James F. Kenney, S.S.E., son of Mr. and Mrs. Francis W. Kenney, 31 East Concord St., Boston, Mass.

All three are honor graduates of St. Michael's College and will be given assignments in the educational, missionary and parish work of the Society of St. Edmund.

Their first Solemn High Masses will be sung in their home parishes.



REV. MOSES ANDERSON. SS

BROTHER ANDERSON was the 1949 valedictorian at Knox Academy at Selma where he was also class president and played varsity basketball. His early college work was at Xavier University in New Orleans where he was president of the Acolyte Society and sang with the Liturgical choir. After two years he entered St. Joseph's Novitiate, Putney, Vt., to prepare for the priesthood and pronounced his temporary vows Aug. 22, 1952.

He was graduated magna cum laude in 1954 from St. Michael's and entered St. Edmund's major seminary at Burlington for his theological studies that same year. His final profession was Aug. 22, 1955.

Brother Anderson's first Solemn High Mass will be June 8 at St. Elizabeth's Church, Selma, Ala. The assistant priest will be Rev. Nelson Ziter, S.S.E The deacon will be Rev. James Robinson, S.S.E., and the assistant deacon, Rev. Edward Stapleton, S.S.E. The sermon will be by Rev. Leon A. Paulin S.S.E., of St. Michael's College There will be a reception from 3 to 5 in the parish hall that afternoon.

9 1958

CATHOLIC SOCIAL ACTION GROUP

CATHOLICS ORGANIZE SOCIAL ACTION GROUP

By Religious News Service

WASHINGTON, March 6—Formation of a national Roman Catholic organization aimed at bringing Christian principles to bear on American social problems was announced here today. It is made up of priests and laymen active in various social fields.

Known as the National Catholic Social Action Conference, the new group replaces the National Conference on Industrial Problems. This was initiated in 1922 by the Social Action Department of the National Catholic Welfare Conference to promote the study and understanding of industrial problems in the light of Catholic teaching.

Msgr. George G. Higgins, director of the Social Action Department, will serve as an ex-officio member of the new organization's twenty-nine-man board. The group will have its headquarters here. It plans to hold its first national meeting at the University of Notre Dame Sept. 4-7.

The chairman of the National Catholic Social Action Conference is Louis F. Buckley, 51 years old, of Boston, who headed the Catholic Conference on Industrial Problems. The vice chairman is the Rev. William Smith, director of St. Peter's Institute of Industrial Relations, Jersey City.

Priest was barred by WC council

NEW ORLEANS — A Catholic chapel closed in 1955 by Archbishop Joseph F. Rummel after parishioners prevented a colored priest from offering Mass was reopened Easter Sunday.

Services at St. Cecilia's Mission Chapel, Jesuit Bend, La., 15 miles south of New Orleans, had been suspended since November, 1955.

The Archbishop revealed his decision to reopen the chapel in a March 28 letter to Rev. Frank J. Echmovich, pastor of Our Mother of Perpetual Help Church, Belle Chase, La. St. Cecilia's is a mission chapel of the Belle Chase church.

ARCHBISHOP Rummel regretted that he has received "only some inadequate expressions of genuine sorrow over the unfortunate incident."

However, he continued, the chapel should be reopened for "higher motives."

"We cannot permit the closed chapel to stand forever as a symbol of resistance to the authority of the Church and of contempt for the holy priesthood in which every priest of the Catholic Church participates," he stated.

"We cannot permit Catholic children to grow up in this atmosphere of resistance and disrespect for the things so essentially integrated with our holy Faith; we cannot indefinitely deprive the majority of good and well meaning Catholics of the use of the house of God and of prayer because of the obstinacy of those few who have eyes and see not."

* * *

ARCHBISHOP RUMMEL closed St. Cecilia's chapel in 1955 after parishioners refused to allow a colored priest, who had come as a temporary replacement, to offer a Sunday mass.

Parishioners of the closed chapel have been attending the church at Belle Chase or another mission chapel at Myrtle Grove.

The archbishop directed three days of prayer and the reception of the sacraments of Penance and Holy Eucharist as a "symbol of reparation and thanksgiving" this week before the chapel's official opening Easter Sunday.

He exhorted the parishioners to pray "for the blessing of peace in all hearts in every home and between all the families of the congregation."

In conclusion he prayed that God may "bestow His blessing upon this decision and to grant that the community of Jesuit Bend may receive this communciation in the spirit of the faith, the charity and the unity that must mark our membership in the Church of Christ."

Catholics Losing Face Is Charge

Jesuit Bend - After being closed more than two years by Archbishop Joseph F. Rummel, because some of its members refused to let a Negro priest say mass, St. Cecilia's mission chapel reopened Easter Sunday, amid loud and long protests denouncing the action.

In reopening the chapel, Archbishop Rummel said, though "only some inadequate expression of genuine sorrow over the unfortunate incident (that caused the closing) has been shown," the chapel was being reopened for "higher motives."

He continued: "We cannot permit the closed chapel to stand forever as a symbol of resistance to the authority of the church and of contempt for the holy priesthood in which every priest of the Catholic Church participates."

The Archbishop stated that "... we cannot indefinitely deprive the majority of good and well meaning Catholics of the use of the house of God and of prayer because of the obstinacy of those few who have eyes and see not."

However, a dim view of the Archbishop's action was taken by many people who flooded the Louisiana Weekly office with protests. Most pointed out that when the Archbishop closed the chapel in 1955, he said it would not be reopened until the parishoners agreed to accept any priest that might be sent to offer services.

Many of the callers look upon the action as being Citizen Council inspired and a direct victory for them. Though the words vary, all say that the action in opening the church chapel again is undoing all the fine work the Archbishop accomplished when he closed it.

A woman caller stated she became "sick" upon seeing the way the local morning paper played up the story. The picture, she said, showed Negroes seated on one side of the church and whites on the other. That is just what "I expected of that 'Dixiecrat' paper."

Another caller made note, in detail, of the way the local morning paper carried the story. He termed the whole story was "written for the bigoted Citizen Council groups satisfaction." He made particular note of the fact that the story emphasized the fact that the priest originally denied his right to serve mass was now stationed at a totally Negro church in Mississippi. He said also the story pointed up that the Easter Sunday mass was said by a white priest.

Still another caller, perhaps the strongest protesting of all, claimed the whole thing left a bad taste in his mouth. He spoke of the man quoted in the local morning paper's story as saying he would walk out again "... if they sent another Negro here to say mass." Even with that, the caller asserted, the Archbishop reopened the chapel after he said it would remain closed until the parishoners agreed to accept any priest sent to offer services. "They are playing right into the White Council's hands," he charged.

Finally, another man called said simply: "When they reopened the chapel in Jesuit Bend, they put the Negroes on one side, the whites on the other side, and God on the outside."

Condensing all the protests, one gets the impression that most of the callers feel the Archbishop has gotten "soft" after a firm stand. At least one caller inferred that this marks the second time "the Archbishop has gone back on his word." He referred to the Archbishop's statement that the Catholic schools would be integrated this fall, then didn't and Jesuit Bend.

An under tone of all the conversations seemed to indicate that at least here the Catholic Church has suffered because of the "reversal" of the Archbishop's stand.

During the period that the chapel was closed, parishoners attended services at Belle Chase or another mission chapel at Myrtle Grove. Reverend Gerald Lewis, the Negro priest that was not accepted to say mass by many of the white parishoners, is now a pastor of a church in Vicksburgh, Miss.

WIDE SCHOOL ROLE SET FOR CATHOLICS

Association Urges Greater Interest by Laity—Special Aid to Gifted Pledged

By WILLIAM G. WEART

Special to The New York Times.

PHILADELPHIA, April 11—The National Catholic Educational Association adopted resolutions today calling for greater participation by parents and lay teachers in the operation of Roman Catholic schools.

At the final session of its fifty-fifth annual conference the association also elected the Most Rev. Lawrence J. Shehan, Bishop of Bridgeport, Conn., as its president. It decided to hold next year's conference at Atlantic City the week of March 29. Bishop Shehan succeeds Bishop Matthew F. Brady of Manchester, N. H.

A report estimated that Catholic elementary schools would have an enrollment of nearly 4,000,000 next fall, an increase of 3.3 per cent, and that Catholic high schools would have 826,500 pupils, an increase of more than 6 per cent.

Details of Resolutions

Some of the resolutions voted today resulted from criticisms and suggestions made by speakers at the four-day meeting.

One urges "wider use of parent-teacher conferences, in the form of personal interviews, for the purpose of promoting better understanding and more unified effort in education."

Another pledges the association's membership to strive by "all means at their disposal to provide a program to meet the needs of the gifted and to educate toward sound Catholic lay leadership." It declares that proper provision for the gifted is as much a responsibility of Catholic education as is provision for the average pupil and for the handicapped.

A resolution recommends legislation to make any scholarships granted by governmental agencies, either Federal or state, available to students of all schools. It says that such scholarships be directed "toward the national welfare, which is concerned with all students, rather than toward the benefit" of the schools attended by the students.

Key to Balanced Program

Other resolutions urged the following:

¶"That increased emphasis be given not only to mathematics and science but to the humanities in particular, mindful of pre-eminent values which they possess in a balanced educational program.

¶"That the administrator or principal of every Catholic school try to integrate the religious and lay members of the faculty into a closely knit organization in which all share equally in rights and responsibilities.

¶"That the members investigate the possibility of using the volunteer services of the laity as teacher aides, library assistants and study-hall supervisors."

A further resolution urged "that instruction in the ideals of American economics and political life and the spiritual foundations of our culture be intensified and integrated in the curriculum to provide a natural and effective refutation to the principles of communism and the dangers and weaknesses inherent therein."

Catholics List 461,555 Negroes

ATLANTA (ANP) — Thirteen of the 127 Roman Catholic archdioceses and dioceses in this country have a Negro Catholic population of more than 20,000, according to a report released by the Commission of Catholic Missions among colored people and Indians.

The dioceses and their Negro population are: Lafayette, La., 75,000; New Orleans, 70,000; Washington, 53,385; New York, 47,800; Chicago, 42,000; Galveston, 35,925; Philadelphia, 35,000; Los Angeles, 23,165; Baltimore, 19,379; Brooklyn, 19,000; St. Louis, 16,500; Mobile-Birmingham, 14,923, and Detroit, 10,478.

Negro Priest Says First Solemn Mass

WASHINGTON (NNPA) - The Rev. Ezerard Muschette, 41, first Colored priest to graduate from St. Maurels Priory in Kentucky, said his first solemn mass Sunday at St. Vincent dePaul Catholic Church at S Capitol and M Sts. Born in Charles County, Md., but reared in Washington, the priest ordained into the Order of St Benedict on Saturday.

Mission Closed Over Negro Priest To Reopen Easter

NEW ORLEANS (AP)—St. Cecilia Catholic Mission at nearby Jesuit Bend, closed more than two years because some members of the congregation objected to a Negro priest, will reopen Easter Sunday.

Archbishop Joseph F. Rummel said in a letter authorizing the reopening of the mission, "We cannot permit the closed chapel to stand forever as a symbol of resistance to the authority of the church."

The letter was written to the Rev. Frank Ecimovich, pastor of Our Lady of Perpetual Help Church. It expressed regret "and heaviness of heart" that it had been possible "to obtain only some inadequate expression of genuine sorrow over the unfortunate incident."

The archbishop had ordered St. Cecilia closed and services at Our Lady of Perpetual Help curtailed Oct. 2, 1955, after some parishioners objected to the Rev. Gerald Lewis, Negro priest of St. Augustin Seminary, Bay St. Louis, Miss.

Father Lewis had been assigned to assist with mass at the mission, which is in the jurisdiction of Our Lady of Perpetual Help parish.

Louisiana Catholic Church Reopens With White Priest

JESUIT BEND, La. (AP)—St. Cecilia's Catholic Mission, which had become a "symbol of resistance to the authority of the Church," reopened Sunday for the first time in more than two years. It had been closed in 1955 after some members objected to a Negro priest.

The Rev. Frank Ecimovich, a white priest, said Easter Mass for about 80 white and Negro parishioners.

ORDERED CLOSED

Archbishop Joseph F. Rummel ordered the wooden chapel 20 miles south of New Orleans closed Oct. 2, 1955, after the racial row which developed when the Rev. Gerald Lewis of St. Augustine Seminary in Bay St. Louis, Miss., was assigned to assist with Mass at the mission. He is now assistant pastor of St. Mary's Church for Negroes in Vicksburg, Miss.

About 55 whites and 25 Negroes, seated on different sides of the small white chapel, attended Easter services. Clinging spider webs on some windows waved in the soft breeze off the nearby Mississippi River.

Benoit Barrois, 70-year-old retired farmer, said he had not attended any other church since the mission closed. "I didn't have any way to go to another," he explained.

Church Approval Seen For Birth-Control Plan

By RENNIE TAYLOR
Associated Press Science Reporter

LOS ANGELES, April 23.—A new birth control method, said by its sponsor to have the approval of leading Catholic Church officials, was described here today in a medical movie.

The procedure does not interfere directly with the reproductive process. It simply warns a couple when to abstain from sex relations if they do not want a child and when to indulge if they do want a baby.

It is based on a simple color test which shows the woman's ovulation time—the period during which an egg comes into position for fertilization.

Doctors See Film

The film was shown by Dr. Joseph Bernard Doyle, of Tufts University, Boston, before the American College of Obstetricians and Gynecolosists.

Dr. Doyle, a Catholic, is director of the Fertility Clinic at St. Elizabeth's Hospital and a research associate at St. Margaret's Maternity Center, both in Boston. In 1952 he lectured widely in Europe on the rhythm method of birth control. The rhythm method has been virtually abandoned.

Dr. Doyle told reporters the new color test method has the approval of Archbishop Richard J. Cushing of Boston; the Rev. John C. Ford, professor of moral theology at Boston College, and the Rev. Gerard Kelly of St. Mary's College, St. Mary's, Kans.

Both Gather Ford and Father Kelly have held the chair of moral theology at the Pontifical Gregorian Institute of Rome, which is the official agency of the church for reviewing matters of morality. It is too early yet to expect any announcement from the Vatican on the new test, Dr. Doyle said.

Facts Aren't New

The scientific facts behind the test are not new. Researchers previously determined that when an egg is released from an ovary it is a free agent having no connection with a blood vessel to obtain food. It has to get its nourishment in its surroundings, which are the secretions in the area of the womb.

Dr. Charles Birnberg, a Brooklyn researcher, found that the secretions contain sugar to feed the egg, and that the sugar is there only when the egg is present.

A small piece of commercially-prepared tape on a stick or cotton tampon turns green in contact with the sugar.

For those wishing to avoid pregnancy Dr. Doyle advises sexual abstinence for at least four days after the test shows green.



Father Perry succeeds in office the Very Reverend William Adams, S.V.D. who has asked not be to considered for reappointment in the hope that a less taxing assignment will enable him to regain his declining health.

Other appointments in the Southern Province are as follows: Superior of the District of Jackson - Reverend John Gaspar, S.V.D.: Superior of the District of Greenville - Reverend Robert O'Leary, S.V.D.: Superior of the District of St. Martinville - Reverend Francis Wade, S.V.D.: Prefect of the Major Seminarians - Reverend Carlos Lewis, S.V.D.: and Provincial Procurator - Reverend Anthony May, S.V.D.

Ceremonies for the installation of the new Provincial and of the new Rector will take place in Augustine's Seminary Chapel, Bay St. Louis, Miss., at five o'clock in the afternoon on Thursday, July 10.

Priest Struggles To Keep Mission Open

New people can imagine the difficulties encountered by a Catholic Priest in a Mississippi community where there are only a handful of Catholic Parishioners.

Father Thaddeus C. Boucree, S.V.D., pastor of the Rosary Catholic Mission in Hattiesburg, Miss., has been facing this struggle for more than a year. As the name implies he is head of a very small church. One would be more accurate by saying he is "all things" to the church at Hattiesburg, since there are no assistants and there is no possibility of his having any.

Besides, the church cannot of its own support Father Boucree in meeting his minimal needs. His average Sunday collection amount to $7. He depends, a great deal on friends and parishioners for small donations to maintain himself. He is his own cook, house keeper, receptionist, maintenance man and any other servant necessary to serve his church and keep it open.

Father Boucree is a native of New Orleans, having attended public schools here, for a greater portion of his education.

He spent fourteen years in the Seminary before being ordained to the priesthood. He was assistant pastor of a church in Lafayette before being sent to his present post.

Father Boucree is always smiling and will seldom speak of his plight unless asked, and then only reluctantly. Those close to him know, however, that he is deeply disturbed about the economic situation of his church. They express concern for him as often as possible. They suggest that friends and former classmates send small contribution to Father Thaddeus Boucree, Rosary Catholic Mission, P.O. Box 1302, Hattiesburg, Miss.





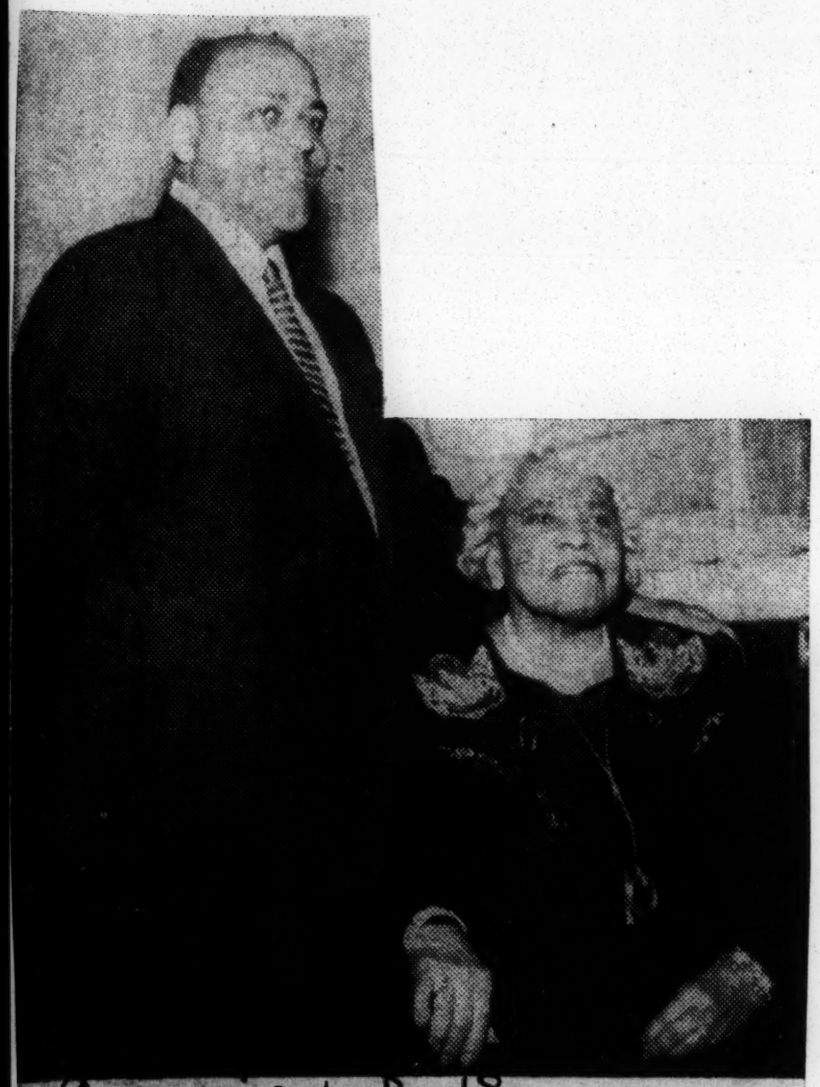
To Attend Church Conference In Tokyo

Journal - Guide Norfolk, Va.
Sept. 27, 1958 P. 6

Miss Policy L. Borders, second from right, of Orange, N. J., left by plane to attend the 48th Christian Conference in Tokyo, Japan. Seeing her off were, left to right, Solomon Talbert, Mrs. Carrie Howell and Mrs. Cleo Borders.

Miss Borders, a supervisor in the Child Guidance Clinic in Newark, is a director of education of the National Baptist group, Atlantic Regional director of Zeta Phi Beta Sorority.

Her itinerary will include Paris, London, Istanbul, Teheran, Karachi, Bangkok, Honolulu, and Los Angeles, Calif.



HONOR PIONEER CALIFORNIAN—The Rev. George Robert Garner, III, newly appointed assistant minister of the Church of Divine Guidance in Los Angeles poses with his mother during recent natal day anniversary party in Pasadena, Calif. Pioneer Californian, Mrs. Garner was greeted by more than 200 guests who joined in celebrating her 83rd birthday.—Julius Holder Photo.

Ironic Situation In The U. S. A.

Says The Churches Of Jesus Christ Lead In Perpetuating Segregation

Call P-T Kansas City, Mo.
In 4-11-58

NEW YORK. — The Church of Jesus Christ has become the primary instrument for the perpetuation of segregated life, according to an article in the new issue of Esquire magazine.

The author of the article, Wesley Shrader, a Baptist minister, calls the situation "the most striking irony of the twentieth century" and predicts that the church will be "the last bastion to fall — if, indeed, it will ever fall."

Dr. Shrader, born and educated in the South and now an associate professor of Pastoral Theology at Yale university's Divinity school, says the deplorable situation is not confined to the South. "But it is more dramatically seen in the South," he explains, "where the Christian church openly represents the greatest bulwark of segregated power."

The largest religious denomination in the South is the Southern Baptist Convention claiming 30,000 churches and 8,500,000 members, says the theologian. This group has revised its age-long method of receiving new members in order to insure its congregations will remain all white.

Dr. Shrader says that one large church in South Carolina has deleted the following kindly phrase from its church bulletin: To all who are weary and need rest; to all who are lonely and need friendship; to all who sin and need a Saviour, this church opens wide its doors and in the name of Jesus Christ you come.

A Baptist church in Rocky Mount, N. C., says Esquire, has taken the ultimate step by declaring itself to be a segregated church now and forever. A section of its constitution has been rewritten to read: "The membership of this church shall be composed of white persons who have given evidence of regeneration . . ."

Dr. Shrader quotes a prominent Lutheran: "Our responsibility is preaching the word and offering them (Negroes) salvation. It is not our responsibility to eat with them or to sit with them or to worship with them."

An Episcopal vestryman: "This race question is merely one more facet of the Communist-inspired plan to undermine our nation.

In Esquire, the Yale professor says the race issue has created three distinct classes of ministers. The first class interprets compulsory segregation not only as the correct social custom, but as being blessed by the Christian faith. It is a sacred pattern of life and is in accord with God's will. This class is definitely in the minority.

The second class of ministers, according to Dr. Shrader, believe that segregation violates human dignity as well as the spirit of Christ, and who, believing this, have proclaimed it from their pulpits.

Dur 4-11-58

The third class of ministers, and by far the largest, includes those who hate segregation in every form and who believe it to be directly opposed to the will of God and the spirit of Christ, but who, instead of openly defying the practice, have decided for the time being to remain quiet and compromise with existing conditions. They remain quiet for two reasons: To speak out would be to run afoul of their congregation, thereby losing their pastorate and prestige. The second reason is one of calculated strategy.

Convinced that segregation is an evil thing, they work quietly in small groups with children and young people, teaching them what the application of the love of Christ means. They work on the assumption that much ground can be gained by slowly and carefully working with young people.

But for every person working for an end to church segregation, the Esquire article says there are dozens working just as hard to maintain it.

Says Dr. Shrader: "Of all the dark and tragic periods of church history (and there have been many) this is the church's saddest hour."

Theologian Declares

CHURCH SEGREGATION'S MAIN INSTRUMENT NOW

Wired P-I Alexander
Wired 4-9-58

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Cleric Cites Racial Bars In Religion

Journal & Guide
Norfolk Va.

Dixie Congregations Bring Saddest Hour In Church History

Sat 4-12-58

Special to Journal and Guide

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• • •

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The third class of ministers, and by far the largest, includes those who hate segregation in every form and who believe it to be directly opposed to the will of God and the spirit of Christ, but who, instead of openly defying the practice, have decided for the time being to remain quiet and compromise with existing conditions.

THEY REMAIN quiet for two reasons: To speak out would be to run afoul of their congregation, thereby losing their pastorate and prestige. The second reason is one of calculated strategy. Convinced that segregation is an evil thing, they work quietly in small groups with children and young people, teaching them what the application of the love of Christ means. They work on the assumption that much ground can be gained by slowly and carefully working with young people.

But for every person working for an end to church segregation, there are dozens working just as hard to maintain it.

Says Dr. Shrader: "Of all the dark and tragic periods of church history (and there have been many) this is the church's saddest hour."

Church is branded a pro-American jim crow instrument

NEW YORK — The church of Jesus Christ has become the primary instrument for the perpetuation of segregated life, according to an article in the current issue of a national magazine.

The author of the article, Dr. Wesley Shrader, a Baptist minister, calls the situation "the most striking irony of the twentieth century" and predicts that the church will be "the last bastion to fall — if, indeed, it will ever fall."

Dr. Shrader, born and educated in the South and now an associate professor of Pastoral Theology at Yale University's Divinity School, says the deplorable situation is not confined to the South.

* * *

"BUT IT IS more dramatically seen in the South," he explains, "where the Christian church openly represents the greatest bulwark of segregated power."

The largest religious denomination in the South is the Southern Baptist Convention claiming 30,000 churches and 8,500,00 members, says the theologian. This group has revised its age - long method of receiving new members in order to insure its congregations will remain all white.

Dr. Shrader says that one large church in South Carolina has deleted the following kindly phrase from its church bulletin:"To all who are weary and need rest; to all who are lonely and need friendship; to all who sin and need a Saviour, this church opens wide its doors and in the name of Jesus Christ you come."

* * *

A BAPTIST church in Rocky Mount, North Carolina, the article in Esquire Magazine says, has taken the ultimate step by declaring itself to be a segregated church now and forever. A section of its constitution has been rewritten to read: "The membership of this church shall be composed of white persons who have given evidence of regeneration."

Dr. Shrader quotes a prominent Lutheran: "Our responsibility is preaching the Word and offering them(colored) salvation. It is not our responsibility to eat with them or to sit with them or to worship with them."

An Episcopal vestryman: "This race question is merely one more facet of the Communist - inspired plan to undermine our nation."

In Esquire, the Yale professor says the race issue has created three distinct classes of ministers. The first class interprets compulsory segregation not only as the correct social custom, but as being blessed by the Christian faith. It is a sacred pattern of life and is in accord with God's will. This class is definitely in the minority.

THE SECOND class of ministers, according to Dr. Shrader, believes that segregation violates human dignity as well as the spirit of Christ, and who, believing this, have proclaimed it from their pulpits.

The third class of ministers, and by far the largest, includes those who hate segregation in every form and who believe it to be directly opposed to the will of God and the spirit of Christ, but who, instead of openly defying the practice, have decided for the time being to remain quiet and compromise with existing conditions.

They remain quiet for two reasons: To speak out would be to run afoul of their congregation, thereby losing their pastorate and prestige. The second reason is one of calculated strategy.

Convinced that segregation is an evil thing, they work quietly in small groups with children and young people, teaching them what the application of the love of Christ means. They work on the assumption that much ground can be gained by slowly and carefully working with young people.

But for every person working for an end to church segregation, the article says there are dozens working just as hard to maintain it.

Says Dr. Shrader: "Of all the dark and tragic periods of church history (and there have been many) this is the church's saddest hour."

Mystery Blaze Destroys Church

MEMPHIS — A living room window was smashed sometime Saturday in the home of the Rev. C. H. Mason jr., as an aftermath to the mysterious $150,000 fire that completely destroyed his church early the previous morning.

The broken window was discovered by M. L. Reid, reporter for the Tri-State Defender, when he went to question the minister about the fire which destroyed Home Temple Church of God in Christ, Lauderdale and Georgia ave. No one was home at the time of the incident.

Rev. Mason was awakened shortly after 5:30 a.m. by his wife who told him the church was on fire. When the minister arrived at the scene, the roof was caving in.

The fire and broken window are among a series of incidents that have plagued Rev. Mason since he moved into an all white neighborhood nine months ago.

A week ago a wooden cross was burned on the lawn of Rev. Mason's home. Prior to that his yard had been littered with garbage and police have been sent to his home on several occasions.

Before the fire Thursday evening, choir members reported that someone called about five times and spoke in a garbled voice. The only word they could make out was "Mason."

Rev. Mason said he did not believe there was any connection between the cross burning and the fire that destroyed the church.

He does believe, houewer, that someone set the fire because the building had been inspected recently by a heating and plumbing company.

A white supremacy group, Glenview Planners, Inc., have "considered' offering a reward to help locate the person who set the fire at the church if arson is involved.

The attorney for the group, Richard Tucker, told the minister, "If he (Rev. Mason) would infer that his residence in the community has been accepted, he is mistaken. Nothing could be farther from the truth."

Bishop Ford Is Host To Board Meet

Bishop Louis Henry Ford will be host to the National Publishing board meeting of the Churches of God in Christ, Wednesday and Thursday, Feb. 26-27.

Highlighting the meeting will be a program Wednesday nite, Feb. 26 at 8 p.m.at the St. Paul Church of od in Christ of Central Illinois, 4528 S. Wabash ave.

Special music for the occasion will be furnished by the music department of Central Illinois, A. Samuel Hawkins, minister of music; Mildred Lewis, assistant; Geraldine Gay, pianist and Leo Davis, organist.

Special speaker for the meeting will be Bishop F. D. Washington, president of the National Publishing board of Brooklyn, N. Y. Other speakers will be Bishop L. C. Patrick, Detroit, Mich., Bishop A. B. McEwen Memphis, Tenn.

Other bishops expected to be present: Bishop J. O. Mason, Bishop I. Roberts and Bishop E. Lenox of Chicago.



BISHOP L. H. FORD

Expect 1,000 At COGIC Meet

Delegates have already begun to arrive for the International Sunday School Convention of the Church of God in Christ which will convene at St. Paul Church of God in Christ, 4528 South Wabash ave., July 23-29.

According to Bishop L. H. Ford, host pastor for the meeting more than 1,000 delegates are expected to attend. Local host officials include Bishop G. B. Pickens, State Sunday School Superintendent; Mrs. Margaret Buchanan, Field Representative; and Mrs. Rosie Hines, Women's Supervisor.

The meeting will be highlighted with training and instruction workshops in Sunday School methods and techniques, beginning each day at 9:30 a.m. until 12 noon. A second one-hour laboratory school session has also been set each day at 6 p.m. The workshop session will be conducted by a trained staff under the supervisior of Dean Myrtle E. Vann.

Special programs have been planned for each night's service. Wednesday, July 23, a gigantic pre-convention musical program will be held at Dunbar Trade school, 29th and South Park. Thursday night, will be Civic Night and feature outstanding local civic and business leaders. Friday night will be dedicated to Bishop Charles H. Mason, senior Bishop and founder of the Church of God in Christ.

The meeting will be climaxed on Sunday, July 27 at a special service held at DuSable School auditorium, 49th and State. The official day services will honor the International President of the Convention, Bishop L. C. Patrick.

Church of God in Christ Here To Host State Convocation

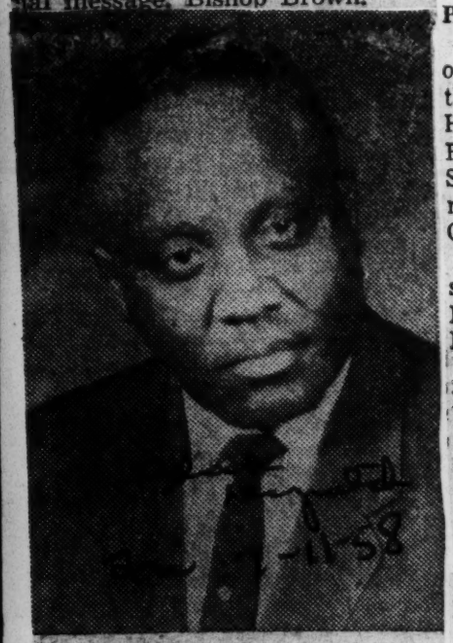
The State Convocation of the Church of God in Christ, Southeastern Oklahoma, convenes July 14-20 at 1010 N. E. 2nd, Oklahoma City.

Bishop Coy Brown, state bishop, says there will be 63 churches reporting in the convention with delegates from each church. This is an annual convention known as the Holiness Convocation, held each year at the church state headquarters, Thompson Temple.

Many outstanding personalities will attend this convention. Senior Bishop C. H. Mason of Memphis, Tenn., the organizer and founder of the Church of God in Christ, is expected to attend.

The State Bishop will address the convention Monday night at 9 o'clock. Tuesday is Delegation day; Wednesday, Sunday School day; Thursday, Women's day, with State Supervisor Mrs. F. B. Johnson officiating; Friday, joint business and special music night; Saturday, YPWW day.

Senator Robert S. Kerr will address the convention at 8 p. m. Sunday, State Bishop's day. From 12:45 to 1:30 p. m., general broadcast over station KBYE, and official message, Bishop Brown.



BISHOP COY BROWN

Church Of God In Christ Confab Draws Chicagoans

MEMPHIS — The 51st Holy Convocation of the Church of God In Christ, convening at 958 So. Mason St., Memphis, will close Sunday, Dec. 14, after 20 days and nights of continuous services.

The annual meeting was held at the huge 10,000 seat Mason Temple, headquarters for the 3,000 churches affiliated with the Church of God in Christ.

The meeting reached a climax, Sunday, Dec. 7 when thousands jammed into the Temple to honor Bishop Charles Harrison Mason of Memphis, senior bishop and founder of the denomination.

Aging, 92-year-old prelate, Bishop Mason is still the gilding spirit behind the Church of God in Christ. Commissioners of the Church were in charge of the day-long program honoring Bishop Mason.

PRESENT DEGREE TO WOMAN

One of the outstanding highlights of the 51st Holy Convocation was the presentation of a Doctor of Humanities degree to Mrs. Lillian Brooks Coffey, Chicago, National Supervisor of the Women's Department of the Church of God in Christ.

The honorary degree was presented Tuesday night by Dr. G. W. Hyatt, president of the American Bible School of Chicago.

Head of the Women's Department since 1945, Mrs. Coffey has been the guiding force behind the dynamic and inspirational program of the Women's Department of the Church of God in Christ which supports the Lillian Brooks Coffey Rest Home, Detroit, Saints Industrial and Liberary school, Lexington, Miss., and 12 mission posts in foreign countries.

MEMPHIS MAYOR SPEAKS

Keynote of the meeting was sounded Saturday, civic night, when the Edmund Orgill, Mayor of Memphis, was the featured speaker.

Presiding over the civic night services was Bishop Louis Henry Ford, Chicago, director of public relations for the international church organization. During the civic night services, he received the "Charles Harrison Mason Award," and became the first pentecostal prelate to receive the highest honor conferred by the Church of God in Christ.

Elder C. C. Owens, Chicago, president of the Religious Worker's Guild, in presenting the award, pointed out that Bishop Ford received the honor for his efforts in the presentation of the Golden Jubilee Holy Convocation last year.

PRESIDING OFFICIALS

Presiding officials included Bishop S. M. Crouch, Los Angeles, head of the Home and Foreign Mission Department and Church Commissioner; Bishop L. C. Page, Los Angeles, president of National Evangelists; Mrs. L. B. Coffey, Chicago, National Supervisor of Women's Work; Bishop L. C. Patrick, Detroit, Mich., president of the Sunday School Department; Mrs. James L. Hinsley, Atlanta, Ga., Sunshine Band Leader, and Dr. A. C. Mallory, Lexington, Miss., president of Saint's Junior college.

Along with Bishop Crouch, other Church Commissioners in charge of services were: Bishop A. B. McEwen, Memphis, Tenn., Chairman of the Board of Commissioners, Bishop J. S. Bailey, Detroit, Mich., co - chairman of the Board of Commissioners; Bishop J. O. Patterson, Memphis, Tenn., secretary, Board of Commissioners; Bishop O. T. Jones, Philadelphia, Pa., president, Youth Congress and also national president, Board of Education; Bishop U. E. Miller, Detroit, Mich. general secretary; Bishop O. M. Kelly, New York, N. Y., vice president home and Foreign Missions Board.

Church Of God In Christ Holy Convocation Closes

MEMPHIS. — The 51st Holy Convocation of the Church of God in Christ, convening at 958 South Mason Street, Memphis, Tennessee, will close Sunday, December 14, after 20 days and nights of continuous services.

The annual meeting was held at the huge 10,000 seat Mason Temple, headquarters for the 3,000 churches affiliated with the Church of God in Christ.

The meeting reached a climax Sunday, December 7, when thousands jammed into the Temple to honor Bishop Charles Harrison Mason of Memphis, Tennessee, senior bishop and founder of the denomination.

Aging 92-year-old prelate, Bishop Mason, is still the guiding spirit behind the Church of God in Christ. The commissioners of the Church were in charge of the day-long program honoring Bishop Mason.

Degree to Woman Leader

One of the outstanding highlights of the 51st Holy Convocation was the presentation of a doctor of humanities degree to Mrs. Lillian Brooks Coffey, Chicago, Ill., national supervisor of the women's department of the Church of God in Christ.

The honorary degree was presented Tuesday night, December 9, by Dr. G. W. Hyatt, president of the American Bible School of Chicago, Ill.

Head of the women's department since 1945, Mrs. Coffey has been the guiding force behind the dynamic and inspirational program of the women's department of the Church of God in Christ, which supports the Lillian Brooks Coffey Rest Home, Detroit, Michigan; Saint's Industrial and Literary and twelve mission posts in foreign countries.

The keynote of the meeting was sounded Saturday night, December 5, on civic night when the Honorable Edmund Orgill, mayor of Memphis, was the featured speaker.

Presiding over the civic night services was Bishop Louis Henry Ford, Chicago, Illinois, director of public relations for the international church organization. During the civic night services, he received the "Charles Harrison Mason award", and became the first Pentecostal prelate to receive the highest honor conferred by the Church of God in Christ.

Elder C. C. Owens, Chicago, president of the Religious Workers Guild, in presenting the award, pointed out that Bishop Ford received the honor for his efforts in the presentation of the Golden Jubilee Holy Convocation last year.

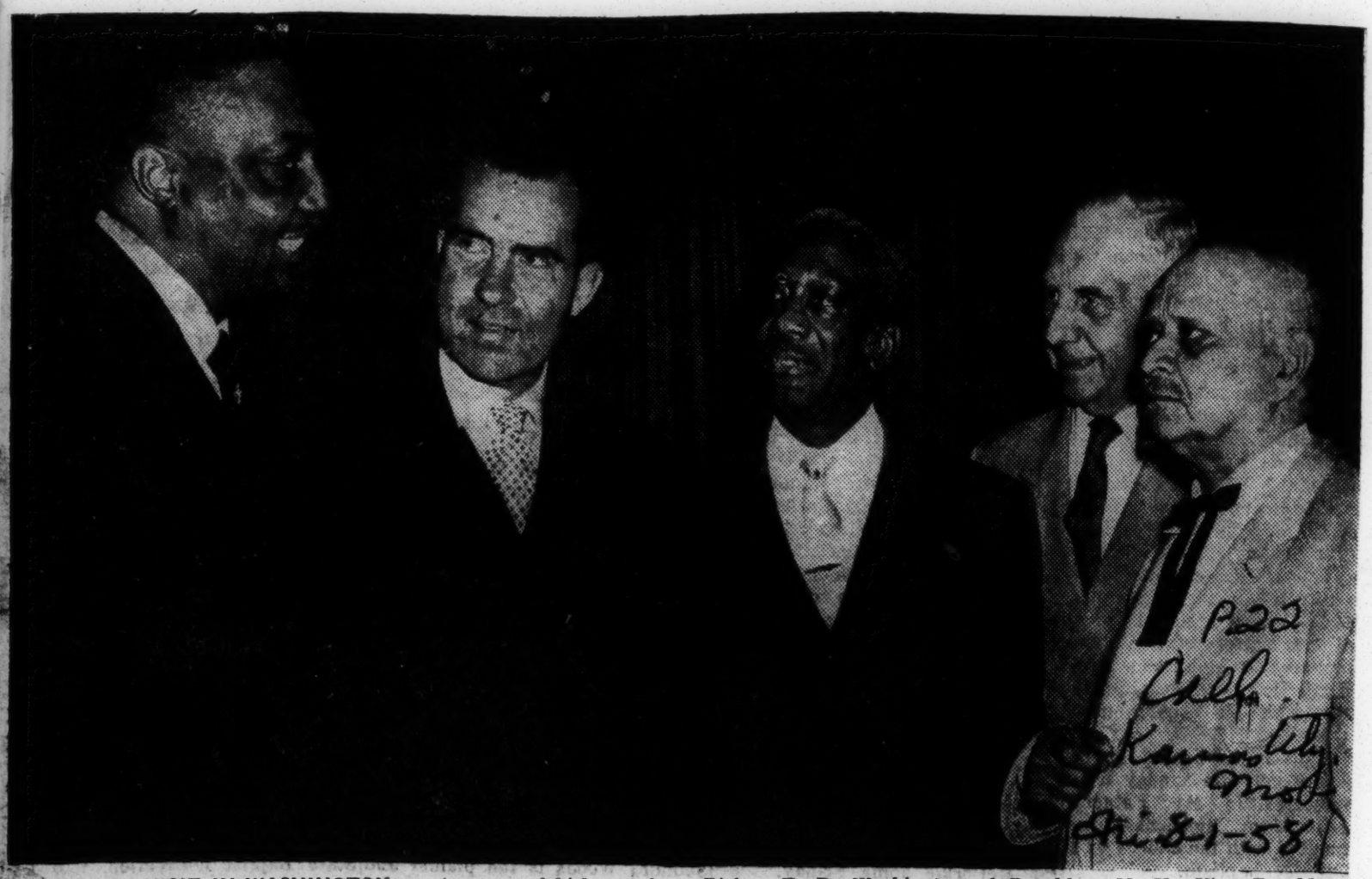
As chairman of the Golden Jubilee Holy Convocation, Bishop Ford headed a planning committee of church executives, state bishops, and state supervisors in the presentation of a gigantic program to celebrate the 50th Holy Convocation.

Presidng Officials

Presiding during the 20 days of church services were a series of department heads and state bishops. These included Bishop S. M. Crouch, Los Angeles, California, head of the Home and Foreign Mission Department and church commissioner; Bishop L. C. Page, Los Angeles, California, president of National Evangelists; Mrs. L. B. Coffey, Chicago, Ill., national supervisor of women's work; Bishop L. C. Patrick, Detroit, Michigan, president of the Sunday school department; Mrs. James L. Hinsley, Atlanta, Georgia, Sunshine band leader; and Dr. A. C. Mallory, Lexington, Miss., president of Saint's junior college.

Other Officials

Along with Bishop Crouch, other church commissioners in charge of services were: Bishop A. B. McEwen, Memphis, Tenn., chairman of the board of commissioners; Bishop J. S. Bailey, Detroit, Mich., co-chairman; Bishop J. O. Patterson, Memphis, Tenn., secretary; Bishop O. T. Jones, Philadelphia, Penn., president, Youth Congress, and also national president, board of education; Bishop U. E. Miller, Detroit, Mich., general secretary; Bishop O. M. Kelly, New York, New York, vice president Home and Foreign Missions Board.



CHURCHMEN VISIT IN WASHINGTON. — A group of bishops of the Church of God in Christ visited last week with Vice President Richard Nixon and Senator Frank Carlson of Kansas on matters of interest to their church. Left to right in photo are: Bishop F. D. Washington of Brooklyn, N. Y., Vice President Nixon, Bishop O. Kelsey of the District of Columbia; Senator Carlson of Kansas and Bishop Pleas of Kansas.



PRESIDING BISHOP of 100 Apostolic churches located in all parts of the world is Bishop Randolph A. Carr. He founded the Church of God in Christ Jesus in January, 1954. The first meeting was held in a storefront church located in the 200 block of N. Mount St. Membership has grown from the original small band of persons to more than 100,000 persons in the U.S. and three foreign countries. (See story, pictures, Page 24).

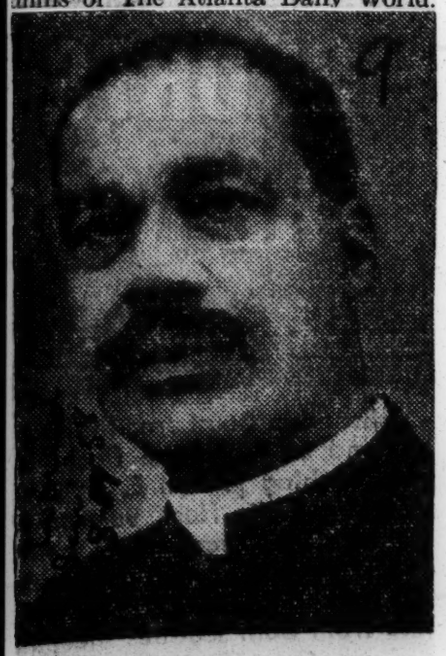
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CHURCHES OF GOD, HOLINESS

National Convention Of Churches Of God Holds Annual Session

The National Convention of the Churches of God, Holiness will hold its 39th annual session in Atlanta with the host church, Bethlehem Church of God on Hunter Street, S. W. near Mayson-Turner Aveune, Bishop K. H. Burruss, pastor of beginning Tuesday evening, August 19, 8:30 o'clock and will end the host church, is also presiding of the convention and will preside. Delegates from all sections of the United States, Virgin Islands, British West Indies and Panama are expected to attend. Each night beginning at 8:30 o'clock divine worship takes place, when Gospel preachers will deliver powerful sermons. The combined choirs will furnish music under the direction of W. Gamewell Valentine and James C. Taylor, organist, assisted by G. A. Burruss and W. J. Taylor. The public is especially invited to the evening services. All morning afternoon sessions will be devoted to the business of the convention, and committee meetings.

Special musical and literary programs will be rendered during the convention on Friday and Monday evenings. The convention closes with a Baptismal service, on Tuesday evening, August 26th. The general public is cordially invited to all evening services. Other events will be heralded through the columns of The Atlanta Daily World.



BISHOP K. H. BURRUSS

Funeral Held For General Secretary Of The CME Church

WASHINGTON, D. C. -(NNPA) - Funeral services for the Rev. Lorenzo Q. Brown, general secretary of Christian Education of the Colored Methodist Episcopal Church were held Wednesday at St. John's C. M. E. Church. Burial was in Lincoln Memorial Cemetary.

The Rev. Mr. Brown died Friday, April 18, while on his way home from a trip.

Mr. Brown, a native of New Madrid, Mo., was recently elected secretary of the National Denominational Executive Section, Division of Christian Education, National Council of Churches.

A resident of Washington since 1934, he received his bachelor's and master's degrees from Howard University and his bachelor of divinity degree from Northwestern University.

Survivors include his widow, Mrs. Maude K. Brown, principal of Mott Elementary School; two sisters, Dr. Maude B. Porter of Louisville, Ky., and Mrs. Ruth F. Davis of Cleveland, Ohio, and two brothers, Dr. George W. Brown of Yorkshire, England, and Theodore R. Brown of Cleveland.

Thousands In Detroit For Opening Of CME Conference

DETROIT, Mich. — (SNS) — Elaborate plans have been completed here by Dr. W. H. Amos, pastor, and St. John C. M. E. Church, 3715 Woodward Avenue, for the entertainment of the General Conference of the Christian Methodist Episcopal Church which opens today, May 7.

"We have been looking forward to this General Conference for a great while," says Dr. Amos, "and we now are ready for the big delegation."

Preceding the meeting, Bishop J. Arthur Hamlett, senior Bishop of the CME Church, Kansas City, Kansas, visited the city and conferred with Dr. Amos and officers and members of St. John. The bishop said he was definitely certain that Dr. Amos and member of St. John will do a good job in entertaining the huge delegation expected during the general meeting.

One of the major issues to be decided is: "Whether the present Bench of Bishops will be retained for another quadrennium." There has been much speculation that by reason of the exceptionally fine services rendered by the present group of bishops, it is quite likely that the same group of bishops will be retained. Others think that there may be retirement of some of the bishops.

GEORGIANS BEING MENTIONED

Approximately 25 prominent ministers of the CME Church are being considered as probable prospects for elevation in event the "door to the election of bishops is opened." Some say in event there is an election Dr. Amos, host pastor, will be elevated to the church's highest post.

Some of the bishopric hopefuls from Georgia are: Dr. R. B. Shorts, Atlanta; Dr. A. T. Clark, Albany; Mr. J. M. McMath, Columbus. L. H Pitts, Atlanta, is being mentioned as candidate for office of General Secretary of the Board of Education along with several other educators.

NINE ACTIVE BISHOPS

The present Bench of Bishops consists of: Bishops J. Arthur Hamlett, Kansas City, Kansas; Henry P. Porter, Louisville, Ky.; W. Y. Bell, South Boston, Va.; Luther Stewart, Hopkinsville, Ky.; Felix L. Lewis, Los Angeles; Bertram W. Doyle, Nashville, Tenn.; Arthur W. Womack, Indianapolis, Ind.; B. Julian Smith, Chicago; J. Claude Allen, Gary, Ind.

The current staff of C. M. E. General Officers consists of: Drs. E. P. Murchison, Editor of The Christian, Index; Grover H. Carter, Publishing agent; J. B. Boyd, Secretary of Conference Claimants; F. T. Jeans, Secretary of Finance; M. L. Breeding, Secretary of Evangelism; W. L. Graham, Secretary of Lay Activities; J. L. Button, Editor of The Eastern Index; W. S. Martin, Superintendent of Collins Chapel Connectional Hospital; Mrs. E. W. F. Harris, President of the Woman's Missionary Connectional Council, Greenville, Texas; James A. Hamlett, Jr., Editor of The Western Index, Kansas City, Kansas.

The Educational plants and their presidents follow: Lane College, Jackson, Tenn., Dr. Chester A. Kirkendol; Paine College, Augusta, Ga., Dr. E. Clayton Calhoun; Texas College, Tyler, Tex., Dr. D. R. Glass; Miles College, Birmingham, Ala., Dr. W. A. Bell; Holsey-Cobb Institute, Cordele, Ga., Prof. E. K. Hall; Mississippi Industrial College, Holly Springs, Miss., Prof. E. E. Rankins; Collins Chapel Connectional Hospital, Memphis, Tenn., Dr. W. S. Martin; Phillips School of Theology, Jackson, Tenn., Dr. U. Z. McKinnon.

24th CME Conference Being Held In Detroit

Special to Journal and Guide

DETROIT, Mich. — Some 800 delegates representing more than 450,000 members of the CME Church are attending the 24th annual conference at St. John CME Church here. The conference began May 7 and will continue until May 18.

Presiding at the session is Senior Bishop J. Arthur Hamlett. In the Episcopal address last Thursday, Bishop B. Julian Smith told the group:

"THE CURRENT "Cold War" between the United States and Russia has a telling effect upon the total policy of our nation in both foreign and domestic affairs.

"Ramifications of this contest," he said, "affect the everyday lives of all people."

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BISHOP J. CLAUDE Allen delivered the quadrennial sermon on "The Christian Church, The Unfinished Task." Also present at the conference are the presidents of the church's educational institutions.

Assisting Bishop Hamlett at the conference are Bishops H. P. Porter, Louisville, Ky.; W. Y. Bell, South Boston, Va.; Luther Stewart, Hopkinsville, Ky.; F. L. Lewis, Los Angeles, Calif.; B. W. Doyle, Nashville, Tenn.; A. W. Womack, Indianapolis, Ind.; and J. Claude Allen, Gary, Ind.

Thousands in Detroit, Mich., For CME General Conference

Courier Pittsburgh, Pa. Sat. 5-10-38

By B. H. LOGAN—(Courier Religious Editor)

DETROIT—Thousands of delegates poured into this city early this week for the General Conference of the CME Church, which opened Wednesday at St. John CME Church. The conference will continue through May 22.

Dr. W. H. Amos, pastor of the host church, and high-ranking church officials like Senior Bishop J. Arthur Hamlett, LLD., of Kansas City, Kan., laid plans for the conference.

One of the major items on the list of activities of the General Conference is whether the present bench of Bishops will be retained for another quadrennium, or if there will be retirements.

There has been speculation that by reason of the exceptionally fine services rendered by the present group of Bishops, it is quite likely that the same group will be retained.

Others think that there may be retirement of some of the present bishopric board which will lead to consideration of between 25 and 30 candidates.

Bishop Hamlett, present senior of the bench of Bishops, and Bishop H. P. Porter, who were retained beyond the retirement age by the 1954 session of the General Conference held at Memphis, Tenn., have rendered remarkable services in their fields of labor.

The death, almost two weeks ago, of Dr. I. Q. Brown, secretary of the Board of Education, leaves a major place to be filled by the CME General Conference.

The Rev. U. Z. McKinnon of Memphis has announced his candidacy for that office.

Others expected to be considered are Dr. J. M. Exum, Kansas City; A. Ryce, St. Louis; Chester A. Kirkendol, president of Lane College, Jackson, Tenn.; L. H. Pitts, Atlanta, Ga.; Aaron Brown, Georgia, and W. L. Graham, Paine College, Augusta.

Five Thousand To CME General Confab

Interdenom Pg

By C E Chapman

DETROIT, MICHIGAN —Five Thousand members of the Christian Methodist Episcopal Church from all sections of the United States were in attendance at the General Conference of the denomination, whose quadrennial session was held Wednesday, May 7, at St John CME Church, 8715 Woodard Avenue Dr W. H. Amos was host pastor. Rev E. M. Dozier host presiding elder. Bishop J. Arthur Hamlett, LLD, Senior Bishop of the Christian Methodist Episcopal Church, Kansas City Kansas host-bishop.

Sat. 5-14-38

Sessions began Wednesday morning at 9:00 o'clock with Dr W. H. Amos leading the audience. In the line of march were Bishop J. Arthur Hamlett; Henry P. Porter, Louisville, Ky W. Y; Bell, Ph D, South Bostor, Va; Luther Stewart, Hopkinsville, KKy; F. L. Lewis, Los Angeles; Bertram W. Doyle, Ph D, Nashville, Tenn; Arthur W. Womack, Indianapolis Ind; B. Julian Smith, Chicago; and J. Claud Allen,, Gary, Indiana and others.

Word was received of the recent accident suffered by Mrs E. W. F. Harris, President of the Women's Connectional Missionary Council, Greenville, Texas. Mrs Rossie T. Hollis, Editor of The Missionary Messenger, Oklahoma City, Okla, is the highest woman official in attendance at the CME General Conference.

The Members of the Judiciary Court are Doctors: W. R Banks, Chief Justicce, Prairie View, Texas; S J Mashaw, Kansas City, Kansas J. C. Cololough, St Louis; Myles C. Stevens, Kansas City, Kansas; L. C. Jones, Augusta, Ga; W. B. Burks, Minden, La; Judge Ivan C. Mollison, New York City; D. M. Montgomery, Mississippi and J R McClain, Louisville, Ky..

Bishop Hamlett paid high tribute to Bishop Allen in presenting him to deliver the Opening Sermon.

The reports made by Bishop Hamlett, Porter, Doyle, Bell, Stewart, and Lewis, were highly praised. There had been great advancement in the districts presided over by these six bishops.

STIRRING EPISCOPAL ADDRESS

One of the features of the early sessions of the CME General Conference was the stirring Episcopal address delivered behalf of the Bench of Bishops by Bishops B. Julian Smith, noted Chicago prelate.

DESEGREGATION IN OTHER AREAS

Speaking on Segregaton, Bishop Smith declared: Segregation walls are crumbling in many areas of American life and in a comparable number of sections of the country. This graduates and of ten traumatic opening of doors is taking place incessantly, not only in the public education, government and diplomatic service, housing and others; some ofw hich were by the initiatiiv oe leadership in digenous to those areas and occupations.

Bishop Smith named three methods for "Implementing desegregation and fostering the cause of human relations." They are; "(1) The need to strengthen the lines of communication between Negroes and Whites, by all groups and leaders in local communities whoare concerned with furthering racial understanding; (2) The promulgation of joint efforts and programs among the races, North and South, directed toward common community problems; delinquency, housing, health, conservation, education, etc. (3) The church can take the lead in creating a moral climate (through teaching, preaching, practice) in which racial problems can emanate into cooperate efforts, practical solutions and understanding. ... ...



BISHOP SHY

Bishop Shy To Close CME Meet Sunday

Daily World

Bishop P. B. Shy, presiding bishop of the Georgia Conference of the Christian Methodist Episcopal Church, will close out the 61st session of the Georgia Annual Conference Sunday at the Butler Street CME Church. Bishop Shy, who is the first CME prelate to preside over his home state, will close out the session with a sermon and the reading of appointments for the coming church year. The annual conference has been in session since early Wednesday morning. Features of the Sunday morning session will be the Sunday School at 10 a. m. and message titled "Our New Bishop" t 11 a. m.

C.M.E. Church Votes To Elect Two Bishops

Daily World Atlanta, Ga. Sat. 5-17-58

Episcopal Committee Reports

By Y. B. YESHIR

DETROIT, Mich. — With Bishop Bertram W. Doyle of the Sixth Episcopal District presiding the Episcopal Committee of the CME Church made its report today in Detroit, Michigan. The sessions had been calm and orderly up to today's reporting of this committee. This report opened the storm which seemed to almost likely at sometimes to dethrone the senior bishop, James Arthur Hamlett.

Rumors have been widespread that the CME Church which voted in 1954 to retain Bishops Hamlett and Porter would vote to give them an extension of time. However once the General Conference was in session there was a growing desire on the part of would-be Bishops, candidates for the office stimulated by their friends and old time politicians to shake off the old and replace the two senior Bishops with younger men.

The lines were sharply drawn as the Reverend Humphrey and Ryce of the first Episcopal District, led the fight to retain Bishops Hamlett and Porter. The Episcopal Committee under the Chairmanship of the Rev. S. H. Harris, Barnesville, Georgia, in a majority report led the more than 500 delegates to vote for the sustaining of the law on retirement and the election of two new Bishops.

SEVENTH DAY

This was the seventh day of the General Conference, the committees and commissions have been hard at work for seven days studying reports, statistics, hearing resolutions and petitions regarding the phases of the General Organization and Program. All of the Bishops have presented their Quadrennial reports followed by the Quadrennial reports of the more than a dozen general departments operating the program of the Christian Methodist Church.

ATLANTANS ACTIVE

Meeting in the historic organization and newly acquired $350,000 plant of St. John CME Church on Woodward Avenue the delegates of this 23rd Quadrennial General Conference representing all sections of the nation will close on May 17. The following Atlantans have been seen on the conference grounds and in the Assembly Halls: The Reverends T. C. Lightfoot, West Mitchell CME Church; Alvin Dopson, Westside Community Church; Paul Fowlkes, Holsey Temple CME Church; C. C. Brawner, Linden Street CME Church; H. H. Davis, Butler Street CME Church; G. C. Jay, Presiding Elder of the Ebenezer-Atlanta District; L. H. Pitts, Executive Secretary of the Georgia Teachers and Education Association; Rev. R. B. Short, Presiding Elder of the Williams-Atlanta District; Mesdames Wilkins, Brawner, Prather, Burton; Messrs. George Prather, Elmer Lewis; Attorney Donald Hollowell, and many others.

Attorney Hollowell was prominent in Thursdays deliberations and was called upon continually by the Presiding Bishop to interpret certain laws of the Church and to interpret parliamentary procedure for this stormy session. Rev. G. C. Jay, one of the most astute legislators in the CME Church has again distinguished himself as a student and as an astute floor leader in the promotion of the church. The Revs. R. B. Shorts, a candidate for the Episcopacy and L. H. Pitts, Executive Secretary of the Georgia Teachers and Education Association, a candidate for the General Secretaryship of Christian Education for the CME Church have both been active Committees and Commission

It is expected that some unusual measures in the following areas will be enacted during this conference. 1. Christian Education. 2. Social Action. 3. Educational Institutions—program and support. 4. Legislation regarding Ministerial assignment. 5. Permanent Episcopal Districts. 6. Layman's Department. 7. Woman's Connectional Council.

5,000 In Detroit To Attend CME General Conference

By C. E. CHAPMAN

DETROIT, Mich. — Five thousand members of the Christian Methodist Episcopal church are here from all sections of the United States in attendance at the general conference of the denomination, whose quadrennial session began Wednesday, May 7, at St. John CME church, 8715 Woodard Ave. Dr. W. H. Amos is host pastor. Rev. E. M. Dozier is host presiding elder. Bishop J. Arthur Hamlett, LLD, senior bishop of the Christian Methodist Episcopal church, Kansas City, Kas., is host-bishop.

Sessions began Wednesday morning with Dr. W. H. Amos leading the processional. In the line of march were Bishops J. Arthur Hamlett; Henry P. Porter, Louisville, Ky.; W. Y. Bell, Ph.D., South Boston, Va.; Luther Stewart, Hopkinsville, Ky.; F. D. Lewis, Los Angeles; Bertram W. Doyle, Ph.D., Nashville, Tenn.; Arthur W. Womack, Indianapolis, Ind.; B. Julian Smith, Chicago and J. Claud Allen, Gary, Ind.

Others in the line of March were general officers of the CME church and the Judiciary court; Doctors E. P. Murchinson, editor of the Christian Index, Jackson, Tenn.; Grover H. Carter, publishing agent, Jackson, Tenn.; J. B. Boyd, secretary of Conference Claimants, Memphis; M. L. Breeding, secretary of Missions and Church Extension, Indianapolis, Ind.; H. L. Burton, editor of the Eastern Index, Indianapolis; F. T. Jeans, secretary of Finance, Jackson, Tenn.; J. L. Tolbert, secretary of Evangelism, New Albany, Miss.; C. D. Coleman, acting secretary of Christian Education (who succeeded to the office following the recent death two weeks ago of Dr. L. Q. Brown, Washington, D. C.), and J. A. Hamlett Jr., editor of the Western Index, Kansas City, Kas.

Word was received of the recent accident suffered by Mrs. E. W. F. Harris, president of the Women's Connectional Missionary council, Greenville, Texas. Informed sources state Mrs. Harris likely will be unable to attend any of the sessions due to serious injuries suffered in a fall. Mrs. Rossie T. Hollis, editor of the Missionary Messenger, Oklahoma City, Okla., is the highest woman official in attendance at the CME general conference.

The members of the Judiciary court are Doctors W. R. Banks, chief justice, Prairie View, Texas; S. J. Mashaw, Kansas City, Kas.; J. C. Collough, St. Louis; Myles C. Stevens, Kansas City, Kas.; L. C. Jones, Augusta, Ga.; W. B. Burks, Minden, La.; Judge Ivan C. Mollison, New York City; D. M. Montgomery, Mississippi, and J. R. McClain, Louisville, Ky.

Bishop Hamlett paid high tribute to Bishop Allen in presenting him to deliver the opening sermon. Bishop Allen stirred the vast audience on "The Unfinished Task Of The Church." Bishop B. Julian Smith delivered the Episcopal address on behalf of the bench of bishops. Bishop Smith was listened to with rapt attention by the delegates—all seeking to discern of the wishes of the bench of bishops regarding the probable election of other bishops at this session of the general conference.

The "Silence" of the bishops on this issue is being interpreted as "conslusive" that the bishops do not desire that there will be any retirement of bishops at this session of the general conference. On the other hand, there is keen suspense as to what the final outcome will be, some having hinted that there may be elections, notwithstanding the silence of the bishops on the election issue.

Bishops Make Quadrennial Reports

The present bench of bishops made their quadrennial reports Friday. Particular praise was given the reports made by Bishops Hamlett, Porter, Doyle, Bell, Stewart, and Lewis. There had been great advancement in the districts presided over by these six bishops.

Bishop Doyle's report showed a marked "stepup" in the funds raised for support of Miles college. Bishop Porter and the Texans also reported huge sums raised for support of Texas college.

Bishop Hamlett's report indicated that Lane college, Jackson, Tenn., "had almost reached the highwater mark" to receive gifts from philanthropic sources that have given to Miles college and Texas college for having gone "over the top" in the campaign to qualify for the special gift from philanthropic sources.

Stirring Episcopal Address

One of the features of the early sessions of the CME general conference was the stirring Episcopal address delivered by Bishop B. Julian Smith noted Chicago prelate.

Among other things, Bisho Smith declared: "The quadren nium just closing may be char acterized by the successive march es to the brink of war and tota destruction. These marches were supported by feverous military preparation. Experimentation with atomic energy reached undream-ed of proportions. Intermediate and long range ballistic missiles claimed world-wide attention. The armament race between the Soviet Union and the United States reached an astounding pace.

"Running parallel with the nuclear armament race in the struggle to win the minds of men and the struggle of the exploited peoples of Asia, Africa and Latin America to gain status and human dignity. Asia and Africa are on the march, and if we read the signs of the times correctly nothing short of freedom will stop them—the economic, industrial, military and technological power of the Western nations not withstanding."

Bishop Smith further declared with great emphasis that: "As allies in World War II, in a joint military enterprise and in establishing the United Nations, they developed a working friendship between the two nations, but did not change the fundamental political and social philosophies of either. Therefore, when the pressure of self defense, which drove them together, was relieved by the cessation of the war, the alliance fell apart. New alliances were formed by both nations. Japan and West Germany, enemies of the United States in World War II, became her allies.

"The parting of the ways of these two nations set in action a movement to have other nations of the world choose sides in the conflict. Every political, economic and technological means available to each is being used to induce the other nations to ally themselves with Russia or with the United States. This contest between the United States and Russia has a telling effect upon the total policy of our nation in both foreign and domestic affairs. Ramifications of this contest affect the everyday lives of all the people."

Desegregation In Other Areas

Speaking on segregation, Bishop Smith declared: "Segregation walls are crumbling in many areas of American life and in a comparable number of sections of the country. This gradual and often traumatic opening of doors is taking place incessantly, not only in the public education, government and diplomatic service, housing and others; some of which were by the initiative of leadership indigenous to those areas and occupations.

"Integration, in public, inter-city transportation has claimed much attention during the past two years in Alabama, Louisiana, Texas and Florida in particular. The characteristic procedures of achieving these rights have been non-violence, church-leadership, united effort, and inexpensive or free automobile service provided by the people themselves.

"Negro professors are increasingly being employed in the larger white universities—in the fields of literature, law, religion, medicine, sociology, etc. Also, the diplomatic corps and high eschelon of government service are making larger use of Negro statesmen as ambassadors, attaches to embassays, on the White House staff, and as members of important committees appointed by the President."

Bishop Smith named three methods for "Implementing desegregation and fostering the cause of human relations." They are: "(1) The need to strengthen the lines of communication between Negroes and whites, by all groups and leaders in local communities who are concerned with furthering racial understanding; (2) The promulgation of joint efforts and programs among the races, North and South, directed toward common community problems; delinquency, housing, health, conservation, education, etc. (3) The church can take the lead in creating an oral climate (through teaching, preaching, practice) in which racial problems can emanate into cooperate efforts, practical solutions and understanding."

The Relevancy Of The Gospel Message For Our Era

"While it is true that the use of physical force has been the instrument through which man has achieved many worthy ends, it is equally true that the use if physical force has created most of the problems with which man is perplexed today. Evil cannot cure evil. The issues disturbing the world are moral issues and must be solved by moral means. The peace the world longs for is not merely the absence of war and violence. It is the establishment and growth of brotherly relations among the nations and the peoples of the earth. The task of establishing such relations is a moral and spiritual one and the logical place to look for guidance and leadership is the church.

"The church has rightly used its influence and power to help national governments, such as the United Nations, in their efforts for a just and durable peace. It is an active partner with agencies of the government and the United Nations organization in relief and other missions of mercy and service. These things the church should do, but it must not fail to reach the hearts of men and nations with the "Message of the Gospel."

We Welcome Another Georgia Prelate

In the ranks of Methodism, Georgia has not stood on the sidelines in the contribution of great spirits and powerful minds on the Episcopacy. Numbering in her histories those men of sterling qualities who not only have illustrated Methodism, but Georgia urge and Georgia steel in general.

Now comes Bishop Peter R. Shy, formerly, Dean of Men at Lane College and pastor of one of the churches in Jackson, Tenn. Bishop Shy is a native Georgian, having been educated at Paine College in Augusta and Fisk University of Nashville, Tenn.

A well trained man, having done graduate work at Western Reserve, he will be a credit to this state and nation.

The CME Church, the church of Bishop L. H. Holsey, has made a powerful contribution in men and spiritual resource. It ranks high in the councils of Methodism and we sincerely extend our congratulations to this state for having secured the services of Bishop Peter R. Shy at this time.

With open arms, Georgia awaits the coming of one of her sons to guide the destinies of another of its top ranking religious institutions.

Welcome Bishop Shy.

BISHOP PETER SHY NEW GEORGIA CME PRELATE

Georgia's in-coming presiding bishop of the Christian Methodist Episcopal Church will be newly elected Episcopate Peter R. Shy. Bishop Shy will preside over the Georgia, Central Georgia, South Georgia and Southwest Georgia C. M. E. Conferences, comprising the church's Sixth District. He succeeds Bishop Arthur W. Womack, who was transferred to Mississippi, Louisiana and New Orleans conferences, comprising the Fourth District.

Bishop Shy was elected and consecrated at the recent Detroit, Mich., General Conference.

Following heated political contests, the following general officers were chosen for the 1958-1962 quadrennium:

Norris S. Curry, editor of the Christian Index, official organ of the C. M. E. Church; Grover H. Carter, secretary of the Publishing Department; J. B. Boyd, re-elected against sharp and powerful opposition by a dissatisfied group; W. L. Graham, secretary of Lay Activities; M. L. Breeding, secretary of Missions and Church Extension; F. T. Jeans, financial secretary and treasurer of the General Church; C. D. Coleman, successor to the late Dr. L. Q. Brown; J. L. Tolbert, secretary of Evangelism; H. L. Burton, editor of the Eastern Index, and J. A. Hamlett, Jr., editor of the Western Index.

Members of the Judiciary Court are: Drs. W. R. Banks, Prairie View, Texas; S. J. Mashaw, Kansas City, Kan.; J. C. Colclough, St. Louis, Mo.; L. C. Jones, Augusta, Ga.; W. B. Burks, Minden, La.; D. M. Montgomery, of Mississippi; J. R. McClain, Louisville, Ky., and Attorney Miles C. Stevens, Kansas City, Kas.

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CMEs Elect 2 Bishops

Age Limit Retires 2 Prelates

By B. H. LOGAN
(Religious Editor)

DETROIT, Mich.—Quadrennial deliberations of the Christian Methodist Episcopal Church closed here over the week-end with the frocking of two new Bishops in the denomination.

• Donning the robes of prelates were the Rev. E. P. Murchison of Chicago, who is editor of the Christian Index, and the Rev. P. R. Shy, pastor of St. Paul Church in Jackson, Tenn.

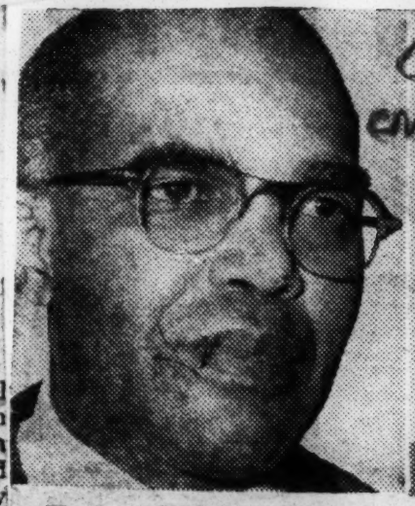
The new Bishops replaced in office Bishops J. A. Hamlet and H. P. Porter, who were retired from office because of the denomination's age stipulations. Both Bishop Hamlet and Bishop Porter had been against their stepping down.

■

THE 1954 session of the denomination in Memphis had seen both men kept in office despite protocol. Bishop Hamlet was senior member of the Bench of Bishops.

Among the candidates for the offices of Bishops Porter and Hamlet had been Dr. W. H. Amos, host to the conference; Dr. Norris S. Curry of Los Angeles; Dr. Grover H. Carter of Jackson, Tenn.; Dr. Jasper M. Pettigrew of Chicago; Dr. Holman W. Evans of Gary, Ind.; Dr. R. B. Short of Atlanta; Dr. A. T. Clark of Albany, Ga.; Dr. J. M. McMath of Columbus, Ga.; Dr. N. T. Walker of Memphis, and Dr. M. L. Breeding of Indianapolis, Ind.

St. John CME Church was filled to overflowing for the business sessions of the conference. It was the overwhelming decision of the conferees to enforce the church's disciplinary provisions dealing with the retiring of over-age Bishops which led to the replacement of prelates Hamlet and Porter.



E. P. MURCHISON
. . . church organ editor



P. RANDOLPH SHY
. . . from Tennessee

■

BISHOPS OF the denomination present for the conference include W. Y. Bell of South Boston, Va.; Luther Stewart of Hopkinsville, Ky.; F. L. Lewis, Los Angeles; Bertram W. Doyle of Nashville, Tenn.; Arthur W. Womack of Indianapolis, Ind.; Julian Smith, Chicago, and [illegible] Ind.



BISHOP E. P. MURCHISON

Chicagoan A Bishop

DETROIT—A Chicagoan, Dr. E. P. Murchison, was elected as a bishop of the Christian Methodist Episcopal church at the denomination's quadrennial conference in Detroit last week.

Also appointed to the bishopric was Dr. P. R. Shy, pastor of St. Paul CME church of Jackson, Tenn.

Dr. Murchison, who has been editor of the Christian Index, denominational publication, has had a wide and varied career in the service of the CME church.

He was pastor of Jubilee Temple in Chicago during the rebuilding of the edifice, and was connected with the Altgeld Garden mission.

More than 6,000 persons attended the 24th session of the CME conference, which met at St. John church.

Two general officers were elected. Dr. Norris S. Curry pastor of Phillips Temple in Los Angeles, was elected editor of the Christian Index, and Rev. Caesar D. Coleman, of Jackson, Tenn., was elected general secretary of Christian Education.

CMEs Vote

Bell Elevated to Senior Rank

CMEs Assign Bishops

DETROIT, Mich.—W. Y. Bell is the new senior Bishop of the Central Methodist Episcopal Church.

• The Rt. Rev. Bell donned the mantle of office with the retirements of Senior Bishop J. Arthur Hamlett, first Episcopal District; and, Henry Philip Porter of the second Episcopal District during the CME General Conference.



Bishop Bell

• Sharp rivalry marked the election of general officers for the church. Dr. N. S. Curry of Los Angeles, Calif., won the editorship of the Christian Index, official CME organ, in a close contest from Dr. Millard L. Darnell of Little Rock, Ark.

Grover H. Carter was elected secretary of the publishing department; and, Dr. J. B. Boyd was re-elected to his post as general secretary of the board of conference claimants. This was his fifth consecutive quadrennium.

■

OTHERS NAMED to office included W. L. Graham as secretary of lay activities; M. L. Breeding, secretary of missions and church extension; F. T. Jeans, financial secretary and treasurer of the General Church; J. L. Tolbert, secretary of evangelism; H. L. Burton, editor of the Eastern Index, and J. A. Hamlett Jr., editor of the Western Index.

The following assignments of Bishops were made:

First District, Bishop B. Julian Smith. Conferences: Jackson-Memphis, West Tennessee, Tennessee. Little Rock, Southwest Arkansas, and Arkansas.

Second District, Bishop J. Claude Allen. Conferences: Southeast Missouri and Illinois, and Kansas-Missouri Conferences.

Third District, Bishop Luther Stewart. Conferences: Kentucky and Ohio.

Fourth District, Bishop Arthur W. Womack. Conferences: South Mississippi, North Mississippi. East Mississippi, Louisiana, Mississippi and New Orleans.

Fifth District, Bishop E. P. Murchison. Conferences: Alabama, North Alabama, Central Alabama, East Alabama, Alabama, and Florida.

Sixth District, Bishop Peter R. Shy. Conferences: Georgia, Central Georgia, South Georgia and Southwest Georgia.

Seventh District, Bishop W. Y. Bell. Conferences: New York-Washington, North Carolina and South Carolina.

Eighth District, Bishop Bertram W. Doyle. Conferences: Texas, Central Texas, Dallas-Fort Worth, East Texas, and Northwest Texas.

Ninth District, Bishop F. L. Lewis. Conferences: California, Arizona-New Mexico, Oklahoma-Muskogee.

Murchison, Shy Elevated To CME Church Bishopric

New Prelates Consecretated At Detroit Meet

DETROIT, Mich. — The Rev. Peter R. Shy, Dean of Men at Lane College in Jackson, Tenn., and pastor of Lane Tabernacle, was the second bishop elected here Friday by delegates at the 23rd Quadrennial General Conference of the CME Church.

He and Dr. E. P. Murchison, former editor of the Christian Index, who was elected Bishop early Friday morning will fill posts vacated by Bishops Hamlett and Porter who were retired by the Conference.

The new bishops were consecrated Sunday as the Conference held in the newly acquired $350,000 St. John CME Church here came to an end.

HAMLETT, PORTER RETIRED

Bishops Hamlett and Porter were retired after the Judiciary Court of the church ruled that the action of the General Conference of 1954 was valid in granting them an extension of time.

Lines were sharply drawn at the Conference on whether the two senior bishops would be replaced by younger men. The Episcopal Committee in a majority report led the more than 500 delegates to vote for sustaining the law on retirment and the election of the two new bishops.

The General Conference raised its annual operating budget to $600,000, an increase of about 77 per cent.

Bishop Shy is also chairman of the Department of Social Science at Lane College where he has served two years as acting president and ten years as dean.

A native Georgian, Bishop Shy is a graduate of Paine College in Augusta, Ga., and Fisk College in Nashville, Tenn He has done advanced work at Western Reserve in Cleveland. Ohio.

In another unprecedented move, delegates voted to suspend regular procedure to change the location of the C. M. E. Publishing House and general headquarters from Jackson, Tenn., to St. Louis, Mo. The church has owned property in St. Louis for eight years in preparation for this move.

Murchison, Shy Named CME Bishops At Detroit Meet

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Bishop Bertram Wilbur Doyle, Ph. D, Chairman of the College of Bishops of the CME Church presided at the Consecration Service.

TWO EPISCOPATES RETIRED

Bishop Doyle announced the retirement of Bishops J. Arthur Hamlett and L. P. Porter, veteran episcopates of the First and Second Episcopal Districts, respectively. The Chairman and Bishop Luther Stewart presented the two Retiring Episcopates a Citation near the close of the morning worship hour. By vote of the General Conference the Secretary of the CME General Conference and the 9 active Bishops of the College were ordered to received one of the Citations presented Bishops Hamlett and Porter. By official action the Conference voted that one of the Citations would be provided at the Historical Archives at Jackson, Tennessee upon request of Dr. C. H. Carter, Publishing Agent.

The General Conference voted that a minimum salary of $3,000 per annum would be provided for each presiding elder of the C. M. E. Church. The Bishops' salary was set at $7500 per annum plus $2,500 for Secretarial Services. The General Offices' Salaries were set at $5000 per annum plus a sum for

CME's Choose Rev. Peter R. Shy One O Its New Bishops; Retire Bishop Hamlett

Nashvillians in general and members of the CME Church here, were delighted the past week when they heard the news that the Rev. P. R. Shy, former pastor here had been elected one of the bishops of the CME's at their general conference held in Detroit.

New Bishop Shy was pastor of Caper's Memorial Church in Nashville more than a decade ago. Following his transfer he was a teacher in Lane College at Jackson. Bishop Shy will preside over the Georgia, Central Georgia and Southwest Georgia CME Conferences, it is announced.

The Rev. Murchison who had been editor of the Christian Recorder was elected a bishop at the General Conference.

At the same time it became a matter of regret to CME's here and in many other parts of the country to learn that the Conference retired two of the most powerful pulpit orators of the denomination, both of whom also are well known in Nashville. They are Bishop J. A. Hamlett and Bishop Porter.

Bishop Hamlett's home is Kansas City, Kan. He and Dr. Henry Allen Boyd, noted Baptist leader here are close personal friend. Bishop Porter had his headquarters in Louisville.

The prediction is made here that the CME's very probably will soon be choosing as one of their bishops the Rev. Joseph A. Johnson, Jr., present pastor of Capers CME Church. He is another Methodist minister who regularly gets calls from Baptists to "come over into Macedonia and help us." He gets much amusement from Baptist rank and file members here when they tell him he has all of the pulpit mannerisms of evangelical Baptist preachers

C.M.E. Bishop Shy Says

Racial Tensions Taking Big Toll On The Churches

By MARION JACKSON

ATLANTA, Ga. — (SNS) —

Racial tensions in the South have taken an unprecedented toll of church membership. As a result, the Colored Methodist Church has taken a drop in church population that will necessitate an accelerated evangelistic campaign.

The Rt. Rev. B. R. Shy, presiding bishop of the annual Georgia Conference, warned that migration from the farm to urban centers would continue unless the rising tide of intolerance is stemmed.

Bishop Shy said that C.M.E. membership in rural areas had steadily declined since the May 17, 1954, U. S. Supreme Court decision outlawing school segregation.

BIG PROPORTIONS

"This decision has caused a decrease of tidal wave proportions. Where we once had thriving congregations there is now almost a bankrupt church. I wonder if the South will awaken to what is happening and permit responsible leadership to mutually work out the problems of desegregation."

Bishop Shy, a preacher and former teacher at Lane College, Jackson, Tenn., now makes his home in Detroit, Mich. However, his church labor has kept him mostly in the South.

The Bishop was present for the Pre-Conference Musical which featured choirs of Hopewell, West Mitchell, Butler Street, Linden Street, Saint John, Westside Community and Holsey Temple.

BIG CROWD

An overflow throng jammed Butler Street C.M.E. Church Tuesday night for the opening musical.

Dr. L. C. Jones, Trinity C.M.E. Church, will preach the Communion Sermon today at 10:00 a.m.

Bishop Shy said the C.M.E. Church would begin an evangelistic campaign in all urban cities.

He said: "Our church can not ignore these people, who through no fault of their own, have been uprooted from their homes because of economic pressure, segregation and vote denial, and forced to seek new homes in the urban centers of the nation.

"If our connection is to be meaningful, we must take an evangelistic campaign to these population centers and cause a new revival and awakening to the principles of God and democracy."

Rev. L. H. Pitts, director of Christian education of the C.M.E. Church and executive secretary of the Georgia Teachers and Education Association, affirmed the plea for an extension of evangelistic work.

URBAN CENTERS

Rev. Pitts noted "More and more people are coming to urban centers. Most are uncertain where they can find our churches. We will need dynamic programs, which appeal to young and old, to get over the message of God."

Rev. H. H. Davis, pastor of Butler Street C.M.E. Church, gave the statement of the occasion at the musical.

Among the area ministers present were W. R. Jenkins, Hopewell; T. C. Lightfoot, West Mitchell; C. C. Brawner, Linden Street; H. C. Crowder, Saint John; A. L. Dopson, Westside, and Paul Fowlkes, Holsey Temple.

Accompanists for the choirs were Mack Johnson, Mrs. Mamie Sue Edwards, Mrs. Mary Walker and Haskell Murray.

The convention will continue today at Butler Street C.M.E. Church.

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CME

Announce appointments in N.Y.-Washington area

The New York - Washington annual conference of the CME Church, presided over by Bishop W. Y. Bell, which met at the Asbury Memorial CME Church in Wilmington, Del. announces the following appointments:

Philadelphia District
A. Preston Porter, Presiding Elder

Holsey Temple, Philadelphia, Pa. — P. L. Hailey;
Calvary, Jersey City, N.J. — H. Y. Sideboard;
Phillips Metropolitan, Newark, N.J. — H. C. Sells;
Williams Temple, Philadelphia, Pa. — E. F. Woodard;
Mt. Zion, Sharon Hill, Pa. — J. A. Hayes;
Russell Tabernacle, Philadelphia, Pa. — H. A. Baron;
St. Matthew, Twin Oaks, Pa. — J. S. Wilkinson:
Metropolitan, Philadelphia, Pa. — J. A. Fuller;
Mt. Olive, Camden, New Jersey, and St. James, Sicklerville, N.J. — A. C. Crumbley;
Bebee Chapel, Blackwood, N.J., and Carter Temple, Florence, N.J.—J.W. Moses;
St. Paul, Egg Harbor, N.J. — J. T. Carter;
St. John, Harrisburg, Pa. — B. W. Tharrington;
New St. John, West Atco, N.J. — F. E. Burton (temporary);
Zion, Roselle, N.J. — H. J. McRae;
West Philadelphia, Philadelphia Pa. — R. R. Somerville;
In hands of presiding elder: H. Hinson, F. E. Burton, J. M. Hall, W. A. Holloman;
Conference Evangelist — John W. Wilson;
Superanuated ministers — L. A. Martin and J. R. Medley.

DISTRICT OFFICERS:

Board of Christian Education—Miss Helen F. Lacey;
Sunday School — Mrs. J. A. Hayes;
Christian Youth fellowship — Mrs. Barbara Sommerville; Mrs. Lucy Liggon, supervisor;
Mattie E. Coleman Society — Mrs. Barbara Sommerville;
Youth activities — Rev. J. W. Wilson;
Missionary Society — Mrs. C. M. Simmons;
Ministers' Wives — Mrs. A. P. Porter;
Laymen — Mr. Charles Hayes;
Joint Board of Finance —H. Y. Sideboard and William Byrom.

Virginia District
B. W. Harper, presiding elder

St. Paul, Norfolk, Va. — W. C. Flanagan;
Williams Temple, Richmond, Va. — E. S. Hoye;
Ebenezer, South Boston, Va. — O. L. Porter;
St. James, Lynchburg, Va. — W. P. Williams;
Christ Church, Norfolk, Va. — J. H. Lightsey;
Decatur Street, Richmond, Va. — N. T. Pinkney;
St. Paul, New Hope, St. Luke, Halifax Circuit — W. D. Wood;
Williams Chapel, Front Royal, Va., and St. Paul, Limeton, Va. — H. D. Frank;
Trinity, Broadnax, Va. — T. Gholson;
Mt. Pisgah, Organ Chapel. Evington, Ct. — W. E. Dixon;
St. John, Petersburg, Va. — W. M. Boston;
Williams Temple, News Ferry Meadsville Ct. — L. B. Byem;
Union Grove, Mt. Pleasant, Wesley Chapel, Brooklyn Ct. Wesley Chapel, Brooklyn Ct. — J. A. Minley;
St. Stephens, Winchester, Va.— W. W. Gaskins;
Mt. Sinai, Sinai, Va.— R.L. Graves;
Christian Followship, Roanoke, Va. — In hands of presiding elder;
Vinton, Gladetown, Va.—In hand of presiding elder J.H. Robinson;

DISTRICT OFFICERS:

President, missionary society, — Mrs. Carrie White;
President, lay activities, — Kolvit Shaw;
Superintendent of Sunday School — David Whitehead;
Christian Youth Fellowship — Miss Jean Madison;
Joint Board of Finance — E. S. Hoye and Carrie White.

Washington District
E. F. Howard, presiding elder

Herbert Chapel, Fairfield, Md. — Samuel Wilson;
Miles Memorial, Washington, D.C. — R. L. Calhoun;
St. John, Anacostia, D.C. — R. D. Jackson;
St. Matthew, Cedar Heights, Md. — W. C. Curry;
St. Paul, Chester, Pa. — Clyde Davis;
Asbury Memorial, Wilmington, Del. — In charge of presiding elder;
Lane Memorial, Washington, D.C. — G. R. Wright;
Mt. Pisgah, Baltimore, Md. — M. F. Jefferson;
Russell Temple, Alexandria, Va. — J. E. Carroll;
Monroe Chapel, Ashburn, Va. — J. H. Collins;
Israel Metropolitan, Washington, D.C. — D. A. Bell;
Russell Chapel, Washington, D.C. — George Flemming;
Baltimore Mission, Baltimore, Md. — George Flemming;
In hands of presiding elder (West) — C. E. Kelley, and Leon Kess;
Transferred to the North Carolina conference, — P. G. Kemp;

DISTRICT OFFICERS:

Director of Board of Christian Education—the Rev. R. L. Calhoun;
Cordie Martin;
Missionary president — Mrs.
Layman's Activities — Andrew M. Lee;
Lay counselor — R. E. Bumbry;
Sunday School superintendent— Donna Wilkinson;
Christian Youth Fellowship — Joseph Fenwick;
Superannuated ministers — H. Threlkeld, A. D. Ballou, M. Wilcox, O. W. Brown;
Widows — Mrs. C. L. Russell, Mrs. Alice Grant, Mrs. Mary Grant, Mrs. Vernell Wilkinson, Mrs. H. C. Vaughn;
Joint Board — R. L. Calhoun and R. E. Bumbry.

New York District
J. G. Brathwaite, Presiding Elder

Williams Institutional, New York City — W. A. McEwan;
New Bethel, Rochester, N.Y. — T. R. McBeth;
Hopps Memorial, Syracuse, N.Y. — J. O. Myers;
Russell Institutional, Bronx, N.Y. — W. H. Iverson;
Russell Temple, Bridgeport, Conn. — D. S. Jackson;
Jubilee Temple, Buffalo, N.Y. — F. E. Bell;
Mt. Calvary, New Rochelle, N.Y. — Mary B. Asher;
McCullough Temple, New Britain, Conn. — N. B. Brown;
Holy Temple, New York City — Nettie McClease;
Phillip Metropolitan, Hartford, Conn. — J. W. Nance;
Community Memorial, Yonkers, N.Y. — Luther Evans;
Bethel, Brooklyn, N.Y. — H. W. Douglas;
St. Mark, Springfield, Mass.— James Waddell;
Holsey Metropolitan, Bronx, N.Y. — M. M. Jones;
Harden Memorial, New York City — Ella Sorrell;
Macedonia, New Haven, Conn. — Willie Hiers;
Mt. Pisgah, Englewood, N.J. — W. J. Smith;
Christ Church, Waterbury, Conn. — J. C. Thomas;
New Hope, Springfield, Mass. — J. A. Boyd;
Holy Trinity, Bristol, Conn. — Ruth Williams;
Buffalo Mission, Buffalo, N.Y. M. D. Pugh;
Superannuated ministers: J. W. Harris;
Widows — Mrs. C. D. Newbern;
Left in hands of presiding elder — C. A. Davis.

DISTRICT OFFICERS:

Director of Christian Education — Dr. C. D. Newbern;
Superintendent of Sunday Schools — Louis Seward;
Director of Children's Work — Mrs. Gertrude Livingston;
Director of youth work — Mrs. Delphine McClinton;
Director of adult work — Mrs. Doris Dusen;
Missionary president — Mrs. Lee Etta Jones;
Ministers' Wives president — Mrs. Gertrude Braithwaite;
Secretary, Mattie E. Coleman — Mrs. Mary F. Cox;
Secretary of evangelism — the Rev. Mrs. Mary B. Asher;
District organist — the Rev. Mrs. Agnes Reid;
Joint Board of Finance — W. A. McEwan and D. Lincoln Reid.

CME Conference Asks End Of All Racial Intolerance

WILMINGTON, Del. (ANP)— The New York-Washington conference of the Seventh Episcopal District of the Christian Methodist Episcopal Church which convened here recently, adopted a five-point resolution urging national leaders and Americans as a whole to work for the elimination of racial intolerance in all phases of community life.

Pointing out that racial intolerance places the nation in the paradoxical position of expressing belief in the rights of all men, yet denying to some the privilege of exercising those rights, the resolution recommented the following:

1. That America assume moral responsibility to close the gap between the ideal and reality by making democracy work at home. Only in this manner can we hope to translate our actions into a vigerous consistent and respected policy abroad.

2. That Christians of all races sphearhead a drive to secure complete democratic education for all.

3. That the United Nations through its proper commission on education, press for recognition by the United States of its charter on Human Rights calling on member nations to promote understanding and tolerance among nations and between racial and religious groups.

4. The strengthening of laws forbidding segregation in housing and public facilities, and

5. That ministers, missionaries, and other Christians work to establish true Christian family life based on love, responsibility and Christain brotherhood.

The resolution submitted jointly by the committees on the State of the County and Christian Social Relation, was signed by Presiding Bishop William Yancey Belle.

Copies were sent to President Eisenhower, Atty. Gen. William Rogers, the United Nations and various church denominations. A copy was also sent to Arkansas Gov. Orval Faubus.

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1. That America assume moral responsibility to close the gap between the ideal and reality by making democracy work at home. Only in this manner can we hope to translate our actions into a vigorous consistent and respected policy abroad.

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CHRISTIAN REFORMED CHURCH

Church Reaffirms Criticism of Scouts

Wash. Post - Times Herald
Wash. D.C.
June 14 1958
P. 3

GRAND RAPIDS, Mich., June 18 (AP)—The Christian Reformed Church synod has reaffirmed its 1951 stand against membership of its youth in the Boy Scouts of America, which it called lacking in Christianity.

The 225,000 members of the church's 500 congregations yesterday were urged to support the Calvinist Cadets Corps, a denominational youth program.

The synod, governing body of the church, is in its second week of meetings at Calvin College.

Its decision to renew the stand taken in 1951 came after two member churches reported Scout troops had been organized in several churches and said there is "a growing agitation for affiliation with the Boy Scout movement."

The synod expressed regret that "some of our churches have allowed their boys to organize these troops contrary to the advice of 1951."

It said the 1951 decision discouraged Scout membership "because it involves us in corporate responsibility for an organization whose program is based upon a philosophy evidently that of the modernist and which is basically inadequate and lacks the fundamental elements of Christianity."

In New Brunswick, N. J., a spokesman at national Scout headquarters said the Scout movement is nonsectarian.

"It is not our job to do more than encourage Scouts to follow the religions of their parents," said Joseph Brunton assistant chief executive of the BSA.

All major religious groups in the United States have endorsed the Scouts, Brunton said.

Scouts take an oath, he noted, to do their honor to God and country.

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CONGREGATIONAL



WOMEN'S DAY SPEAKER —At Lincoln Memorial Congregational church, Sunday week (Oct. 19), will be Mrs. Ruth Caston Mueller, recent delegate to the Pan-Pacific Southeast Asian Women's Council in Tokyo. She will discuss "The Role Of Women In the Community" at the 11 a.m. service at Vernon and Hooper.

NEGRO CLERGYMAN WANTS TO RETIRE

STAFFORD SPRINGS, Conn. (AP) — The Negro pastor of an all-white Congregational church told his flock Sunday that he wants to retire.

The Rev. Roland T. Heacock said he is nearing retirement age—he is 64. He said he wants to do substitute preaching, research, writing and travel. He plans to visit the South to have a first-hand look at the desegregation issue.

Heacock retired once before, in 1945. He told his all-Negro congregation in Springfield, Mass., that an eye ailment caused his resignation.

In 1950 he was named pastor of the Staffordville Congregational church.

Negro minister retiring from all-white pastorate

STAFFORD, Conn., Dec. 29— (AP)—Eight years ago, Dr. Roland R. Heacock created a stir when he became pastor of the Staffordville Congregational Church.

For Dr. Heacock, a Negro, became pastor of an all-white congregation at the century-old church in northern Connecticut.

Yesterday Dr. Heacock retired. He will be 65 tomorrow. He looked out at his congregation, which has grown in eight years, and said:

"We have exerted a strong and wholesome influence in the field of race relations, particularly in the Christian church. . . we are glad that we had a part in this good work."

IN HIS FAREWELL sermon the pastor recalled his arrival in 1950.

"The event was flashed across the nation in newspapers, radio and television as big news," he said.

"Today many churches have followed our example and called Negro pastors to serve their needs and integrate their membership."

Eight years ago, Dr. Heacock thought all the publicity over his arrival was unwarranted. He said, in his first sermon in 1950:

"It is a sad commentary on the state of democracy and Christianity that when an obscure, untalented Negro minister takes over the pastorate of a tiny rural Connecticut church, that is big news.

"The truth is that the Christian church should hang its head in shame at its snobbery, racism and class consciousness."

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CHURCH IN HARLEM HAILED IN SERMON

The achievements of ministers and layment in fighting poverty and delinquency in Harlem show that man must not be discouraged in the face of great obstacles, the Rev. Donald W. Strickler said yesterday.

Mr. Strickler, executive secretary of the New York City Congregational Church Association, preached a sermon at the Broadway Congregational Church at Fifty-sixth Street.

He said the success of the 102d Street church, a storefront church of the East Harlem Protestant Parish, was proof that determination and perseverance yielded results.

"Many people said that nothing could be done—that it was to much for them," Mr. Strickler said. He was referring to the founders of the storefront church, the Rev. Don Benedict and the Rev. George W. Webber.

"So it is in every field of human endeavor," Mr. Strickler said. "Any man who is trying to achieve some goal has a tendency to say: 'I can't do it It's too much for me.'

"But only God is perfect and good. It is man's job to strive to better himself. He must take what little he has and see what God will help him make of it," Mr. Strickler said.

JUDGE SADDENED BY CHURCH SUIT

But Dawson Orders Trial in Merger of Congregational and Evangelical Groups

CITES ST. PAUL'S ADVICE

Laments Recourse to Costly Case Instead of Spending Money to Promote Faith

Federal Judge Archie O. Dawson decided yesterday to let a church lawsuit go to trial, but he chided the litigants for dragging a religious matter through the civil courts.

Judge Dawson suggested that it would seem better if they spent their time and money promoting the faith. He stressed his point by quoting from the Scripture.

In his ruling the judge refused to dismiss a suit brought to block a merger of the majority of Congregational Christian Churches and the Evangelical and Reformed Church. The over-all group would be known as the United Church of Christ.

The original complaint was filed by a number of Congregational Christian Churches and ministers against the Evangelical and Reformed Church and others.

Motions Dismissed

Challenging the jurisdiction of the court to try the case, the general council of the Congregational Christian Churches, the Evangelical and Reformed Church and the American Board of Commissioners for Foreign Missions moved in February to have the action against them dismissed. Judge Dawson denied those motions yesterday.

The court feels, "the Judge said in his opinion," that it should not conclude this opinion without pointing out to the litigants that it is unfortunate that ministers and church members who purport to abide by Christian principles should engage in this long and expensive litigation."

Last summer the executive bodies of both churches approved the merger. Opponents of the merger contended it would destroy the whole characteristic of Congregational Churches, which select their own ministers and run their own affairs as they have done from colonial times. The opponents also said that the United Church would result in a "centralized control."

Judge Urges Charit[illegible]

"It would seem to a Christian Layman," Judge Dawson wrote, "that if the ministers and churches involved in this litigation would use more Christian charity and understanding it would be possible for them, as men of goodwill actuated by high principles, to adjust their differences so that their time and money might be devoted to the promotion of Christianity rather than to the maintenance of acrimonious and expensive litigation.

"The court, in all humility, urges the parties to give prayerful consideration to what Saint Paul said in his Epistle to the Corinthians, when similar controversies arose to trouble the early church."

Judge Dawson then quoted Saint Paul:

"Dare any of you, having a matter against another, got to law before the unjust, and not before the sains? * * * I speak to your shame. Is it so that there is not a wise man among you? No, not one that shall be able to judge between his brethren?

"But brother goeth to law with brother and that before the unbelievers.

"Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong?'"

Church Unit Sets Southern Negro Education Fund

NEW YORK (AP)—A $375,000 allocation for Negro education in the South and to aid other minorities was the largest item in a New Home Missions budget approved Wednesday by the Congregational Christian Churches.

The Home Missions Board adopted an overall budget of $2,756,082 for the fiscal year beginning June 1, with the major sum for Negro education and scholarships to Indians and Spanish-speaking Americans.

Teaching Cultures Of Others Called Task of Churches

Dr. Ethel Alpenfels said yesterday that the major task of contemporary Christian education was to develop an understanding of different cultures.

The New York University anthropologist spoke at the annual family life luncheon of the Protestant Council of the City of New York. It was held at the Broadway Congregational Church, Broadway and Fifty-sixth Street.

Dr. Alpenfels noted that every country taught certain values that it deemed important. In this connection she observed that many Americans were unaware that they lived in a separate culture until they left the United States.

As a corollary to her main thesis, Dr. Alpenfels told the council members that churches must learn to shape the culture through their own behavior. "Why cannot a nation that knows how to shatter an atom learn to break a prejudice?" she asked.

The anthropologist added that the churches had an obligation to help career women of the future to be good wives and mothers. "The quality, not the quantity, of the time spent in motherhood is what counts," she asserted.

Dr. Alpenfels voiced some dismay at the constantly decreasing age of young persons who "go steady." The anthropologist cautioned against a tendency to "push" the physical maturation of young persons. An 8-year-old New York girl, she told the council, would "soon give birth" to a child.

Racial, Economic Voting Curbs Hit By Church Group

NORFOLK, May 2 (AP).—The 43d Southern Convention of the Congregational Christian Churches called upon its members yesterday to oppose laws and programs which would deprive any individual by virtue of his race or economic status of the right to vote in free elections.

The convention was attended by approximately 400 delegates.

The convention applauded every effort being made in the churches of its denomination and in its ministerial groups to create an atmosphere in which free discussions of race relationships can be carried on.

It regretted that ministers who seek to advocate better race relationships are "maligned or silenced." It also struck out against churches that refuse to study or discuss the relations of their Christian faith to those of other races, or prohibit the gathering of interracial groups within their walls.

HARTFORD IS HOST TO WORLD CHURCH

Congregationalists' Leader Urges Atom Test Halt as 8-Day Parley Opens

Special to The New York Times.

HARTFORD, July 2—Delegates from twenty-two countries convened here today for the start of a significant world assembly of Congregationalist and allied church leaders.

A procession and service, attended by most of the 450 delegates, marked the formal opening of the conference tonight in the historic Center Church, which traces its origin back to the city's early settlers in 1636.

The assembly of the International Congregational Council is held every five years, either in the United States or in Britain.

The meetings here will consist largely of reports from churches in different parts of the world. However, the public has been invited to hear four addresses on the theme, "God Speaks to Our World."

There will also be speeches by national, state and local officials.

End of Atom Tests Urged

The Rev. Dr. S. Maurice Watts of London, Moderator of the International Council, gave the principal address at tonight's opening meeting. The talk, as prepared for delivery, urged an end to the testing of nuclear weapons and called for cooperation in developing atomic power for peaceful uses.

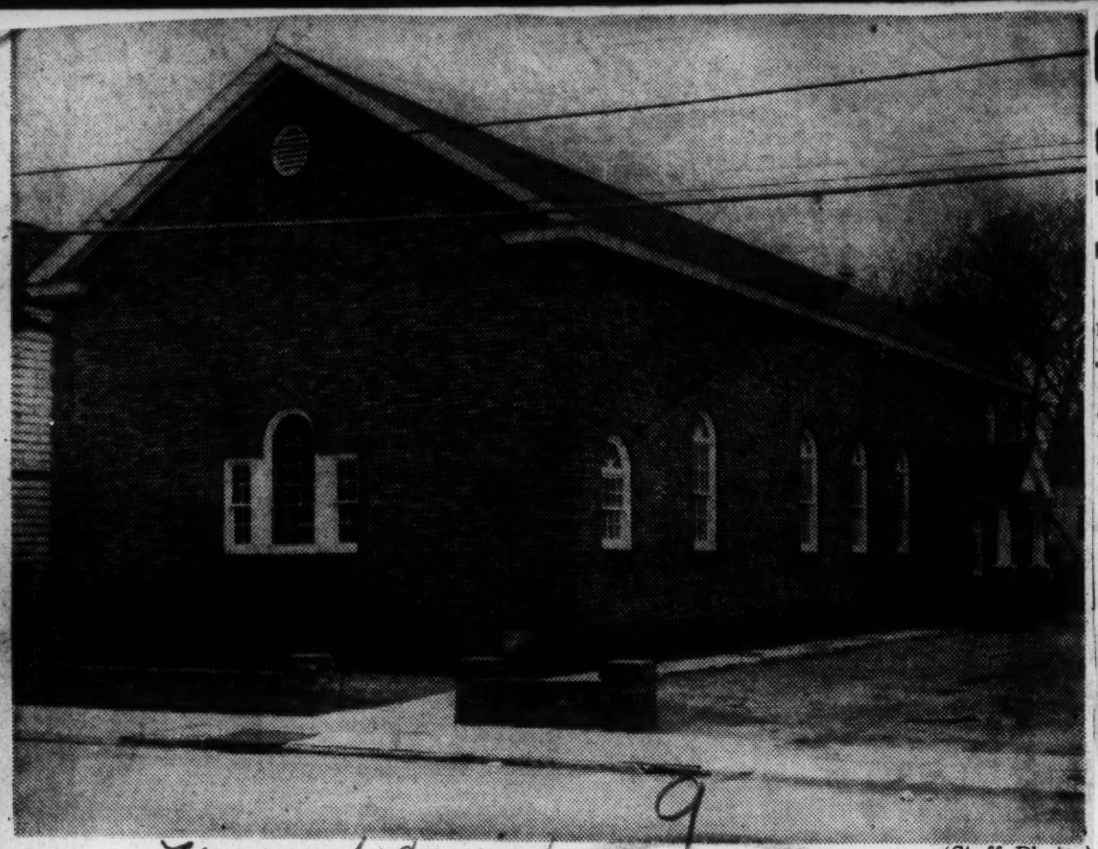
Dr. Watts said he thought that statesmen should "stop screaming at one another in open propaganda letters and speeches." He also said that the policy of "open covenants openly arrived at" had not been a success.

"We should accept every opportunity for the quiet conference that offers the chance ever of small success," he further suggested.

Tomorrow morning the meetings will discuss reports from the Near East, and hear addresses by Dr. Alford Carleton United States mission official the Rev. Philotheos Zikas of the Greek Evangelical Church and Dr. Edgar Chandler of the World Council of Churches.

Tomorrow night the meetings will discuss Africa. The reports will be given by Dr. Ray E. Phillips of the United States mission, the Rev. Basil Brown of South Africa and Prof. Absolom Vilakazi of the Hartford Seminary Foundation.

Dr. John C. Bennett of the Union Theological Seminary in New York will give the main address Friday. Dr. Robert J. McCracken, from the Riverside Church in New York, will speak on July 9.



(Staff Photo.)

New Plymouth Negro Congregational Church

A new church plant for the Plymouth Congregational group here was occupied at 124 Spring St. Feb. 24, 1958. The new sanctuary, built by T. C. Edwards at a cost of approximately $30,000, replaces a church at Pitt and Bull Streets.

The original Plymouth church was used continuously from the date the congregation was organized, April 15, 1867. The church has 135 members. The Rev. John Enwright is pastor.

Georgia Congregationalist Minister Seeks To End Segregation In Churches

By SAMUEL P. PERRY, JR.

BOSTON — (ANP) — In a dramatic statement, Rev. Clarence Jordan, founder of the interracial community at Americus, Ga., called upon Congregationalists in particular and the Protestant Church in general to "root out" segregation in their churches.

Rev. Jordan told nearly 3,000 delegates attending the 14th biennial meeting of Congregational Christian Churches last week:

"It is fitting and altogether proper that we pass resolutions giving the President clear instructions for the fulfillment of his civic and moral responsibilities, as in the Little Rock situation.

"But judgment must begin at the House of the Lord. Our pronouncements against segregation in the schools will carry much more weight if we have rooted out segregation in our churches."

Earlier Dr. Herman H. Long Congregationalist director of race relations, told delegates that the past 15 years had seen "the most rapid and far-reaching improvements in race relations in the U.S. since the abolition of slavery.

Dr. Walter J. Loring, another prominent speaker, commented that the dramatic conflicts produced by school desegregation in some communities had led a large segment of the public to feel desegregation efforts are "tragic failures."

"Unfortunately," Dr. Loring maintained, "this misconception, in my opinion, leads to the easy escape of avoiding the issues and wishing either the Federal courts would back down on constitutional principles or that Negroes and other minorities would stop trying to avail themselves of their basic rights."

Frankly admitting that resistance to integration had increased in such "hardcore" states as Virginia, South Carolina, Georgia, Alabama and Mississippi, Dr. Loring declared "This movement is largely composed of two groups — political leaders who see their present position and power tied in with segregation; and a small group of pathological 'race haters' who capitalize on fear, hysteria, and ignorance on the poor and uneducated.

"In large measure, the resistance may be reviewed as the last and desperate vestiges of an old and decaying social system."

In conclusion, Dr. Loring warned that there could be no retreat from the convictions which had moved the Congregationalists "closer to the Christian ideal in racial and group relations."

Mission Agency Reports Catholic Negroes Number 575,925, Marking 30,000 Increase

WASHINGON, Feb. 22 (AP) — A Catholic mission agency reported today there are 575,925 Negro Catholics in the United States, an increase of 30,000 in the past year.

The annual report of the commission for Catholic Missions among the colored people and Indians said also there are 117,393 Catholic Indians living on or near reservations. It did not compare the figure with that of a year ago.

The commission, an agency of the U.S. Catholic Bishops, said 343 parochial schools are maintained especially for Negroes and have a current enrollment of 83,384 pupils. It said no statistics were available on the number of Negroes attending integrated parochial schools.

There are 499 churches and missions for Negroes, 319 of them in Southern dioceses, the commission said.

It reported Catholic Indians have 243 churches.

The commission is financed by collections taken up during Lent in all Catholic Churches. Last year, the report said, receipts totaled $1,500,000.

Of the 127 archdioceses and dioceses in the United States, 13 have Negro Catholic populations above 10,000 the report said. They are: LaFayette, La., 75,000; New Orleans, 70,000; Washington, 53,385; New York, 47,800; Chicago, 42,000; Galveston, Tex., 35,925; Philadelphia, 35,000; Los Angeles, 23,165; Baltimore, 19,379; Brooklyn, 19,000; St. Louis, 16,500; Mobile-Birmingham, 14,923; and Detroit, 10,478.

Eight dioceses have Indian populations over 5,000. hey are: Gallup, N.M., 16,000; Rapid City, S.C. 15,000; Tuscon, Ariz., 11,000; Alaska, 7,587; Santa Fe, N.M., 7,500; Fargo, N.D., 7,000; Helena, Mont., 7,000; and Great Falls, Mont., 5,727.



VISITS TALLADEGA—Dr. Herman Reissig (second from left), New York City, international relations secretary, Council of Christian Social Action, United Church of Christ, spent three days at Talladega College. He will speak at several other colleges and at the Southern Regional and Social Action Institute, Avon Park, Fla. With Dr. Reissig are, left to right: Dr. Roy Chamberlin, Talladega chapel director; Dr. Reissig, Miss Dorothy Blatter, campus visitor, and Dean Cohen T. Simpson.

Dr. Noisette heads Del. church council

WILMINGTON, Del. — The Rev. Dr. Ruffin N. Noisette Sunday became the first member of his race to be elected president of the Council of Churches of Wilmington and New Castle County in the 14 years of its existence.

Dr. Noisette, pastor of Bethel AME Church here, was unanimously elected to the post by the 30 - member council board of directors following his nomination. He succeeds Dr. William F. Dunkle as president of the body.

The council represents 90 Protestant churches of white, colored and interracial congregations. It comprises the largest Protestant body in Wilmington and New Castle County.

* * *

A NATIVE of Summerville, S.C., Dr. Noisette came to Wilmington after pastoring Ebenezer AME Church in Rahway, N.J. for a year and holding the position of assistant dean of the Chapel at Fisk University, Nashville, Tenn.

He was graduated from Howard University, Washington, with the A.B. degree, where he also completed seminary study. He received the D.D. degree from Wilberforce University in Ohio.

Dr. Noisette has been affiliated with the Wilmington Council of Churches since 1951 when he accepted the Bethel AME Church pastorate. He was a member of the council cabinet for two years and a member of the board of directors for two years.

* * *

"I AM happy to have been elected to this office and gratified at the opportunity to serve in the world - wide fellowship of Christianity," Dr. Noisette told the AFRO.

He said several colored persons were members of the council board of directors and one minister, the Rev. J. R. Shockley, was a council cabinet member.

Of the three council secretaries, Dr. Noisette said one was colored — Miss Patricia Hackett.

The 35-year-old council president is married and the father of four children, including a set of twins born 10 days ago.

His wife, Mrs. Thelma A. Noisette, formerly of Washington, is the daughter of Lt. and Mrs. Leon Anderson. The Noisettes have been married nine years.

* * *

AS HEAD of the council, Dr. Noisette will represent the organization at various civic affairs and preside over the meetings of the board of directors, the cabinet and the board of representatives.

The term of a council president is one year. He may be re-elected to another term, but no president may serve more than two years.

Council Of Churches Holds Meet

Group Says Good Name Of State Saved By Action

HIGH POINT, N. C. The North Carolina Council of Churches has commended three North Carolina cities for their start toward public school integration.

The council in a two-day meeting last week took the action in unanimously adopting a report, from its committee on Race Relations.

• • •

IN A FOUR page report, the committee said Charlotte, Winston-Salem and Greensboro which launched a limited integration plan at the start of the 1957-58 school year, had "done most to redeem North Carolina's good name as a progressive state."

Also praised in the committee report were Durham for establishing a bi-racial commission on human relations and the Southern Baptist Theological Seminary at Wake Forest which has admitted colored students. The reports says:

• • •

WHILE we do not blind our eyes to the storm clouds, we want to record with gratitude a few recent hopeful achievements with special regard to developments in our own state.

The report said the school integration in Charlotte, Winston-Salem and Greensboro "symbolizes the acceptance of the Supreme Court decision of 1954 as the supreme law of the land, and it recognizes the obligation of the public schools to keep faith with that law. This act has done much to redeem North Carolina's good name as a progressive state.

"Despite much political oratory enjoining 'massive resistance' we believe that a new southern social order is burgeoning and that new emancipation for both races is in the making. Let Christians gird themselves to meet the challenge of these eventful times the report concluded.

Griffin Says He Ordered Race Photos

Gov. Griffin declared Friday that he dispatched state photographer Ed Friend to take pictures at an integrated meeting of the Georgia Council of Churches recently.

At the time he took the shots, Friend insisted he was acting as a commercial photographer "on my lunch hour."

But at a meeting of the Georgia Commission on Education Friday, Griffin asserted:

"I read Ed Friend visited a church. Yes, he did. I asked him to.

"There are some other things I'm going to ask Ed Friend to do," the governor continued.

Griffin referred to Friend's appearance last Nov. 19 at a luncheon of the Council of Churches held in the Hall of Bishops of the Episcopal Cathedral of St. Philip.

Friend shot scenes of Negro and white ministers and laymen sitting side by side.

Griffin told members of the commission that the commission might publish a brochure containing some of the shots.

(The Council of Churches is a Protestant interdenominational organization.)

The governor also defended his recent action in granting money to the GBI to buy electronic equipment, some of which could be used for wire tapping.

Griffin said Friday, though, that the request for equipment was made by the Commission on Education. He said it had been needed by the GBI for several years in investigating subversives.

The governor also denied that the electronic equipment would be used to tap wires. But he added: "If I think some is needed, I'll buy it."

"You knew nothing of it," he told the commission, "because I didn't put it before you."

Griffin further defended the printing and mailing of brochures picturing integrated activities at the Highlander Folk School in Monteagle, Tenn.

Later, the commission authorized mailing a copy to every boxholder in Georgia. (This would be about 300,000 copies, executive secretary T. V. Williams Jr. said.)

White And Negro Ministers Will Meet Jointly

COLUMBUS — White and Negro ministers of Columbus and Phenix City will meet jointly with the Columbus Ministerial Alliance in May.

The association of Columbus pastors accepted an invitation from Fort Benning to hold its regular May meeting at the Infantry Chapel at 10:30 a.m., May 5.

At 11:30 a.m., the group will be joined by the Phenix City Ministers Alliance and the Negro clergy of Columbus and Phenix City.

Chaplain (Col.) Albert Wildman said that at 12:30 p.m., the clergymen from the two cities will lunch together and tour points of interest at Fort Benning.

Purpose of the meeting, Wildman said, is to better acquaint ministers with Fort Benning and military problems so as to be in a more advantageous position to serve military members of their churches.

The white ministers previously defeated by an 11-8 vote a motion by the Rev. J. R. G. White, retired Baptist minister, to strike from the group's constitution the requirement for members to be white.

The alliance's secretary reported that 38 members were present, although only 19 voted on the controversial question.

Thirty-three members of the alliance, including its president, the Rev. Charles Jackson of Wynnton Methodist Church, have signed a manifesto calling on Columbus to obey the 1954 decision of the U.S. Supreme Court to end segregation in the public schools.

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EPISCOPAL

Church and Race

We have had ample evidence in recent years of the fact that the denial never catches up to the accusation. This, however, doesn't relieve any of us of the responsibility to challenge what is an untrue statement. On March 24 and 25, your paper carried stories referring to a resolution dawn by the Vestry of Christ Episcopal Church in Martinsville, Va. One of the sentences in that resolution read "the history of the Episcopal Church in Virginia from its inception has been on a segregated basis."

In some manner or other, the Vestry of Christ Church has been badly misinformed. The statement is simply untrue. Since the first service of the Episcopal Church in Virginia in 1607, it has been open to all people regardless of color or position in life.

There have always been, and are now, Negro communicants side by side with white. As long as the church is a faithful witness to the Christ, "Who has made us both one and has broken down the dividing wall of hostility" there will continue to be. Perhaps two quotations from the official records of the church will illustrate its position in this matter.

In his parochial report to the Bishop of London in 1724, the rector of the Stratton-Major Parish replied to the question "What means are used for the conversion of Negroes?" by writing, "Generally Negroes are unbaptized. They that desire it have it, the church is open to all." There is a clear echo of his words in the Report of the Committee on Christian Social Relations adopted by the Council of the Diocese of Virginia in May, 1955.

One section of that report stated, "No problem of race relations exists within the Protestant Episcopal Church except where individual members or groups create that problem. By rubric and by constitution and canon law, the church knows no such problem. In the sight of the church, and we believe, in the sight of Christ, each member of the church, regardless of race, wealth, poverty, intellect or position, is under the same compulsion to adore Christ, efface self, prefer others, and to work, pray and give for the spread of the Kingdom of God upon earth."

There are many ways in which the Episcopal Church has fallen short of the standard of Christ's love and for them we need His forgiveness. But it is one thing to acknowledge faults and to pray for grace to correct them; it is quite another to assume that the faults do not exist. The Church of Christ is not the possession of men; it is His alone. As His, it is for all and of all and to it all men are called to receive His salvation.

REV. J. R. FRIZZELL JR.,
Rector, Bromfield Parish.
Washington, Va.

Two Ordained At Integrated Ceremonies

LYNCHBURG, Va., Mar. 31 (Special).—Ordination services were held for two white Episcopal ministers here last night with two Negro clergymen taking part in the ceremonies.

Every seat in St. John's Episcopal Church was filled as Robert Walke of Lynchburg and McRae Worth of Waynesboro were elevated to the priesthood in the integrated ceremony.

The two Negro participants were the Rev. H. Albion Ferrell, chaplain of Howard University, and the Rev. Henry B. Mitchell, priest-in-charge of Christ Church at Halifax.

Officiating at the ceremony was the Right Rev. William H. Marmion, Episcopal Bishop of Southwestern Virginia who earlier this month received a protest from the vestry of a Martinsville church about a proposal to conduct integrated youth conferences.

One of the new ministers, Mr. Walke, is headmaster of the Virginia Episcopal School at Lynchburg. Mr. Worth is rector of Episcopal churches at Pedlar Mills, Madison Heights and the Church of the Good Shepherd, a Negro congregation in Lynchburg.

Other taking part in the ceremonies were the Rev. Robert H. Magill, rector of the host church; the Rev. Louis C. Fracher, rector of St. John's in Waynesboro; the Rev. Churchill H. Gibson, rector of St. Chistopher and St. Joseph's Church, Triangle, and the Rev. Peter R. Royle, minister in charge of St. Peter's Church at Altavista.

THE GUIDE POST

The Law Of The Church Versus Law Of Virginia

By RICHARD B. MARTIN

THE vestry of Christ Church, Martinsville, a congregation of approximately 300 members, in the Episcopal Diocese of Southwest Virginia, gets in the news by drafting a resolution setting forth its opposition to a proposal for racially integrated diocesan youth conference. The circumstances surrounding this controversy, as reported by the press, point up some factors that are commendable and some that are tragically unfortunate.



Dr. Martin

The mere fact that the vestry in Martinsville, felt challenged to speak out in opposition to the proposal for a racially integrated youth conference, documents the fact that there are some clergy and laymen who are striving to make the church truly the family of God.

A BAR MORE disheartening picture is presented by those church groups which present a solid front for separation and exclusion.

The fact, that in the church, men are being called upon to take sides, is a healthy sign despite the ugliness of those who, because of limited spiritual knowledge, as to the true nature of the church, attempt to shackle it with racial prejudice.

THE MARTINSVILLE vestry in support of its narrow, separatist, position, parades its polemic weapons of war. (1) There is the recommendation that the congregation withhold financial support from the conference center. The vestry could improve on this weapon by recommending that financial support be withheld from the church also.

The Protestant Episcopal Church in the United States of America has through its last several General Conventions condemned segregation both within and without the church.

IF THE MIND of the vestry represents the thinking of the congregation, it is not a Christian Church but rather a club to be supported when it conforms. (2) The second weapon is that of construing racially mixed church gatherings, as being illegal in the State of Virginia. There is no law which makes illegal the meeting of a conference composed of members of both races.

Actually, all of the segregation laws which have been enacted in Virginia and elsewhere, have been the result of the majority group fashioning laws to support and give legal sanction to its prejudices.

The laws of Virginia which apply to segregation, are held by many to be holy laws. An interesting parallel is taking place in South Africa, where similar laws have been passed but are being stubbornly resisted by the clergymen of the Anglican communion. Committed church groups will work for the repeal of laws which degenerate and punish a part of God's family.

(3) The third weapon used by the Martinsville group is that of raising fears of catastrophe, should Christian people, meet on common ground under God. We are proud to say that many racially mixed groups of all ages are meeting in Virginia and in many parts of the South without catastrophe.

• • •

THERE ARE probably less than 200 Negro communicants in the whole Diocese of Southwestern Virginia. At best there couldn't be much integration if they corraled every Negro on the books. It is regrettable to note that a Virginia Supreme Court justice, is senior warden of the protesting vestry.

The resolution argues that the history of the Episcopal Church in Virginia, "from its inception has been on a segregated basis." May we remind the gentlemen that the history of the Christian Church ante-dates the history of Virginia by nearly two thousand years.

• • •

THE TRAGEDY of the Martinsville protest lies in the fact that this kind of thinking is wearing the halo of Christianity in far too many churches of the varying denominations.

Expansion Program Scheduled

Money Needed To Support New Plan Of P. E. Churches

Special to Journal and Guide

NORFOLK — The Diocese of Southern Virginia of the Protestant Episcopal Church is conducting a campaign to raise $1,000,000 in the Episcopal Forward and Advance Fund, according to Bishop George P. Gunn, general chairman. All of the 117 churches in the diocese are participating in the campaign.

Report meetings in the diocese are scheduled for April 4, 6, 18 and 21. As figures come into Norfolk fund headquarters, they will be announced in the press.

THE OBJECTIVES of the campaign are: 1. "To help new churches or institutions to help themselves in acquiring new buildings." 2. "To help establish churches or institutions to expand or improve existing facilities." 3. "To give help to established parishes in relocation of existing facilities." 4. "To assist in obtaining additional clergy through scholarship support of men in training for the ministry." 5. "To create a revolving fund for the continuation of these aims and to enable the diocese to meet future challenges." 6. "To enrich the lives of members of our churches by the realization of the fact that by our united effort we will be enabled to meet our many opportunities."

The fund will be administered under the direction of Bishop Gunn, the executive board and the diocesan and local committees composed of lay and clerical members.

THE PLANNED expansion will provide for new work up to 25 per cent of the cost and not to exceed $25,000; a loan at 2 per cent per year of not more than 25 per cent of the cost; other assistance as may be necessary to guarantee an outside loan of not more than 25 per cent of the cost; the balance to be raised by the applicants.

Bishop Gunn also explained that plans call for providing "a loan of not more than one-third the total cost at two per cent; such other assistance as may be necessary to guarantee an outside loan of not more than one-third of the total cost, the balance to be raised by the applicants."

* * *

SCHOLARSHIP aid to men preparing for the ministry will be available from the entire interest on 10 per cent of the amount raised, invested in securities, and 50 per cent of the interest on all money loaned.

The need for raising the entire $1,000,000 is stressed by the fund campaign leaders who have pointed out figures which they consider challenging to every communicant in the diocese. Fund headquarters have called attention in campaign literature to the following facts:

* * *

"**IN 1920** the population of Virginia was 2,309,000. Today it is 3,750,000 — an increase of 62 per cent. By contrast, there are 18,500 communicants today in the Diocese of Southern Virginia, compared with 13,414 in 1920, a gain of only 38 per cent. In 1920 there were 70 clergymen in the diocese, today 63."

Emphasizing the need to expand the work and service of Episcopalians in Southern Virginia, Bishop Gunn said:

"We cannot and must not ignore these various opportunities for service. They can all be met effectively if everyone in the diocese does his share in the spirit of love and sacrifice."

* * *

IN ADDITION to Bishop Gunn, other campaign leaders include: the Rt. Rev. William A. Brown, DD, LLD, honorary chairman; John S. Alfriend, diocesan advance gifts chairman; the Rev. John A. Winslow, public relations chairman; Arthur W. Brock, finance chairman and the following diocesan chairmen:

The Rev. Boston M. Lackey Jr., clerical chairman; Seaborn J. Flournoy, lay chairman and Mrs. Luther H. Apperson, woman chairman.

* * *

DANVILLE Convocation: the Rev. Joseph W. Pinder, clerical chairman; F. Nelson Light, lay chairman, and Mrs. Nelson Light, women's chairman.

Petersburg Convocation: the Rev. Sydney C. Swann Jr., clerical chairman; Garnett Lee Jr., lay chairman and Mrs. Robert Withers, women's chairman.

JAMESTOWN Convocation: the Rev. W. Francis Burke, clerical chairman; Keith McMurran, lay chairman, and Mrs. George D. Cole, women's crairman.

Norfolk Eastern Shore Convocation: the Rev. Peyton R. Williams, clerical chairman; S. Baron Segar, lay chairman and Mrs. H. P. McKay, women's chairman.

Episcopalians Debate Church Integration

By CASPAR NANNES
Religion Editor of The Star

Delegates to the annual convention of the Episcopal Washington Diocese today debated a resolution on racial integration in its churches.

The statement urges each of the 96 parishes and congregations in the diocese to "determine the possibilities and problems facing it in its ministry to the diversity of people living in the parish area."

The delegates, representing 65,000 members of the diocese, are holding the one-day meeting in Epiphany Episcopal Church, 1317 G street N.W.

Up to the Members

The Right Rev. Angus Dun, Bishop of Washington, in a preconvention sermon yesterday at Washington Cathedral, told the delegates the issue of racial integration of white Episcopal churches is squarely up to the church members.

There are a number of congregations of our brethren in Christ whose churches are in areas into which large numbers of our Negro fellow Americans have moved or are moving," Bishop Dun pointed out.

At the same time our white fellow Americans are moving out. Among the new residents in these parish areas are Negro brethren of our own particular household of faith and many other potential ones.

"What shall these congregations, their lay leaders and their priests and rectors do? Shall they watch their white membership gradually dwindle under the pressure of population change until there is no base of operating support, and then sell to the highest bidder?

"Take the Consequence?"

"Or shall they seek to minister in the love of Christ to those about them and take the consequences?"

Bishop Dun then declared the issue cannot be evaded nor handed to the pastors and congregations within changing neighborhoods to deal with it.

"It is ours together," he insisted. "It is a family problem."

Present Negro membership in the churches of the Episcopal Washington Diocese is estimated at 100.

The Rev. John V. Butler of Princeton, N. J., rector of Trinity Episcopal Church, was scheduled to address the delegates at the afternoon session. He will talk on the church of South India, which he recently visited as a member of the delegation of the Episcopal Church.

Maryland-Virginia Briefs

Youth Session Integration Hit

CHRISTCHURCH, Va., July 10 (AP)—The vestry of Christ Episcopal Church in this Middlesex County town has gone on record as opposing the social mingling of children of the white and Negro races at the youth conferences at Roslyn and Shrine Mont.

The resolution, adopted 9-1 by the vestry, was presented by vestryman Lewis B. "Chesty" Puller, retired Marine Corps general.

It charged that the decision to mix the races at the Episcopal youth conferences was made without the previous knowledge of the church laity.

The vestrymen criticized 1954 and 1955 resolutions adopted by the Council of the Diocese of Virginia in support of integration. They asked that the two council resolutions be rescinded.

The vestrymen said the current racial issues are purely political in origin and that they believe the church and state should be forever divorced.

The Rev. Charles Covell, Christ Church rector, said he offered "a substitute motion to defer action until we could obtain further facts on our conferences, which have been integrated since 1956 . . . I also wished to await the return of our bishops from the Lambeth Conference in London in order that we might be counseled by them."

His motion was defeated.

9 1958

EPISCOPAL

"Obey Laws Of This Land," Episcopal Bishops Urge

Atlanta World
Sunday 11-9-58

MIAMI BEACH. — (UPI) — The bishops of the Episcopal Church Saturday had admonished Christians to "obey the laws of this land" and do all in their power to substitute reasons for emotion in the solution of America's "fierce racial tensions."

Issuing their first pastoral letter in nearly two years Friday, they said brotherly love is the primary Christian motive for seeking racial justice, but it is not the only one.

"If our hearts are sometimes dull, let us then do the will of God because the fear of his judgment grips our hearts."

The 2,500 word pastoral letter was read at the final session of the Church's triennial general convention. Its call for Christian leadership to heal the nation's "urgent and frightening" racial divisions was reintorced by a resolution passed a short time earlier by the 650-member House of Deputies.

The resolution condemned "civil disobedience" as a tactic in desegregation disputes. It called upon all members of the church to "face seriously their obligation to conform to federal and supreme court orders in reaard to giving all students equal access to our public schools."

The House of Bishops had passed the resolution earlier this week. It had been expected to run into trouble in the House of Deputies, where Southern delegates have repeatedly warned that strong statements on racial problems will hurt the church in the South.

Episcopalians Form Racial Study Group

Journal & Guide
Sat. 11-29-58

ROANOKE, Va. — Laymen won a bitter debate over integration at Hemlock Haven in the Episcopal Diocese of Southwestern Virginia on Saturday. A compromise barring integration this year was reached after the laymen and clergymen had been deadlocked several hours.

The racial issue was one of the problems faced by members of the General Council of the diocese. Despite the pleas of the Rt. Rev. William H. Marmion, bishop of the diocese, for a beginning toward integration, the laymen succeeded in defeating two proposals, and the clergymen defeated another.

Norfolk Ex

CLERGYMEN and laymen vote separately, but it takes the approval of both groups for a resolution to pass. The ministers and aymen could find no common meeting ground.

After postponing racial integration of youth conferences for one year at the church camp, the council approved a study commission to make a one-year study of the church's camp in Symth county near Marion.

* * *

PLANS FOR integration of the youth conferences came to light earlier this year and immediately created opposition. The bishop of the diocese told the council Friday that the vestries of 11 of the diocese's 66 churches had protested to him.

The study commission will include 10 white laymen elected by lay delegates, four clergymen chosen by clerical delegates, three lay women picked by the women's auxiliary, and two Negroes appointed by Bishop Marmion.

Integration Challenged As Doctrine of Church

MARION, Va., Sept. 8 (AP). —Delegate Robert Whitehead of Nelson County protested yesterday the inclusion of racial integration as part of the doctrine of the Episcopal church.

In a resolution submitted at the annual meeting of the Laymen's League of the Diocese of Southwestern Virginia here, Delegate Whitehead stated:

"We believe and declare that integration of the races is not a matter of doctrine but is a matter of policy."

No action was taken on the resolution. Martin P. Burks of Roanoke, who said he was not against the motion, asked that the resolution be tabled because the matter is now being considered by a special committee of the diocese.

Two Groups Split

Delegate Whitehead's action in offerin gthe resolution was seen as a direct outgrowth of a meeting of the general council of the Episcopal Diocese of Southwestern Virginia in May, when the clergy and the lay groups disagreed over the segregation problem. The clergy has indorsed integration, and the laity, with Delegate Whitehead as a spokesman, opposed it.

In Sunday's proposal, Delegate Whitehead said the Supreme Court's decision on segregated schools "is applicable only to public institutions," but "has been accepted by many as if it were a pronouncement of church doctrine, binding on the consciences of Christian people in all relationships."

Finding Is Contested

"This conclusion," the resolution said, "has been and is strongly contested by many whose lives and work attest their devotion and loyalty to the cause of Christ."

Underlining his statement that the church's segregation stand is one of policy, not of doctrine, Delegate Whitehead said:

"Consistent with church doctrine, each is the keeper of his own conscience."

In asking that the motion be tabled, Mr. Burks said he could not in good conscience vote against it, but felt that the passage of the resolution might be misconstrued and cause harm to the study group's activity over the diocese.

Episcopalians Warn Against Racial Strife

By GEORGE W. CORNELL
Associated Press Religion Writer

MIAMI BEACH, Fla. (AP) — Bishops of the Episcopal Church Friday pointed to five great truths as guideposts to help lead America out of the "sorrow and sickness" of racial strife.

In a pastoral letter, to be read in all 7,290 Episcopal churches across the land within the next month, the bishops urged:

Respect and obey the law.

Keep your voices low. Reason calmly, without emotionalism.

Realize God's inevitable judgment on man's offenses against his will.

Remember that Christ's "redeeming love . . . has made us one in Him."

Get acquainted, on a first-hand basis, with brethren of other races.

CLOSE OF SESSION

The 2,500-word message, issued at the close of the denomination's 59th triennial general convention, noted St. Paul's injunction to Christians to honor and obey governments as "ordained by God."

"The people of this land do not need to be reminded at this moment of the evils of tyranny, but we do need to be reminded now of the evils of anarchy," it added.

"Anarchy, the absence of law and order, is a greater evil than tyranny, and leads to tyranny."

The letter said that the law is "God's instrument," that it "makes civilized life possible" and restrains "our selfishness and wildness."

"Any man who seeks to undermine the rule of impartial justice is inviting disaster for the nation," the letter said. "We call upon you to honor and obey the laws of this land."

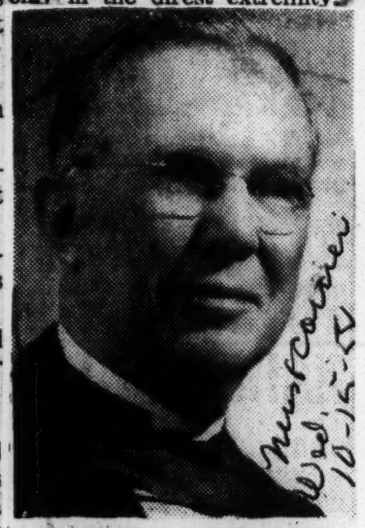
Drafted by a committee headed by Bishop Angus Dun, of Washington, the letter pleaded for a halt to emotionally charged racial attitudes and actions.

"If we build on emotion, the end is conflict," the bishops said. "We need to give a larger place to the liberating, manly and noble quality of reason.

"Let us not think that like children we can shout down other people and their wishes. There is only one way for free man to overcome conflict, and that is by talking together in reasonable self-control, and thus finding a third way which will lead to peace.

Just before the convention ended the church's House of Deputies approved a resolution by the bishops urging compliance with Supreme Court orders for school integration.

It said "civil disobedience and revolution" should be undertaken only in the direst extremity.



BISHOP T. N. CARRUTHERS
Diocese Of South Carolina

S. C. Bishop Criticizes New Move

MIAMI BEACH — The Episcopal Church House of Bishops pronouncement Tuesday calling for obedience to court orders seeking school integration was sharply criticized by the bishop of the Protestant Episcopal Diocese of South Carolina.

Bishop Thomas N. Carruthers of Charleston, attending the church convention in his official capacity as a member of the House of Bishops, said he could see nothing good resulting from the resolution. He added that "it will cause a lot of irritation."

Bishop Carruthers, whose comments on the pronouncement were initiated by newsmen, said "It will damage the influence of the church in certain areas."

To Attend Triennial Meeting

MIAMI, Fla. — Mrs. George T. Cash is one of four delegates attending the Triennial Meeting of the Woman's Auxiliary of the Episcopal Church in session, Oct. 5-17 at the Fontainebleau Hotel,, Miami Beach. She was elected at the annual meeting of the Diocese of South Florida held at Orlando.

Mrs. Cash is a long-time member of Christ Church, oldest Negro Episcopal Church in the Greater Miami area. Father Theodore Gibson is the rector. For the past twenty years, Mrs. Cash has been active with the St. Theresa's Guild.

IN 1946, she was elected vice president of the Woman's Auxiliary of her parish and served in that office for nine years. She retired this year as president of the organization but accepted the office of promotion secretary. For the past four years, she has been delegate to the Annual Diocesan meeting of the Woman's Auxiliary.

A native of Fernandina, Fla., Mrs. Cash is the wife of a business man who is also active in Christ Church and who is District Deputy Grand Chancellor of the Knights of Pythias. Their four children are George T. Cash, Jr. Public School teacher, Jacksonville, Fla., Mrs. Carmetta Cash Brown, public school teacher, Miami; Mrs. Paul E. Stubblefield (Eugenia), government employee, Washington, D. C.; and Mary Cash, at home. Percivla George Brown is the one grand child.



MRS. GEORGE CASH
Delegate

Episcopal Bishops Urge Integration Support

MIAMI BEACH, Fla., Oct. 14 (AP)—Episcopal bishops of the United States today urged obedience to court orders for school integration. They reasoned that any other course amounts to civil revolution.

In one of the most pointed pronouncements ever issued by an ecclesiastical body on the clash between segregationists and the court, the Episcopal Church's House of Bishops said:

"It has generally been clear that the right of civil disobedience and of revolution should be undertaken by Christians only for the gravest reasons of conscience and as a last resort."

The resolution, approved by a vote of 73 to 58 with some Southern bishops opposing it for tactical reasons, said Christianity historically has taught the faithful to "obey the civil law under which they live."

The Constitution is the supreme law of the land and the U. S. Supreme Court is its "ultimate interpreter," the bishops said. They added those who disagree with it can seek constitutional amendments.

But in present circumstances, they said, church members should "face seriously their obligation to conform to Federal and Supreme Court orders in regard to giving all students equal access to our public schools."

While some Southern bishops opposed the action, other Southerners supported it. And those who did oppose based their objections solely on strategic grounds. They didn't criticize the conclusions themselves.

Previously all the bishops, North and South, had issued a unanimous theological analysis saying racial separation was wrong. But when it came to being specific about heeding court orders on the problem, scattered Southern misgivings erupted.

"In my part of the country this resolution will be divisive," said Bishop Robert R. Brown of Little Rock, Ark., storm center of a racial and legal conflict which has closed public schools.

Bishop Brown, a leader in Little Rock efforts to promote order and obedience to law, said he realized the essence of the resolution was "just and right," but added it would make his task more difficult.

However, Bishop William H. Marmion of Roanoke, Va., said failure to back court orders which have led the way in securing civil rights for "our Negro brothers" would be compromising Christian duty.

"In Virginia, integration is viewed as a cancer on the body politic that must not be allowed to start anywhere," he said "in these circumstances I think the church should take a strong stand."

Bishop Thomas N. Carruthers of Charleston, S. C., said he could see nothing good resulting from the resolution "and it will cause a lot of irritation."

The bishops pronouncement still is to be acted on by the second branch of the church's general convention, the House of Deputies, where a half dozen resolutions on segregation, pro and con, are pending.

Obey Laws Of This Land, Episcopal Bishops Urge

MIAMI BEACH. — (UPI) — The bishops of the Episcopal Church Saturday had admonished Christians to "obey the laws of this land" and do all in their power to substitute reasons for emotion in the solution of America's "fierce racial tensions."

Issuing their first pastoral letter in nearly two years Friday, they said brotherly love is the primary Christian motive for seeking racial justice, but it is not the only one.

"If our hearts are sometimes dull, let us then do the will of God because the fear of his judgment grips our hearts."

The 2,500 word pastoral letter was read at the final session of the Church's triennial general convention. Its call for Christian leadership to heal the nation's "urgent and frightening" racial divisions was reinforced by a resolution passed a short time earlier by the 650-member House of Deputies.

The resolution condemned "civil disobedience" as a tactic in desegregation disputes. It called upon all members of the church to "face seriously their obligation to conform to federal and supreme court orders in regard to giving all students equal access to our public schools."

The House of Bishops had passed the resolution earlier this week. It had been expected to run in trouble in the House of Deputies, where Southern delegates have repeatedly warned that strong statements on racial problems will hurt the church in the South.

Episcopalians Bid Churchgoers 'Cleanse Themselves' of Bia

House of Deputies, After Parliamentary Wrangling, Rejects Milder Statement —Concurrence of Bishops Needed

By GEORGE DUGAN
Special to The New York Times.

MIAMI BEACH, Oct. 16— The House of Deputies of the Triennial General Convention of the Protestant Episcopal Church adopted a resolution here late this afternoon calling on churchgoers to "cleanse themselves of all spirit of racial discrimination."

The resolution was approved after nearly two hours of debate, sprinkled with parliamentary maneuvering. It must be returned tomorrow to the convention's House of Bishops for concurrence before becoming final.

By approving the resolution, the deputies in effect killed an earlier statement on race approved by the bishops.

They also rejected a substitute that would have expressed the belief that some degree of segregation is compatible with belief in the dignity of all men and their equality in the sight of God."

Rooted in 'Human Sin'

The approved resolution said that discrimination by reason of color or race between men had its root in "human sin" and called on all persons to "work together, in charity and forbearance, toward the establishment without racial discrimination of full opportunities in fields such as education, housing, employment and public accommodation."

The earlier action of the House of Bishops called on religious and civic leaders to reject "easy standards of local expediency" in matters of racial discrimination.

It urged them, instead, to provide a "creative and positive" leadership so that all races may enjoy "without discrimination and without separation all opportunities" of church and civil life.

Among these it specifically included education, housing, employment and public accommodations.

The House of Bishops gave final approval to a budget of $27,000,000 to be raised over the next three years to carry out the church's missionary, educational and allied programs. The budget is the largest in the history of the 3,000,000-member denomination.

Defeated Resolution

The defeated resolution that upheld some degree of segregation was introduced by B. Allston Moore, a lawyer from Charleston, S. C.

It was supported by Col. Jackson A. Dykman of the Episcopal Diocese of Long Island. Colonel Dykman said the resolution appealed to him because it maintained that sincere Christians could hold differing views.

A similar point of view was expressed by the Rev. Edward B. Guérry, also of Charleston. The clergyman said that in the application of Christian brotherhood there was room for differences of opinion.

"We dont need resolutions,' he asserted, "we need your love and your prayers."

Speakers opposed to Mr Moore's resolution observed that man must please God rather than himself.

Tomorrow morning, the final day of the twelve-day convention, a pastoral letter from the House of Bishops will be read. It will be concerned with racial and international tensions.

'Obey the law,' 190 bishops order

MIAMI BEACH, Fla. — The House of Bishops of the Episcopal Church had the last word today in urging members to "obey the law of the land" to help solve America's racial problems.

Previously, the bishops took a strong stand against racial segregation, but the House of Deputies thought the stand was too strong and should be watered down.

Rallying behind a Virginia delegate, the House of Deputies voted 334 to 174 to substitute milder language.

BUT THE House of Bishops retaliated with a 2,500-word pastoral letter, its first in two years, which urged the church to obey the law of land.

The letter called on members to "obey the laws of the land and do all in their power to substitute reason for emotion in the solution of America's fierce racial tensions."

It was also pointed out in the letter that the bishops recognized the fact that it is not easy for Christians in the Deep South to work for racial brotherhood "amid the passions and prejudices of our day."

But the letter was quick to explain that "if we suffer in that endeavor, count it always a privilege to suffer for God and His truth."

* * *

BROTHERLY LOVE, the bishops stated, is the primary Christian motive for seeking racial justice, but they added that it is not the only one.

Although bishops from both the north and south unanimously passed the resolution declaring racial separation wrong, the resolution hit a snag when specifics were mentioned.

The snag, caused by southern factions, lead to the issuing of the pastoral letter.

BISHOP Robert R. Brown of Little Rock, Ark., said:

"In my part of the country this resolution will be divisive," agreeing that the essence of the resolution was "just and right."

Standing pat, however, was Bishop William H. Marmion of Roanoke, Va., who said:

Failure to back court orders which have led the way in securing civil rights for "our colored brothers" would be comprising Christian duty.

The resolution will cause "a lot of irritation," said Bishop Thomas A. C. Carruthers of Charleston, S.C., who could see nothing good resulting from it.

JOHN P. CAUSEY of West Point, Va., introduced the watered down resolution at the triennal (general) session.

The Rev. William F. Creighton of Bethesda, Md., is of the opinion that the House would not have voted for such a mild stand if there had not been confusion.

He said that many of the delegates were confused by the parliamentary situation and did not mean to water down the stand on racial issues.

HAVING THE last say, however, the bishops condemned "civil disobedience" and urged church members to "face seriously their obligation to conform to Federal and Supreme Court orders in regard to giving all students equal access to public schools."

The bishops furtheIr stated that the Constitution is the supreme law of the land and that the U.S. Supreme Court is its "ultimate interpreter."

They suggested that those who disagree with the Supreme Court should seek constitutional amendments.

Text Of Pastoral Letter Read At Episcopal Parley

Special to Journal and Guide

MIAMI BEACH, Following is the text of a pastoral letter read here Oct. 17 at the triennial general convention of the Protestant Episcopal Church:

In the name of the Father, and the Son, and of the Holy Ghost.

Dear brethren in Christ:

This letter is written against the background of our unforgettable experience at the recent Lambeth Conference. For forty days we had once again the privilege of meeting with Bishops of the Anglican Communion from many parts of the world. We came from every continent, were members of every race and many nations, and revealed in our fellowship—not only the encouraging growth of our communion—but also that it is part of the Holy Catholic Church which includes members of every race and nation. We saw anew, against the background of the world's terrible divisions, the oneness of mankind in Christ; we saw that "in Christ there is no East or West"; we saw that only a world body, freed from the passions and enmities that divide men, can bring a healing and reconciling word to our world. The Lambeth Conference was a symbol of that unity toward which the whole world groans and travails.

* * *

THE MOST urgent and frightening fact in our world is the terrible divisiveness setting men against men — rival nationalisms, opposing philosophies, competing economic systems, and fierce social tensions. An old order is struggling in pain to be born. In this fierce competition and contest for one solution or another all mankind is swept along. As we dealt with these divisions in our Lambeth deliberations we realized the stubborn depths of the problem, the passionate fears and resentments that divide men.

"We recognize that we in America share this common world problem; for America is divided, not only by deep racial tensions, but by the breakdown of communication between those of different convictions, sometimes even between clergy and people. Since wholeness is health; since division is sorrow and sickness; since in this terrible world division can mean death, we write to you on the subject of unity and reconciliation. We do so with a great sense of urgency, not to tell you what to do in your specific situations, but rather to share with you five great truths that will help us all to act more truly wherever we may be.

* * *

FIRST, EVEN IF no report had been issued by Lambeth, it would still have been a notable experience; for at the conference we lived with one another under the same roof, broke bread together, prayed beside one another and knelt side by side at the Holy Communion. We enjoyed the deepest fellowship.

In our world's travail toward unity we would remind you that there is nothing that can take the place of this face-to-face meeting, this deep fellowship, this communion of souls. It is tragically easy to treat other people as "things" and without personal acquaintance to forget that all mankind desires, needs, hopes and fears the same things. The meeting of others is a creative experience, giving to each the knowledge of our common humanity, lifting us out of our private worlds, giving us the humbling knowledge that often our proudest thoughts are not true but the slanted thinking of our particular group, and thus making us more open to God's purposes for us.

* * *

BECAUSE REAL meeting elevates the soul and purifies the mind, we ask you, as Christian people, amid all the tensions and visions of our world, to meet and know and listen to your brethren of other races and groups. It was Archbishop William Temple who said that if any man thinks in terms of the common good and seeks the common good, he is a converted man, but such thinking and acting can come only as we rise above our particular groups by a first hand knowledge of, and deep fellowship with, those who are our Brethren in Christ. It was not simply Lambeth which represented mankind; our own Episcopal Church has within its fellowship rich and poor, white and Negro, Orientals, Indians, and Latin Americans. Meet and know your brethren in Christ.

Second, since Lambeth Palace is close to the Houses of Parliament, many of us were led to reflect anew on the meaning of law and government. In Christian thought government is a structure appointed by God for the common good. Its function and responsibility is to care for the outer order and framework of our common life. All of us need to be protected. We need the orderly and impartial administration of justice for the protection of our property, our safety, and our hard-won rights.

ST. PAUL recognized this when he appealed to Caesar, and when in the Epistle to the Romans he wrote, "The powers that be are ordained by God." The law is a minister of God for good. It is God's instrument. It makes civilized life possible, and enables us to live together in peace. It restrains our selfishness and wildness, and, while it cannot change our hearts, it does provide the indispensable outer framework of our unity.

The people of this land do not need to be reminded at this moment of the evils of tyranny, but we do need to be reminded now of the evils of anarchy. Anarchy, the absence of law and order, is a greater evil than tryanny, and leads to tyranny. Anarchy is the absence of order; tyranny is an order of sorts.

Bishops Urge "Christian Tolerance"

Obedience To Law Urged

It is for this reason that Christians are taught to honor government and to pray for "all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice." Without that outer framework of order no unity is possible, and any man who seeks to undermine the rule of impartial justice is inviting disaster for the nation. It is only for the gravest and clearest principle of conscience relating to a serious moral issue that one may contemplate civil disobedience. And, because all order is at stake, such disobedience can only be justified when it is based on a higher ethical principle than the law represents. Never, is it right when the disobedience is the expression of a lower ethical standard than the law would enforce. We call upon you, therefore, at this time to honor and obey the laws of this land.

* * *

THIRD, WE saw vividly at Lambeth the judgment of God upon all our divisions and conflicts. This judgment is a great fact that concerns us all and because of which we all will suffer. The judgment of God—what is it? It is not some extraneous power falling upon us with no relationship to our behavior. It is not the capricious will of an arbitrary tyrant. It is not the opinion of bishops. It is not a quotation from the Bible.

God's judgment is the response of a just God to the offenses of mankind against His living will. It is the inevitable result we bring upon ourselves when we move against the grain of His universe. It is the inevitable result of our inner contradictions. It is God frustrating our purposes when we oppose His will. This judgment is as real as God is, and as powerful, for it is God himself seeing our sins and acting in history to accomplosh His will in spite of our sins. You will find the judgments of God reported in your daily newspaper, in the events of history, in the clash and contradiction of rival ambitions

and fears, in the hatred and suspicion we earn when we fail to deal justly with those with whom we share this narrow world.

Majority Colored

WE MUST remember that the majority of mankind belong to the colored races, and that the American racial problem is discussed the world over. Much of the goodwill which early missionaries gained has been lost. Much of the goodwill which our nation once enjoyed has been lost. If America continues to lose friends as others become convinced that we do not mean what we say about justice and equality, the reason will be obvious. The judgments of the Lord are true and righteous altogether. These judgments are the plain cost we pay in God's universe for not practicing what we preach, and for not being ready to grant to others the opportunity and equality we cherish for ourselves.

• • •

TWO STRONG motives, therefore, should drive us to our duty. One is the love for all men which the Holy Spirit pours into our hearts, the divine spirit that urges us toward unity. But if our hearts are sometimes dull, let us then do the will of God because the fear of His judgment grips our hearts. "Imprint upon our hearts," says the prayer book, "such a dread of Thy judgments, and such a grateful sense of Thy goodness to us, as may make us both afraid and ashamed to offend Thee." This is God's world, and He punishes us together as we move against His will. If Africa and Asia should turn finally against us, it could well be because the colored races became convinced they must look elsewhere for justice. It is only when we lift our eyes from our immediate problems to see God's reign. His Grace and wrath, that we think and act truly.

United Never Threatened

Fourth, it must be evident to all that as more than three hundred bishops at Lambeth debated the deepest problems of the day—racial and group tension, nuclear warfare, the problems of the family—that these debates were often charged with the deepest emotion. But our unity was never threatened, because we built—not chiefly on emotion—but on the calm and clear light of reason. Voices were not raised, arguments were never personal, and our fellowship, therefore, was never threatend.

• • •

THE DIVISION of this world—national, class, and racial — are always accompanied by deep emotion. But emotion on this subject, as we can observe in many American communities, is deeply divisive. Indeed, in some communities unity is an impossibility because people have in their emotional blocs lost the ability to communicate one with the other. If we built on emotion, the end is conflict.

We need to give a larger place to the liberating, manly, and noble quality of reason. Of course we share with the rest of God's creation on the emotional drives of life—fear, rage and hunger. But part of what the Bible means when it speaks of our being made in God's image is that we can reason. By the calm, impersonal unifying process of shared thought we are set free from the control of passion to find out another and the commonwealth of humanity. If we carefully search for truth, we will be led together to God, who is the source of all truth.

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LET US NOT think that like children we can shout down other people and their wishes and interests. They are not ghosts, nor children to be frightened away. There is only one way for free men to overcome conflict and that is by talking together in reasonable self-control, and thus finding a third way which will lead to peace. Christians who believe in the God Who is the source of all truth ought to be the first ones to claim this privilege of reason.

Therefore, we ask everyone in this nation to keep his voice down, his arguments impersonal, and to recognize "the stubborn depths of the problem, the passionate fears and resentments that divide men." We ask everyone to recognize that reason and not emotion will unite our torn communities, that discussion must be carried on by all without any note of superiority or servility, and that when we confront one another, we are to do so in a brotherly fashion.

FINALLY, WE speak about the church, to which, by God's mercy, we all belong. We are the church's people; but the church is not ours. It is God's creation, the body of which Jesus Christ is the head and all baptized people are the members. Nobody can destroy it, for it is built on a rock and the gates of hell shall not prevail against it. Our Lord Christ is mankind's one true hope of unity, for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. By His redeeming love Christ has brokn down the middle wall of partition between us, and has made us one in Him. And He has given us the honor of sharing that unity, and of continuing his reconciling work. The church, when it truly understands itself, is thus the reconciling community in the life of the national community. And every parish or mission, however small, is the great church at work in its neighborhood, a manifestation at the local level of the all-embracing love of Christ and of the world fellowship revealed in part at Lambeth.

Cries Rend The World

In our world, as St. Paul wrote, two spirits contend one with another for the hearts of men. The first spirit is the self-centered spirit of man leading inevitably to hatred and division. The cries of "my class," "my race," "my clan" rend the world community. This is the spirit of the world—the spirit of pride, exclusiveness, and separation. "Now the works of the flesh," says the Apostle are "...hatred, variance, emulations, wrath, strife, seditions, heresies."

THE OTHER SPIRIT ever guiding the church (as we saw at Lambeth and know from this convention) is the spirit of God drawing men together. It is this Holy Spirit Who leads us to love our brethren, who humbles our spirits as they are convicted of sin, Who leads us to a unity not of our making. This spirit raises us above self to see God's will and plan for all men. It is the spirit of humility, of inclusiveness, and of love ever warring against our hard hearts. In our work of reconciliation we must never think of ourselves as alone, but always as guided and sustained by Christ Himself present and working in our midst. "But the fruit of the spirit," says St. Paul, "is love, joy, peace, longsuffering, gentleness, goodness, faith meekness, temperance. ....If we live in the spirit, let us walk in the spirit."

We have spoken about five great truths that can help us to see and do God's will wherever we may be—the creative meeting of souls, the sacredness of law, God's judgment on our divisions, the light of reason, and the membership we share together in the church guided by the spirit.

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WE SAID AT the beginning that we were not attempting to tell anybody what to do in his specific situation. Provided they have a true perspective, we believe that God's children are quite able to make the necessary, creative decisions which are part of our reconciling task. If we suffer in that endeavor, count it always a privilege to suffer for God and His truth.

Care for your souls, brethren, amid the passions and prejudices of our day, and remember that truth alone is strong.

Collins Challenges Episcopal Meeting

By ADON TAFT
Herald Religion Editor

A challenging message on the race issue by Gov. LeRoy Collins and the nomination of the Rt. Rev. Henry I. Louttit, bishop of South Florida, as a candidate for presiding bishop put Florida in the spotlight Monday at the triennial convention of the Protestant Episcopal Church at Miami Beach.

Gov. Collins called upon the church to produce a plan to end racial conflicts with "respect for Christian conscience, and with respect for law; a plan which will be idealistic and at the same time embrace reason and commonsense."

"I think the most tragic aspect of our national racial dilemma is the lack of effort to find a constructive way out of the darkness," he said at the first day's session of the convention.

The governor, considered a leader among the South's moderates on the segregation-integration problem, declared that the people of the nation are "calling anxiously for new ideas" for resolving the conflict. He added that those ideas "will not come from the extremists on either side."

Collins went on to attack the nation's foreign policy as a mistaken idea that "we can buy our way out of the international morass into which we have sunk."

He said the trouble was spiritual. "We are worshipping a false god," he asserted.

Bishop Louttit was one of six men named from the floor of the House of Bishops after a nominating committee headed by the Rt. Rev. Oliver J. Hart, bishop of Pennsylvania, proposed three other candidates for the important office of presiding bishop.

The election, which must be concurred in by the church's lower house of deputies, does not come until Saturday.

Suggested by the committee were the Rt. Revs. Everett Holland Jones, bishop of West Texas; Harry Sherbourne Kennedy, bishop of Honolulu, and Arthur Carl Lichtenberger, bishop of Missouri.

Others nominated from the floor were the Rt. Revs. Stephen F. Bayne Jr., bishop of Olympia, Wash; Noble C. Powell, bishop of Maryland; Richard S. Emrich, bishop of Michigan; Austin Pardue, bishop of Pittsburgh, and Bishop Hart.

The deputies, made up of both laymen and clergy, re-elected the Rev. Canon Theodore Wedel, Washington, D.C., as president of that body.

The convention also began weighing a plan for establishing closer ecclesiastical ties with the Church of South India, which is a merger of four denominations.

The proposal calls for the Episcopal Church to approve partial intercommunion — mutual participation in celebrating the Lord's Supper — with the Indian church. It also would involve recognizing as valid the Indian church's ordination of ministers, always a sensitive issue with Episcopalians.

EPISCOPAL

Obey High Court, PE Bishops Ask

By LOUIS CASSELS

MIAMI BEACH — (UPI) — The House of Bishops of the Episcopal church yesterday overrode protests from Southern members and adopted a resolution condemning "civil disobedience" to Supreme Court desegregation rulings.

The resolution was approved 73-58 after one of the most spirited debates of the church's 59th general convention.

The Episcopal House of Deputies, meanwhile, moved toward adoption of the largest budget in the denomination's 169-year history, providing for major increases in support of home and foreign missions.

Church leaders had expected strong opposition to the budget increases, but found themselves faced instead with demands from some lay delegates for even higher goals.

IN PAST

The House of Bishops has passed many resolutions in the past deploring racial segregation as un-Christian. It passed one only last week by a unanimous vote. What touched off Tuesday's sharp debate was a move by Bishop Angus Dun of Washington to spell out specific language the "obligation of Christian citizens" to obey the U.S. Constitution as interpreted by the Supreme Court.

The approved resolution says there are some circumstances in which Christians have the moral right to disobey civil laws and even to wage revolutions against the established governments.

But such 'civil disobedience" may be undertaken by Christians "only for the gravest reasons of conscience and as a last resort."

In this country, the resolution said, "those who are in disagreement with federal and Supreme Court interpretations of the Constitution have the legal recourse of amendment of the constitution."

Therefore, it concluded, church members have a clear "obligation" to conform to final rulings of the Supreme Court which is "the ultimate interpreter of the constitution."

Bishop Robert R. Brown, Little Rock, Ark., said there was "no question" among southern bishops that the stand taken in the resolution "is a just and right one." But he warned the bishops they would "do more harm than good by passing it."

CHURCH UNIT ASKS FIGHT TO END BIAS

Episcopal Bishops Urge Rejection of Expediency in Race Discrimination

By GEORGE DUGAN
Special to The New York Times.

MIAMI BEACH, Oct. 10—The House of Bishops of the Protestant Episcopal Church called on religious and civic leaders today to reject "easy standards of local expediency" in matters of racial discrimination.

It urged them, instead, to provide "creative and positive" leadership so that all races might enjoy, without discrimination and without separation all opportunities of church and civil life.

Among those specifically included education, housing, employment and "public accommodations."

The statement was brought before the Bishops by the Right Rev. John E. Hines, Bishop of Texas and Secretary of the House Committee on National and International Affairs. It was approved unanimously without debate.

To become an official document of the church, the statement must be concurred in by the convention's other legislative arm, the House of Deputies, composed of 650 clerical and lay delegates. The deputies are expected to receive the document next week.

Meanwhile, on the eve of the election of a new Presiding Bishop, sentiment was running strongly for the Right Rev. Horace W. B. Donegan, Bishop of the Episcopal Diocese of New York.

Bishop Donegan was not among the nine nominees announced Monday. But his strength as a dark horse has increased.

When the Bishops assemble tomorrow morning to elect, no new nominations may be made. Each Bishop, however, may write in the name of any man he prefers without regard for the official slate of candidates. About 150 Bishops are expected to vote. A simple majority is required for election. The winner will succeed the Right Rev. Henry Knox Sherrill, who is retiring.

The convention will end its twelve-day session on Oct. 17. It is meeting in the Deauville Hotel.

The Bishops' statement on race recognized the difficulty of applying principles of Christian brotherhood in "specific situation," but emphasized that the church's task was to "reconcile man to man and race to race." It also:

¶Called on Episcopal families to foster a Christian understanding of race relations and to lead their children into "such Christian attitudes as will prevent prejudice and promote mutual trust."

¶Urged congregations to carry forth such programs of prayer and study "as will create, maintain and strengthen the lines of communication between all races."

Tomorrow morning the House of Deputies is scheduled to take up a proposal to recognize episcopally ordained ministers of the Church of South India. The proposal has been approved by the House of Bishops.

The South Indian Church was formed in 1947 by Angelicans, Presbyterians, Methodists, Congregationalists and some Reformed bodies.

At that time some non-episcopally ordained clergymen in the uniting bodies were taken into the church. All new ministers, however, must accept episcopal ordination — ordination by bishops of the church.

This morning the bishops overwhelmingly opposed capital punishment. In the House of Deputies a resolution to this effect was recommitted to committee.

Among earlier actions, the convention turned down an effort to limit the term of the Presiding Bishop, who now serves until the mandatory re-

BISHOPS BALLOT ON INTEGRATION

Episcopal Leaders Favor Racial Mixing In Church and Civil Life

MIAMI BEACH (UPI) — The House of Bishops of the U. S. Protestant Episcopal Church unanimously adopted a resolution in favor of racial integration at all levels of church and civil life.

There was no discussion when the resolution came before the bishops for a vote. The statement was amended slightly to make the word "church" precede the words "civil."

The bishops also passed a resolution that opposes capital punishment.

Both resolutions went to the House of Deputies for concurrence and that group referred them to its committee on social relations.

In final actions, the bishops concurred with the deputies in establishing new dioceses in Arizona and Northwest Texas. The House of Bishops also concurred in the election of Lewis B. Franklin, New York, as treasurer of the Domestic and Foreign Missionaries Society, and the election of Richard Kent Jr., Merrick, N. Y., as treasurer of the general convention.

The House of Deputies sent to the bishops a proposal to provide an educational atomic reactor for St. Paul's University at Tokyo, Japan. The reactor will cost the church $360,000, to be raised by special gifts and from foundations.

Convention observers predicted that the resolution on integration also will pass the House of Deputies when it comes up for a final vote before the convention ends Oct. 17.

In a morning session, the House of Deputies defeated a move to give more representation in the general convention to the larger dioceses. A prolonged debate marked the discussion and brought overwhelming defeat to the proposal.

Obey Court, Advise Episcopal Bishops

Resolution for Integration Opposed by Southerners

By GEORGE W. CORNELL
Associated Press Religion Writer

MIAMI BEACH, Fla.—Episcopal bishops Tuesday likened defiance of the Supreme Court to revolution and called on church members to conform to court orders for school integration.

The resolution, adopted by the Episcopal House of Bishops by a vote of 73 to 58 at the church's general convention, was sharply opposed by some Southern bishops.

Bishop Robert R. Brown, of Arkansas, said the action would "work a hardship on us. It will make more difficult the opportunities of working between the two extremes."

The resolution said Christianity generally has taught the faithful "to obey the civil law under which they live," and added:

"It has generally been clear that the right of civil disobedience and of revolution should be undertaken by Christians only for the gravest reasons of conscience and as a last resort."

It added the Constitution is the supreme law of the land, the Supreme Court is the "ultimate interpreter of the Constitution" and those who disagree with court interpretations have legal recourse to constitutional amendments.

The resolution then called on church members "to face seriously their obligation to conform to federal and Supreme Court orders in regard to giving all students equal access to our public schools."

BISHOPS PASS 2 RESOLUTIONS

Seek End to Segregation, Capital Punishment

By GEORGE W. CORNELL

MIAMI BEACH, Fla. (AP)—Episcopal bishops from throughout the nation Friday urged combined efforts — by both religious and political leaders — to wipe out racial "discrimination and . . . separation."

The "perversity of human nature" is at the root of the present-day race conflicts, the 190-member House of Bishops of the Protestant Episcopal Church declared.

In a unanimously approved resolution, they appealed to all church and civic leaders to rise above "the easy standards of local expedency" in guilding people out of the modern turmoil.

BISHOPS' GOAL

And the bishops set as a goal to work for:

A "society in which every race will have the freedom to enjoy, without discrimination and without separation, all opportunities in education, housing, employment, public accommodations, and all other aspects of church and civil life."

The bishops, meeting at the church's triennial general convention, also condemned capital punishment, declaring that the "taking of lives is in God's hands, not man's."

The statement on race was presented by Bishop E. Hines of Houston, Tex., secretary of a national and international affairs committee. Its chairman is Bishop Oliver L. Loring of Portland, Me.

In the midst of the current tension, the resolution said, the church's duty is to "reconcile man to man and race to race, through the healing and redeeming power of Jesus Christ."

DEPUTIES TO VOTE

"Applying the Christian principle of brotherhood in specific situations is continuing to divide since Christians," the resolution added.

It urged families to "foster a Christian understanding of race relations and to lead their children into such Christian attitudes as will prevent prevent prejudice."

Both resolutions now go before the House of Deputies, who must approve before they become official pronouncements of the whole church.

However, their adoption by the bishops gave them the force of the church's ruling ecclesiastical authority.

In other actions the House of Deputies defeated a move to fix its membership by a proportional representation system, based on the size of each diocese.

At present each geographical diocese elects four clergymen and four laymen to the house. The change would have increased the number for large dioceses, reduced it for smaller ones.

Episcopalian Bishops Issue Racial Plan

By GEORGE W. CORNELL
Associated Press Religion Writer

MIAMI BEACH, Fla. (AP) — Bishops of the Episcopal Church Friday pointed to "five great truths" as guideposts to help lead America out of the "sorrow and sickness" of racial strife.

In a pastoral letter, to be read in all 7,290 Episcopal churches across the land within the next month, the bishops urged:

Respect and obey the law.

Keep your voices low. Reason calmly, without emotionalism.

Realize God's inevitable judgment on man's offenses against His will.

Remember that Christ's "redeeming love . . . has made us one in Him."

Get acquainted, on a first-hand basis, with brethren of other races.

The 2,500-word message, issued at the close of the denomination's 59th triennial general convention, noted St. Paul's injunction to Christians to honor and obey governments as "ordained by God."

"The people of this land do not need to be reminded at this moment of the evils of tyranny, but we do need to be reminded now of the evils of anarchy," it added.

"Anarchy, the absence of law and order, is a greater evil than tyranny, and leads to tyranny."

The letter said that the law is "God's instrument," that it "makes civilized life possible" and restrains "our selfishness and wildness."

"Any man who seeks to undermine the rule of impartial justice is inviting disaster for the nation," the letter said. "We call upon you to honor and obey the laws of this land."

Drafted by a committee headed by Bishop Angus Dun, of Washington, the letter pleaded for a halt to emotionally charged racial attitudes and actions.

"If we build on emotion, the end is conflict," the bishops said. "We need to give a larger place to the liberating, manly and noble quality of reason.

"Let us not think that like children we can shout down other people and their wishes. There is only one for free men to overcome conflict, and that is by talking together in reasonable self-control, and thus finding a third way which will lead to peace."

APPROVE RESOLUTION

Just before the convention ended the church's House of Deputies approved a resolution by the bishops urging compliance with Supreme Court orders for school integration.

It said "civil disobedience and revolution" should be undertaken only in the direst extremity.

The deputies, rank and file representative branch of the two-house church government, ratified by more than 2-1 majority the bishops' resolution of Tuesday calling for obedience to court orders for school integration. The deputies' action made the resolution an official act of the convention.

But the lower house Thursday night spurned a separate statement of the bishops urging elimination of racial "discrimination and. . .separation."

The deputies pushed through a substitute statement that omitted a call to end racial separation but did urge Christians to "cleanse themselves of all spirit of racial discrimination" and seek establishment of full opportunities for all persons in education, housing employment and public accommodation.

Group Of Episcopal Churchmen Reaffirms Stand For Segregation

The Right Rev. Albert S. Thomas, retired Protestant Episcopal bishop of South Carolina and a group of Episcopal churchmen have reaffirmed their stand on resolutions concerning integration passed by the Episcopal Church and the Lambeth Conference of Episcopal and Anglican churches.

Commenting that discrimination on the grounds of race and color alone is not the real reason for segregation, the group stated: "The grounds are inequality in morality and intelligence."

The Right Rev. Albert S. Thomas of Rockville yesterday released a statement which was submitted at the recent Miami convention of the church but on which the House of Bishops took no action. The statement—issued jointly — was signed by Bishop Thomas; Judge Walter B. Jones of Alabama's 15th district; the Rev. James P. Dees of Statesville, N. C.; Roger M. Winborne of Lenoir, N. C. and James W. Cheshire, of Hillsboro, N. C., president of Concerned Churchmen, a laymen's organization.

The statement was preceded by an integration resolution which had been passed by the Lambeth Conference. That resolution read: "The Conference affirms its belief in the natural dignity and value of every man, of whatever color or race, as created in the image of God. In the light of this belief the Conference affirms that neither race nor color is in itself a barrier to any aspect of that life in family and community for which God created all men. It therefore condemns discriminations of any kinds on the grounds of race or color alone.

The Conference would urge that in multi-racial societies members of all races should be allowed. . . (c) the right to associate freely in worship, in education, in industry, in recreation, and in all other departments of the common life."

The statement of Bishop Thomas's group follows:

"We would like to make the following observations about the foregoing statement:

"First of all, and basically, the Bishops confuse in their thinking the essential state of man in his primal Imago-Dei state, with the Existential state of man. that is, as he finds himself now to be a creature of time and history and sin. They recognize the perfection of man as he was meant to be, but make no intimation of the fact that man is not now in that state of perfection where he would reflect the Image of Christ, and they fail to recognize that men are not equal. Existentially no two men and no two races are equal. The cult of equality is pure myth. We live in a real world in which judgments must be made and evaluations must be made, or we destroy ourselves. This the Bishops failed to take cognizance of, and their statement is founded in abstract idealism without a proper evaluation of historical fact. The Bishops should be realistic as well as idealistic.

"Secondly, they equate discrimination with segregation. This is a false equation. Segregation does not mean discrimination. Segregation means for the Negroes in the South opportunity. They have a race which they can call their own and schools and Churches of which they can be justly proud and in which they can find self-realization.

"Thirdly, after assuming the illogical inference that segregation is equated with discrimination, they condemn discrimination on the grounds of race and color alone. I think that any thinking Christian would do likewise. But more is involved than this. Race and color alone are NOT the grounds on which the demand is made that the races be kept segregated. The grounds are inequality in morality and intelligence. This inequality exists. Southerners would be among the last who would call attention to this, were it not to refute the amalgamationists who are trying to force the mixing of the races by judicial fiat and by the brain-washing of the innocent. We consider the findings of the book, "The American Dilemma," by Gunnar Myrdal, as socialist propaganda and untrue. There are differences in races beyond race and colour and we feel that the Bishops, in failing to take cognizance of this fact, dealt with the subject in an unrealistic manner.

"Fourthly, their recommendation, paragraph (c) above, will result in a mongrelized society that recognizably is an inferior one. With amalgamation comes racial and cultural and social deterioration and degeneracy, racial conflict, social conflict, deterioration in the educational processes (witness the situation produced in Washington, D. C., and Little Rock), and crime and violence. This is recent historical experience. This is what the resolution of the Lambeth Conference, if put into effect, would produce, we believe."

In a statement to The News and Courier yesterday, Bishop Thomas said: "This statement was sent generally to Miami before final action on the related subject in hope of influencing this action. I believe, in fact I think I know, that a vast number of our peoples are longing for proof that segregation is not necessarily un-Christian so I thought this might be helpful to them, a quiet, reasonable statement. I have not publicly said anything on this subject for a long time. I have not changed in the slightest in over three years of study and prayer on this subject and believe that the people would like to know where I now stand as well as to have confirmation of a reasonable basis for their faith. For these reasons I hope you may see fit to publish this."

Man to Watch

Harlem Rector—With Problems

WHEN the Rev. Dr. M. Moran Weston jr., forty-eight, left his desk at the National Council headquarters of the Protestant Episcopal Church a year ago to become rector of St. Philip's Church, 214 W. 134th St., he found himself confronted with a giant ministry.

The parish was known far and wide as the largest Episcopal church in the United States. It was on a long, littered street in Harlem. It was full of continuing problems, from dope addiction to family strife. And the surrounding neighborhood, an area of walkup five and six story tenements, was crowded and permeated with misery.

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SON and grandson of Episcopal ministers, the soft-spoken Dr. Weston was born in Tarboro, N. C., and reared in the South. His mother's people were free before the Civil War and owned property in Newborn, N. C., which is still in the family. He once was a licenced real estate broker and was a founder of the multimillion-dollar Carver Federal Savings and Loan Association.

Both he and his wife, Miriam, have Ph. D. degrees from Columbia University, Mrs. Weston's being in clinical psychology. They have two children, Philip and Karan. Before coming to St. Philip's, Dr. Weston was executive secretary of the division of Christian citizenship of the department of Christian social relations of his church's National Council. He has written many books and articles on social problems.

Dr. Weston believes that abstract concepts of responsible freedom, justice and brotherhood under God are fully applicable to the parish life of St. Philip's.

• • •

I BELIEVE for example that, like the setting of a worship service, life itself should have beauty, order and dignity. I become concerned if the neighborhood is ugly, run down, dirty and unattractive."

With this in mind, he invited maintenance men from near-by tenements to the church last July. They discussed the litter problem on 133d St., between Seventh and Eighth Aves. The men agreed to sweep the areas in front of their buildings on the days when Sanitation cleaning trucks didn't come by because of alternate side of the street parking regulations.

Since then, the men have met every two weeks at the church. They cleared a vacant lot of debris and received city permission to pave it for use by children.

The six-foot-four Dr. Weston works a sixteen-hour day with four clergy assistants and a staff of seventeen. When he arrived, he pared down the 1957 church roll from 3,902 to a total of 2,986 active and 940 inactive members. Despite the reduction, contributions increased. The parish, self-supporting since 1818, tied for tenth place in its missionary contributions, which last year totaled $10,000. It's annual operating budget is $98,950.



Herald Tribune—Warman

The Rev. M. Moran Weston

Church Asks NCC Reform

S. C. Episcopal Convention Takes Action After Debate

By MARJORIE CAMPBELL
News And Courier Staff Writer

SUMMERVILLE—The 168th annual convention of the Protestant Episcopal Diocese of South Carolina voted Wednesday to adopt a resolution seeking reforms within the National Council of Churches of Christ in the U.S.A.

The decision followed more than two hours of parliamentary debate on the controversial NCCCA at the convention meeting in St. Paul's Church.

More than a dozen speakers were heard before the convention agreed to adopt an amended report brought in by the special Ecumenical Movement Committee. The committee had been appointed following last year's convention and was charged with studying the movement, especially with regard to the NCCCA. It was prompted by increasing criticism of NCCCA policy by groups in the diocese.

Throughout the debate the delegates appeared to agree that there was some fault to be found in the NCCCA, of which the Protestant Episcopal Church in the United States is a member. The question to be resolved was the method by which their protest would receive the most serious attention of the General Convention of the Episcopal Church and the NCCCA.

COMMITTEE ASKS

The special committee asked that the General Convention be informed of the diocese's objections to NCCCA policy and requested to take steps to correct its shortcomings. Another group, headed by the delegation from St. Andrew's Parish Church, sought a request for withdrawal from the NCCCA.

Eventually the convention voted to adopt the committee's report with amendments designed to make the recommendations more forceful. In essence, the convention decided to "fight for the reforms" rather than "retreat from the dangers."

But between the time the committee's report was offered by its chairman, the Rev. William S. Stoney of Hagood, until its adoption in amended form, more than a dozen speakers had been heard and more than two and one half hours had elapsed.

The amendments to the committee's resolution were introduced by B. Allston Moore, a delegate from St. Michael's committee's recommendations lacked force. "Such a gentle wrist slapping would bring only scorn from the strong-willed leaders of the NCCCA," he said.

'NOT STRONG ENOUGH'

"We are not strong enough to accomplish reforms," he said. "I am convinced," he added, "we would not be laughed off the floor but would get a thoughtful hearing. The Episcopal Church is the glue that holds the NCCCA together."

He predicted the NCCCA would

Church and a trustee of the diocese.

MOORE SPEAKS

Moore explained that last year he favored the request for withdrawal, but after more careful study had decided a strong resolution calling for reforms would be more effective.

His amendment asked for an investigation of all persons elected or appointed to the NCCCA to determine that their records were above reproach "as to activities and contacts that are contrary to the principles upon which our nation and church were founded." The original resolution had requested those in authority to use "all diligence and care" in taking the same precautions.

Another amendment dealt with the manner in which representatives should be chosen to represent the church in the NCCCA.

"As far as the General Convention is concerned," Moore declared, "action to withdraw wouldn't get to first base. . . . . This resolution (the committee resolution) is bound to get the attention of thinking men in that body.

"Let's go slow," he cautioned, "and let's change this thing. I sincerely believe a general withdrawal would be hopeless on the General Convention floor."

VINCENT'S OPINION

Gaillard S. Vincent, who introduced the St. Andrew's Parish resolution at Tuesday's session of the convention, was spokesman for that delegation again Wednesday.

"We are appalled at what we have found," he said in outlining the investigation his group has been making of the issue.

He charged the NCCCA with being far more concerned with social reforms and "political skulduggery" than with spiritual matters and named a number of persons connected with the organization that have been accused of Communist ties.

He expressed the belief that the

fold within five years if the Episcopal Church should withdraw its support.

Speaking in support of the recommendations of the committee on which he served was the Rev. Edward B. Guerry of St. John's and St. James Parishes.

"The NCCCA is sick because of it's modernistic leadership," he said. "But when a patient or institution is sick you don't try to kill it, you try to kill the disease."

Describing the resolutions he originally introduced to the committee, Mr. Guerry said, "I tried to give to the committee something that would be listened to. I don't think secession is the solution in this day. The committee is well aware of the Marxist danger. They want to destroy everything we have.

HITS COMMUNISTS

"We must preserve the unity of our church. That's what I want to do. The Communists want us to destroy all cooperation Christians have one with the other. They want to sow dissention and destroy cooperation."

Pleading for acceptance of the committee's report, he concluded: "I think it is in conformity to the will of our Savior."

Arthur M. Wilcox, speaking as a delegate from St. Philip's Church, agreed with Mr. Guerry that there was a need for objective material on the NCCCA But he was outspoken in endorsing the St. Andrew's Parish resolution seeking withdrawal.

"Our fear," he said, "is that the NCCCA is using the Protestant Episcopal Church as a tool. We fear if the NCCCA gains the power it hopes to, the church will pay for it dearly by losing its independence in this country.

"The National Council claims to speak for me," he continued, "and when it does, it lies."

OUTLINES PROBLEM

The problem, he pointed out, is to let the people outside know that statements coming out of the NCCCA are not the sentiments of all its member churches. He suggested, in order to make the protest as loud as possible, withdrawal of support.

"The NCCCA depends on us for its blood, and it's blood is that dirty old stuff—money," he continued.

"What the people of St. Andrew's are doing is trying to lead us away from danger and I think they are right," he concluded.

Both Malcolm D. Haven of St. Philip's Church and George Daniels of St. Michael's Church told the convention that charges

against persons are no more reliable than tbeir sources. They cautioned the delegates not to accept as infallible charges tha. individuals have Communist ties without first checking the source from which the charges come.

ASKS ADOPTION

The Rev. Edwin B. Clippard of Holy Communion Church asked the convention to adopt the committee report. "The NCCCA is part of the battle to overcome hatred of brother Christians," he said. "If we are panicked into running we will have lost much. . . . Let's not run off and hide."

An effort by the Rev. Ralph Cousins to have the committee resolution tabled failed. An unsuccessful attempt also was made to have the committee report adopted unanimously.

The convention adjourned yesterday afternoon after a business session during which election results were announced and committee reports were made. The group voted to meet next year in Myrtle Beach.

Debate Looms Over NCCC At Episcopal Convention

By MARJORIE CAMPBELL
News and Courier Church Editor

SUMMERVILLE — The introduction of two resolutions set the stage for a parliamentary debate Wednesday of possible far-reaching consequence during Tuesday's opening session of the Protestant Episcopal Diocese of South Carolina's 168th annual convention here.

Meeting at St. Paul's Church, some 200 delegates and visitors heard a resolution from the Ecumenical Movement Committee recommending reforms within the National Council of Churches of Christ in the U.S.A.

Another resolution, introduced by G. S. Vincent in behalf of the vestry and members of St. Andrew's Parish Church, called for withdrawal from the NCCC.

Speaking as chairman of the Ecumenical Movement Committee, the Rev. William S. Stoney of Hagood pointed out that the work of the committee was the outgrowth of a resolution introduced at last year's convention in Beaufort. The resolution introduced by Vincent Tuesday was essentially the same as the one presented by the St. Andrew's group last year. At that time, the convention asked for appointment of a committee charged with the responsibility for studying the whole Ecumenical Movement, especially with regard to the National Council, and to report its findings to the convention this year.

In his opening remarks, Mr. Stoney said some people had asked him if the committee had "found anything you have to withhold." He added that all the material studied by the group, including correspondence, books and brochures, would be on display Wednesday during the convention.

Mr. Stoney said the thing that impressed him most in the work of the committee was the fear that dissension would damage the church. "The greatest danger, I believe," he said, "was that you and I would be divided. It would be a tragedy to allow forces of any enemy to come in and damage our church."

In answer to the question of whether the committee had found "anything in opposition to the

Meat Boycott By Housewives Lowers Prices

LOS ANGELES (AP) — A group of housewives turned from a meat boycott to research Tuesday.

The Housewives Meat Boycott an informal and loosely organized project which hoped to lower meat prices—has finished its 15-day campaign. Leaders in the movement said some stores dropped prices on some cuts as much as 12 cents a pound during the boycott.

way we feel in the South," he said:

"Yes, and that's where the trouble lies. We would like to have them know we speak for ourselves — that they do not speak for us; that we control them, not they us; that they do not have a 'super church.' "

He said it was the unanimous opinion of the committee that the convention accept the resolution it submitted yesterday, which made five recommendations for reform after reaffirming belief in the need for the Ecumenical Movement.

The points, in essence, were:

1. That the church be represented in the NCCC by delegates elected through democratic processes.

2. That the leaders of the NCCC be reminded that they do not represent a "Protestant Vatican" wherein they are empowered to issue statements with an attitude of infallibility on economic and social questions.

3. That the leaders of the NCCC have past records above reproach as to principles upon which the nation and church were founded.

4. That the General Convention oppose any movement within the General Assembly or Board of the NCCC declaring that Christians of the various denominations owe a greater loyalty to the NCCC than to their own communions. (Such action, the resolution stated, would tend to make the NCCC another religious sect and therefore a departure from the true nature of the Ecumenical Movement.)

5. That the church's representatives in the NCCC exercise more effective leadership in achieving the "vitally needed rofroms" mentioned.

The St. Andrew's Parish resolution in much stronger phraseology, accused the NCCC of becoming more political than spiritual and urged the convention to go on record as being opposed to membership, affiliation or association with it.

Many of the statements made in the name of the Council, the resolution states, clearly demonstrate that the spiritual functions for which the council was organized have become secondary and it is becoming more and more evident that one of the primary aims and objectives of the council is political. It said the president of the council and "certain other members of its governing body" are "reliably reported and listed by reputable sources as belonging to or associated with organizations or associations which have been cited as subversive and Communistic." The resolution further said the NCCC has consistently expressed aims and objectives contrary to those of the vestry and congregation of St. Andrew's Parish and the Diocese of South Carolina.

Both resolutions will be up for action Wednesday morning when the convention reconvenes at 9:15 o'clock. A special order was allowed for the consideration of the Stoney Committee report and the St. Andrew's Parish group has requested time for the presentation of its viewpoints.

Earlier Tuesday, the convention heard the annual address of the bishop, the Right Rev. Thomas N. Carruthers, who was celebrant for a Holy Communion service which opened the meeting.

Bishop Carruthers emphasized three areas in which he felt the church was summoned to move forward; stewardship, evangelism, and support of the world mission of the church.

On stewardship he pointed out that the giving of money never comes first, that the giving of oneself is the first consideration. One motive—gratitude — is sufficient for giving, he said.

Evangelism, he said, is more than numbers and statistics, but people and their need of Christ. "We are never fully won to Christ ourselves, "he said, "until we see that our main business in life is the winning of others."

Speaking on the world mission of the church, the bishop cautioned that "there is no room in Christianity for small minds; it challenges people to a sense of empire."

Wednesday morning results of elections held Tuesday will be announced, and action will be taken on additional reports and resolutions.

The convention recessed Tuesday night after hearing an address by the Rt. Rev. M. George Episcopal Diocese of Western Henry, bishop of the Protestant North Carolina.

"If you find the church a cultural element of considerable value but of little consequence," he warned, "it is a helpless and useless thing, for it is not any longer the Body of God."

The same is true of individuals, he continued. When one feels no tension, God has been pushed out, when there is conflict God is stirring in your life.

"There was constant conflict between our Lord and the world in which he lived," Bishop Henry pointed out, and the conflict has continued through history.

According to God, all relationships must be based on love, he continued. Thus, he said, the social battle fronts are obvious. Any place where love is not the ruling motive is contrary to God's will.

A second front, he continued, is at the heart of the whole warfare. The world, he charged, has lost all theology. "The idea is rampant that if you just live right you'll go to heaven. But if you don't live right the world says you'll go to hell.

FIRST WOMEN VOTE AT CHURCH PARLEY

Episcopal Meeting Admits Them as Full Delegates —Pike Bids Farewell

By GEORGE DUGAN

For the first time women participated yesterday as voting delegates at a convention of the Protestant Episcopal Diocese of New York.

They were exercising a fran- 1957 diocesan convention agreed chise accorded them when the to permit women to serve on vestries and sit as accredited parish delegates at the official policy-making assemblies of the diocese.

The twenty women delegates were widely scattered among the 1,000 clergymen and laymen who attended the 1958 convention in the Synod Hall on the grounds of the Cathedral Church of St. John the Divine.

But their bright hats made them easily discernible.

The first woman to cast a ballot was Mrs. J. Raymond Lawler of the Church of the Ascension in Mount Vernon. Later, she posed for photographers with the Right Rev. Horace W. B. Donegan, Bishop of the New York Diocese.

First Woman on Vestry

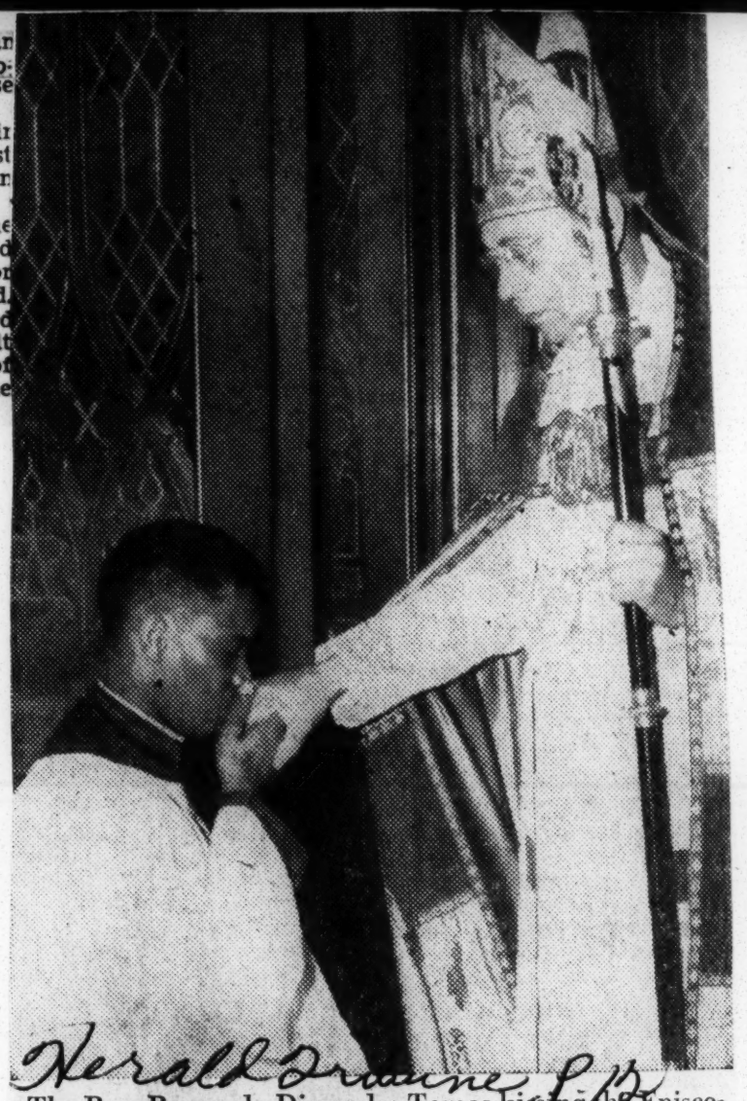
Another woman delegate, Mrs. Henry Hill Pierce of St. George's Church, has the distinction of being the first woman vestry member in the diocese.

A man and wife were also accredited delegates. They were the Rev. and Mrs. Fessenden A. Nichols of Christ Church, Suffern.

Early in the all-day meeting the delegates gave a standing ovation to the Very Rev. James A. Pike, eDan of the Cathedral of St. John the Divine, who will be consecrated in San Francisco tomorrow as the Coadjutor Bishop of the Diocese of California.

The Dean, Mrs. Pike and their four children left for the West Coast on an early afternoon plane.

In his farewell address to the convention, Dean Pike expressed gratitude to Bishop Donegan for his six-year "training" period. He said San Francisco presented a "great challenge" because it had the highest percentage of "non-church people" in the country.



The Rev. Bernardo Diomedes Tomas kissing the Episcopal ring worn by Bishop James P. DeWolfe of Long Island, at Mr. Tomas' ordination.

Ordained as Deacon

The Rev. Bernardo Diomedes Tomas, newly ordained deacon, will assist at his first service tomorrow at 11 a. m. at St. Augustine's Protestant Episcopal Church, 1405 Bushwick Ave., Brooklyn, where he is to be curate. Born in the Panama Canal Zone, Mr. Tomas has worked his way through Brooklyn College and the School of Theology of the Diocese of Long Island, Garden City, L. I., by helping in a dry cleaning establishment

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EVANGELICAL AND REFORMED CHURCH
CONGREGATIONAL CHRISTIAN GENERAL COUNCIL

YOUTH GROUPS

Teen-Age Group Asks Integration At Wadley School

NEW YORK (AP) — Teen-agers, representing youth groups in United Church Congregations across the country, Friday urged racial integration in all denomination-connected colleges.

Their resoution of the subject came at the close of a week-long meeting, the first joint meeting of youth leaders of the recently merged Evangelical and Reformed Church and the Congregational Christian General Council.

The 330 high schoolers directed their co-presidents to check on racial policies of all denomination-related colleges and in cases where racial integration is not practiced, to write letters urging it to the college administrations.

It was reported on the floor that of approximately 30 colleges supported by the two merged groups, only three still maintain all-white student bodies.

They were said to be Southern Union College, at Wadley, Ala.; Elon College, at Elon, N. C., both Congregational Christian institutions, and Catawba College, of Saisbury, N. C., an Evangelical and Reformed college.

Billy Graham opens Little Rock Crusade beginning Aug. 18

LITTLE ROCK, Ark. — (ANP) — Evangelist Billy Graham will hold a three-week soul - saving crusade here beginning Aug. 16, it was announced by the Little Rock Chamber of Commerce last week.

The crusade, said the commerce group, is the result of an invitation extended Graham seven years ago by a group of Little Rock area ministers. The crusade will be held in the spacious War Memorial Stadium.

At the height of the Little Rock integration crisis, Graham sought to visit the embattled city but was advised to wait until the situation simmered down.

CHURCHES BACK BILLY GRAHAM CRUSADE HERE

BY RICHARD PHILBRICK

All church bodies affiliated with the midwest region of the National Association of Evangelicals have agreed to sponsor a Billy Graham crusade in Chicago, the Rev. Dr. Charles J. Anderson, executive director of the region announced yesterday.

The regional organization sought the opinions of 41 denominations, 345 churches affiliated with it, and about 3,000 ministers and 6,000 laymen. More than 98 per cent of the individuals queried were in favor, Dr. Anderson said.

Non-Chicago Group

He explained that although some church bodies have not yet sent a reply they have approved informally the proposal for a crusade in which many Protestant groups would be involved.

After evaluating the N. A. E. vote, directors of the midwest region issued a statement yesterday asking their members to support the formation of a Graham crusade committee in Chicago and whenever else in the midwest region such crusades may be held.

Member denominations of the Church Federation of Greater Chicago also are being polled on whether they are interested in sponsoring Graham in a mission here.

Opposed by 3 Groups

So far, five bodies belonging to the church federation have voted in favor of a crusade here under specified conditions, and three are understood to have voted against the proposal.

One of the conditions is that a satisfactory agreement must be reached between Graham and Chicago area denominations as to how a crusade here would be conducted.

A federation member said that if the N. A. E. statement means Graham must be given a blank check, negotiations will be necessary to reconcile the stand with that taken by the federation.

Graham, a Southern Baptist, has said that he will not come to Chicago unless he can expect broad support. The young evangelist received the aid of a large majority of Protestant churches both for his London crusade and his New York City rally.

Federation members who favor a crusade are the Rock River conference of the Methodist church, Chicago presbyteries of the Presbyterian church, Chicago Baptist association, and Illiana classis of the Reformed Church of America.

Segregationist Blisters Billy Graham, Rep. Hays

LITTLE ROCK, Ark. (ANP) — A Mississippi segregationist last night accused Rep. Brooks Hays (D-Ark) of bringing on much of Arkansas' racial troubles.

Dr. W. M. Caskey, professor at Mississippi College in Clinton, criticized Hays, evangelist Billy Graham, the Supreme Court and Harry S. Ashmore, executive editor of the Arkansas Gazette, during an address to the Capital Citizens Council.

Caskey called Hays "a so-called liberal who seems to have brought on much of your troubles."

Of Graham, who has scheduled a revival here just before the opening of school next fall, Caskey said:

"Could it possibly be that he is being brought here by Brooks Hays?"

Caskey suggested that Ashmore be taught "an economic lesson" for the Gazette's stand in the integration situation. The paper has appealed editorially for a moderate approach to racial matters.

And if the Supreme Court judges "had the conscience of Judas," Caskey declared, 'they would hang up their robes."

CLEVELAND MINISTER JOINS BILLY GRAHAM

CLEVELAND. — (NNPA) — The Rev. Howard O. Jones, a Cleveland minister for the last six years, has resigned to become a full time associate of evangelist Billy Graham.

He is the [illegible] minister to be a member of the Graham team. The minister is to end his pastorate at Smooth Memorial Church (Christian and Missionary Alliance) on [illegible].

In the new work he will be stationed in Africa, returning to the United States for the various Billy Graham crusades, including one in Little Rock, Ark., in August, 1959. The Rev. Mr. Jones also will prepare for a Billy Graham crusade in Africa in 1960.

The Clevelander recently assisted in the Billy Graham crusade in San Francisco. He first joined the evangelist's team on a temporary basis a year ago in New York. He said then that Billy Graham, who is a North Carolinian, decided to add a colored minister to his staff "in light of the trend toward integration and the United States Supreme Court decision, and he felt it was the will of God that it was time for his team to be interracial."

It was the Rev. Mr. Jones' evangelistic campaign in Africa earlier last year that attracted Billy Graham. For more than three years the Clevelander has broadcast weekly sermons, via tape recording over radio station ELWA in Nigeria. Mrs. Jones began a weekly broadcast for women over the station July 1.

"I feel that in view of world conditions, the task of evangelism is greater than ever," the minister commented.

Born in Oberlin, Ohio, he played saxophone in a dance orchestra as a youth before entering the seminary.

A Nigerian friend, Dr. Joseph Adeghite, who is president of the Baptist Education School in Lagos, Nigeria, spoke at Smoot Church Sunday morning and evening and again Monday evening.

Evangelist Calls For Tolerance

Graham Talks At Clinton, Asks Understanding

NEAR DYNAMITE RUINS

By United Press International

CLINTON, Tenn., Dec. 14.—Evangelist Billy Graham preached tolerance and understanding Sunday to the people of Clinton who have been torn apart by school integration and shocked by the dynamiting of their high school.

The famed preacher held his one-day revival service in the high school gymnasium only steps away from the ruins of the academic building which was integrated amidst strife and violence in 1956 and was bombed and rendered useless on Oct. 5.

Negroes In Audience

The religious services were preceded by a short ceremony when syndicated columnist Drew Pearson told Anderson County officials of more than $27,000 in contributions and of many pledges of labor and material to help rebuild the high school.

A few Negroes were scattered throughout the audience.

Mr. Pearson was introduced by Senator Estes Kefauver (D., Tenn.), who said: "Confidence will be restored today in the feeling throughout the world that the people of the United States are tolerant and in favor of law enforcement."

"Whatever our views about the race problem," Mr. Graham told more than 5,000 persons in the gymnasium, an adjoining elementary school and in the First Baptist Church, "all civilized people are opposed to violence."

"Hot heads and cold hearts never solved anything.

"As a Christian and as a Southerner, I say we must not allow either integration or segregation to be our gospel," Mr. Graham said.

Urges 'Grace To Forgive'

Mr. Graham, referring to the dynamiting of the school said: "We must not even hate the depraved minds who commit acts of hatred and violence but we must have the grace to forgive them."

The evangelist said that love and understanding "cannot be enforced by bayonets alone."

"Time and understanding and Christian courage can achieve much more than hate and misunderstanding," he said.

"We must respect the law but keep in mind that it is powerless in itself to change the human heart and must be supplemented by love."

He called for more praying and less talking and said that "Clinton can become a symbol of Christ in action to lead the way."

Mr. Graham chose as his sermon topic John 3:16.

He preached of a power beyond science, a God of love and asked those in the audience to repent their sins, receive Christ through faith and offer their willingness to obey Christ.

About 100 persons made their "decision for Christ" near the end of the service. Most were women and children.

Churchmen Divided On Graham Chicago Crusade

Religious leaders appeared split about 50-50 over chether Evangelist Billy Graham should be summoned to save hard-boiled Chicago.

Chicago's Greater Church Federation, with 27 denomination members, polled the city's ministers to find whether they wanted a Chicago version of Dr. Graham's rousing "Crusades" in San Francisco and New York.

The result, a federation spokesman said, "was like one of those 5-4 decisions by the Supreme Court.

The survey indicated that a majority of the denominations responding favored inviting Dr. Graham to Chicago.

But a problem arose when the Methodists, largest of the federation's flock, declined to go on record with a clear decision one way or the other.

The Methodists, the spokesman said, offered a "qualified" statement on the matter. And three other denominations failed to respond to the poll altogether.

The spokesman said the federation itself, because of its strictly sponsor status, could not invite the fiery preacher to Chicago's badlands. And even if it were permitted, he said, the survey results would prevent it.

"It actually came out about 50 50," he explained.

There appeared to be a basic conflict among the federation members over what form evangelism should take.

Dr. Joseph J. Van Boskirk, executive secretary of the Chicago Disciples union, told why the group was among the federation's members in opposition to a Graham visit.

"We feel the time and energy and money spent on a big campaign would yield much more constructive efforts if put into other channels," Dr. Van Boskirk said.



BILLY GRAHAM

He explained that the opposition involved no eagerness to prevent Graham from making a stand against local sin.

"That wasn't the point," he said. "Specifically, in order really to win people, you have to go after them where they are. This means in their homes."

He said most persons who attend rallies like Dr. Graham's are already devoted to their faiths. Others find the rallies satisfy a nostalgia for the old-time "sawdust trail" blazed by preachers like Billy Sunday, he said.

"But hard-headed non - religious persons, living today in the new suburbs springing up all around Chicago, aren't as likely to go downtown to be saved," Dr. Van Boskirk said.

Whatever the outcome of the controversy, Dr. Graham won't lack a choice of sites for a campaign in sinful Chicago. Spokesmen for both the Chicago Stadium and the International Amphitheater have offered to rent the huge halls to the Graham group.

Graham Tells Mixed Crowd: 'No Color Bars At The Cross'

SAN ANTONIO, Tex. (UPI) — Evangelist Billy Graham has cautioned the South that its racial problems will remain unsolved until Negroes and whites recognize and accept Christianity.

Speaking to an unsegregated San Antonio audience of 45,000 Negroes, Mexicans and white Friday night, Graham said, "God does not look upon the color of a man's skin, but at the attitude of a man's heart."

"We will never solve our racial problems in the South until both races come completely to recognize and accept Christianity. There are no color distinctions at the Cross," he said.

Graham spoke of tension in the Middle East and warned that "science has placed in our hands the weapons to destroy civilization."

"Our next war will be a war to end all wars because the next war will be the destruction of civilization," he warned.

"We all talk of summit meetings," the evangelist said, "but if Christ were put first and the will of God sincerely sought, then the summit's decisions could give new hope to the world. Otherwise, there will likely be failure as in most past discussions."

DIXIE CAUTIONED

Graham Says Religion Solution to Racial Issue

SAN ANTONIO, Tex., July 26 (UPI)—Evangelist Billy Graham has cautioned the South that its racial problems will remain unsolved until Negroes and whites recognize and accept Christianity.

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Boycott Graham Constitution Grant Asks

AUGUSTA, (AP) — Segregationist Hugh Grant has called on members of Augusta's First Baptist Church to boycott Billy Graham's evangelistic crusade in Charlotte, North Carolina.

In a letter distributed to members after the services Sunday Grant said that press reports would be held on a racially integrated basis. . . ."

Grant, a member of the White Citizens' Council, said Graham's plan was "wholly contrary to the long-established traditions and customs of the South" and urged members not to join "the race mixers at Charlotte."

Grant is a member of the First Baptist Church which has scheduled a trip Friday to attend the crusade at Charlotte.

Church members declined comment on Grant's appeal but said the proposed trip would not be canceled.

Boycott of Graham Crusade Is Asked By Segregationist

AUGUSTA, Ga., Sept. 28 (AP)—An Augusta segregationist called on his church members to boycott the Billy Graham evangelistic crusade in Charlotte, N. C., on the grounds that the Graham meeting "could be the forerunner of race mixing in churches throughout the South."

Hugh G. Grant made the appeal in a letter to the membership of Augusta's First Baptist Church which has scheduled a trip to Charlotte to attend the crusade Friday.

Church officials declined comment. They said the proposed trip would not be canceled.

Grant's letter said "Press reports from Charlotte indicate that Billy Graham announced that his crusade would be held on a racial integrated basis, that white and Negro people are sitting together. . . ."

Says South Race Ills Need Christ

SAN ANTONIO, Texas—(UPI)—Evangelist Billy Graham has cautioned the South that its racial problems will remain unsolved until Negroes and whites recognize and accept Christianity.

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He said "we will never solve our racial problems in the South until both races come completely to recognize and accept Christianity. There are no color distinctions at the cross."

Graham spoke of tension in the middle east and intoned "science has placed in our hands the weapons to destroy civilization."

"Our next war will be a war to end all wars because the next war will be the destruction of civilization," he warned

"We all talk of summit meetings," the evangelist said, "but if Christ were put first and the will of God sincerely sought, then the summit's decisions could give new hope to the world. Otherwise, there will likely be failure as in most past discussions."

About 3,000 persons stepped forward to make a decision for Christ at the conclusion of the meeting.



DR. DANIEL C. THOMPSON, TO STUDY RACE LEADERSHIP -- Dr. Daniel C. Thompson, professor of sociology and chairman of the division of the social sciences at Dillard University has been awarded a $22,000 grant by the Ford Foundation for a study of the role of leaders in the changing pattern of Negro-white relations in New Orleans. The two-year study will test many current theories on social change and the part played by community leaders in the Negro's rapidly changing status in the South.

'Blood In The Streets'

Billy Graham Says Race War Avoided

By BLOYS W. BRITT

CHARLOTTE, N. C. (AP)—Billy Graham told a crusade audience here Sunday that "blood would have run in the streets" if a white person had stabbed the Rev. Martin Luther King in New York. A race war would have resulted such as this country has never experienced, he said.

The Charlotte-born evangelist opened a four-week crusade, his second in North Carolina, before an unsegregated crowd of 14,375 that overflowed the city's saucer-shaped Coliseum and nearly packed an adjacent auditorium.

Graham led up to his remarks about the stabbing in Harlem Saturday of the Montgomery, Ala., Negro leader by saying the nation's "social and economic problems are crying for God's help."

Racial tensions are nearest to the breaking point they have ever been, and the help and understanding of people of all races are needed to lessen them, he said.

Graham, making his second appearance at an evangelistic meeting in his hometown since he left it 22 years ago, said that many of the nation's social, economic, political and scientific problems could be solved "by a religious awakening, a spiritual reformation."

Scientists and military leaders, he said, have warned that the country could be in a nuclear war at any time "that would wipe out 60 million Americans in the first few hours."

"God," he said, "is the answer. The world is becoming desperate, the world wants an answer and wants it quickly. Unless we turn to God and have his help, we are done for as a nation and as a people."

Cites Racial Factor

Governor Protests S. C. Graham Rally

COLUMBIA, (AP)—Gov. George Bell Timmerman Jr. of South Carolina Saturday protested a proposed rally on the State House grounds here Oct. 26 by evangelist Billy Graham. The governor said the rally might be injurious to the cause of segregation.

Timmerman, in a prepared statement, said he was "shocked" to learn that Graham had been invited to preach on the State House grounds.

"Billy Graham is well known for his support of the program to mix the races in the South," the governor said.

Racial Mixing.

"As a widely known evangelist and native Southerner, his endorsement of racial mixing has done much harm and his presence here on the State House property will be misinterpreted as approval of that endorsement," Timmerman asserted.

In Charlotte, N.C., where he is conducting a home town crusade, Graham said his only motive for a Columbia rally is "to preach Christ and Him Crucified. I am sure no citizen in South Carolina would oppose the objective of winning men to Christ...I am looking forward to our visit."

He declined to comment directly on Timmerman's statement

But a Graham spokesman said the evangelist was "rather surprised" when informed of it.

The South Carolina chief executive said that "efforts to create the appearance of a soft attitude toward racial mixing were the forerunners of strife in Little Rock.

"I shudder to think a similar effort is being made here for I have a great love for Columbia and its people."

Timmerman said he realized that "I may become an object of villification by those seeking to undermine what our state has donet o protect our people from racial turmoil."

"The program to mix the races in the South," Timmerman said, "has brought heartbreak and suffering to countless numbers of parents, both white and Negro. It also brought racial tensions to areas where peace, understanding and goodwill formerly prevailed."

Belong To People.

Timmerman concluded his statement by saying:

"The State House and its grounds belong to all the people of South Carolina and the opposition of both races to racial mixing should be respected. Also, there are many Christians who disapprove of techniques designed to appeal temporarily to people's emotions rather than to provide a more lasting understanding of Christ's message.

"If those who extended the invitation for Graham to appear here insist upon using the State House property I shall not attempt to stop them. But I do register sincere protest."

Graham agreed Friday to give a rally on the State House steps Oct. 26, one day after he closes a five-week crusade in Charlotte.

The Rev. R. Archie Ellis, pastor of the First Baptist Church here, said that both city and state officials had given permission for the rally to be held on the State House lawn.

9 1958

EVANGELICAL UNITED BRETHREN CHURCH

First Negro Is Pastor Of Philadelphia Church

PHILADELPHIA, July 18—The first Negro clergyman of the Evangelical United Brethren Church is serving as pastor of Trinity Church. The church has had only white members in its sixty-two years of existence in the Germantown section here.

The assignment of the Rev. Leonard E. Barrett, 37-year-old native of Jamaica, British West Indies, was made by the denomination's Northeastern Conference, of which Trinity is a member.

The diminished white congregation of 139 communicants of Trinity, now in a predominantly Negro neighborhood, gave unanimous approval to the calling of Mr. Barrett as pastor. He assumed the post on June 1.

Mr. Barrett graduated from the church-affiliated Albright College, Reading, in 1950, and from the United Seminary of the denomination at Dayton, Ohio. Since then he has taught at the International Bible College in Estevan, Sask., and at the Jamaica School of Theology.

CHURCH WON'T HOUSE ALL-WHITE CLASSES

HARRISBURG, Pa., Oct. 16 (AP)—The Evangelical United Brethren Church prohibited today the use of its church facilities as private-school classrooms by those seeking to carry on racial segregation.

The action was taken in a resolution at the forty-ninth general conference of the church, representing 850,000 members in 3,000 churches.

The restriction was approved with a few dissenting votes among the 450 delegates to the conference. At least fifteen of the delegates represent churches in Southern states.

"We unalterably oppose all practices of racial segregation," the resolution said. "We withhold permission to use our churchb uildings as segregated schools in an effort to disobey the mandate of the Supreme Court."

The church maintains about 4,500 churches throughout the United States. Of this number, 121 churches, with a total membership of about 30,000, are located in Virginia, Tennessee, Kentucky and Florida.

The Virginia conference of the church voted last month to forbid the use of any of its fifty-nine church buildings for public-school classes.

National Council of Churches Conducts Survey of 9 Protestant Denominations

New York—Average cash salaries of Protestant ministers in the U. S. now total $4,432 annually for 60 to 80 hour work week, it has been revealed in a survey by the Department of the Church and Economic Life of the National Council of Churches.

Findings were based on questionnaires of clergymen of nine Major Protestant denominations nationally.

New England ministers are the lowest paid of the Protestant clergy, receiving $4,018 per year. This is $400 less than the national average and $360 per year less than is paid anywhere in the South, the study revealed.

The Southwest states pay the highest compensation, averaging $4,911 annually, while the industrial North Atlantic region ranks second with ministers' salaries averaging approximately $250 less, or $4,654 per year.

Ranking third are the North Central States ($4,603), and in descending succession the Rocky Mountain states ($4,549), Pacific area ($4,480), South Atlantic region ($4,449), South Central states ($4,383), and New England. The survey is part of an examination of the role of the church as employer, money raiser and investor, conducted by Dr. F. Ernest Johnson, head of the study group of the Department of the Church and Economic Life of the National Council of Churches, and Dr. J. Emory Ackerman, minister of the United Lutheran Church. It will be published in the fall by Harper's as the concluding work in a series of ten books on ethical issues in current economic life.

Denominations surveyed were the American Baptist Convention; Church of the Brethren; Congregational Christian; Disciples of Christ; Protestant Episcopal, Evangelical and Reformed; Methodist, and United Lutheran.

Extra Income Doesn't Stretch

The public, frequently including the minister's own congregation, the study reveals, is under the impression that salaries of clergymen are augmented substantially by extras. Although allowances for housing and auto travel, plus fees and gratuities average a total of $1,468 per year nationally, the report states that professional expenses for clergymen run into a heavy percentage of income.

A major problem, it was emphasized, is the fact that ministers do not receive adequate reimbursement for car expenses, their greatest "business cost." The average travel allowance for Protestant ministers is under $300 per year. Less than two-thirds of the ministers surveyed receive any travel allowance whatsoever.

Typical is a pastor in Georgia whose salary is $2,400 and who averages 32,000 miles a year over dirt roads on a circuit of five churches. He spends $1,600 a year on the car alone but receives no travel allowance. Another pastor, in New Mexico, estimates his auto expenses take one-half of each month's pay.

Although more than 90 per cent of the pastors reported that they receive housing or rental allowances, many of the homes are old and overly large, with resulting heating bills. In addition, because of inadequate salaries through the years, the survey reveals that frequently ministers are homeless on retirement and without savings to purchase a home.

Salary Gains Cut By Living Costs

Ministers' salaries have gone up, the study indicates, but it states that sharply increased costs of living as well as of cars have substantially affected any net gains. In a previous study five years ago, the average income of Protestant ministers in the U. S. was $3,783, including housing and utilities. If other allowances not ascertained in the former study were added, the increase in total income over the past five years would be around 25 per cent.

Nevertheless, the study shows, two-thirds of the ministers are in debt, the major reasons being sending children to school or college, high auto costs, ill health, and the rising cost of food, clothing for children as well as adults, and other basic expenses.

Debts Increasing

One-fourth of ministers with indebtedness reported that the amount was increasing, one-fourth that it was decreasing and almost one-half that it was remaining the same.

An Ohio minister said, "It should cost a person something to go into church work. But the older I grow, the more I become aware that I don't have any earthly goods—nor a savings account."

After enumerating his unmet financial needs, a Pennsylvania minister wrote, "We want our four children to love the church when they are grown." A preacher from Indiana summed up: "Most people want the preacher to live on earth and board in heaven."

Ministers Merit Acceptable Living Scale

Examining the church's policies toward its employees, the study comments that "the cash salaries paid to ministers . . . are indeed a weak spot, to say the least, in the church's economic practice." It adds that "a pertinent consideration regarding salaries should be what the congregation considers an acceptable scale of living in its community."

The report states that "economic policies of the churches too often reflect an uncritical attitude similar to that of the less enlightened portion of the business community." It concludes, "'The churches have an obligation to support by ther own example the highest standards in such matters as wages and labor-management relations."

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FIFTH WORLD ORDER STUDY CONFERENCE



At World Order Study Meet— The Rev. S. Amos Brackeen, left, pastor of Shiloh Baptist Church, Pittsburgh, representative of the National Baptist Convention, Inc., is shown at a reception with Getsie Samuel, representative from South India, and Secretary of State John Foster Dulles at a reception in Mr. Dulles' honor during the Fifth World Order Study Conference. The affair was sponsored by the Department of International Affairs, National Council of Churches of Christ in the USA. The Rev. Mr. Brackeen was also selected to give a report on the conference over the Vioce of America.

9 1958

FIRST CONGREGATION OF RIGHTEOUSNESS

Love suit cleric opens new church

Wash American

FAR ROCKAWAY, N.Y. — The Rev. Lloyd A. Burrus, who filed a $1 million love suit earlier this year against the Rev. Thomas Harten, founded a new congregation Sunday.

The new religious body is called the First Congregation of Righteousness. It is located at 1521 Rockaway Boulevard here. Baltimore

The Rev. Mr. Burrus, former pastor of Far Rockaway Baptist Church, announced that the congregation will embrace Baptist and "all other faiths as well as races."

Sat. 12-6-58

HE SAID THE congregation will dedicate itself to the religious teaching of youth, to the persuasion of churches to return to the way of Christ and to the cause of righteousness.

A complaint by the Rev. Mr. Burrus, last summer, charging the Rev. Mr. Harten with conspiring to ruin his family and professional life, touched off two bitter law suits and attracted widespread public attention.

The Rev. Mr. Harten is pastor of the famed Holy Trinity Baptist Church in Brooklyn, and is senior vice president of the National Baptist Convention Inc.

Detailing his complaint, the Rev. Mr. Burrus said he and a raiding party surprised the Rev. Harten and Mrs. Burrus in a New York Hotel room last June 14.

* * *

THE REV. BURRUS said Rev. Harten was nude at the time and his 19-year-old wife was only partially clad.

He contended that the hotel meeting between his wife and the Rev. Harten was part of a conspiracy to ruin his professional life.

After a heralded legal wrangle, the case was closed and the suit against Rev. Harten dropped when all parties concerned reached an out - of-court settlement, said to have been about $10,000.

During the sensational court battle, the Rev. Mr. Burrus was ousted from his pastorate by Far Rockaway Baptist Church members.

* * *

IN RETROSPECTION, the Rev. Burrus said:

"Now that much of the truth has come to light regarding my plight across these recent months, the national populace is in agreement that it was one of the most ungodly acts that so - called Christians have committed against God's anointed in modern times.

"However, out of this experience, God has revealed to me how we, as Christians, can inflict the most vicious crimes upon each other without any feeling of remorse about it."



REV. LLOYD A. BURRUS

Colorful Career Ended With Death Of Bishop W. E. Fuller

By EDDIE WILLIAMS

The magic of the telephone carried the news of the passing of Bishop W. E. Fuller, Sr., Monday night to his presiding elders in 19 districts of the Fire Baptized Holiness Church of God of the Americas and to thousands of his followers.

The 82-year-old founder of the Fire Baptized Holiness Church died of a heart attack in a local hospital at 3 p. m., Monday. He would have celebrated his 83rd birthday on January 29.

Funeral arangements are not complete. Haugabrooks Funeral Home is in charge.

The origin of the Fire Baptized Holiness Church dates back to 1898 when Bishop Fuller, then a young man of 23, joined the all-white Fire Baptized Holiness Association in Anderson, S. C. He was the first Negro in that group.

He remained in the association for about 10 years during which he preached and organized churches for Negroes. By May 1, 1908, he had accumulated property in the name of the Colored Fire Baptize Holiness Church valued at $25,000.

On November 24, 1908, he became the acknowledged "General Overseer" of the Negro church which had one presiding elder, 16 ordained ministers, 50 local ministers, 27 churches, and 925 members.

In a span of about 44 years the church grew under his leadership. The church's last General Council was held in 1952, and at that time there were two junior bishops under Bishop Fuller. The organization further broke down into 21 ruling elder, 545 ordained ministers, 879 local ministers, 500 churches and local ministers, 500 churches and forty belonging to the church was valued at about $1,399,435.

The General Council convenes every six years, and the next one is scheduled for June. At this meeting a successor to Bishop Fuller is expected to be elected.

After founding the church, Bishop Fuller became a traveling evangelist and helped to organized some of the largest Fire Baptized Holiness Churches in the country today.

In 1909 he founded the "True Witness," official organ of the church, in Atlanta. That same year he organized Zion's Tabernacle on Hogue St., NE, one of several Fire Baptized Holiness Churches in Atlanta.

Atlanta was also the site of the founding of the church school, Fuller Normal and Industrial Institute now located in Grenville, S. C. The Institute, moved from Atlanta in 1916, after a four-year organization period, to Toccoa, Ga. It later moved to Greenville.

This biographical account of Bishop Fuller and his church was related by his son, the Rev. W. E. Fuller, Jr., of 82 Leathers Circle, NW. Rev. Fuller is head of the Department of Religious Education of the church, vice president of the church school, and editor of "True Witness."

The 19 districts of the church are: New England, New York, Pennsylvania, Washington, D. C., NE Ohio, SW Ohio, Tennessee, Western North Carolina, Central North Carolina, Eastern North Carolina, Charleston, S. C., Columbia, S. C., South Carolina No. 1, South Carolina No. 2 NE Georgia, Florida, Alabama, California. There is also a Foreign District which encompasses the British West Indies, the Virgin Islands, and England.

Bishop Fuller, who suffered several minor strokes during his recent six months illness, was sued last November for $5 million by the Rev. J. P. Petty, of Spartanburg, S. C. The suit was field in a Federal Court at Greenville S. C., and charged the bishop and Rev. Fuller defrauded the Fire Baptized Holiness Church of more than $2 million over a period of 20 years.

It asked $5 million in damages and called for an accounting of all money turned over to Bishop Fuller. He died without knowing of the suit.

Henry B. Fuller, of 2945 Collier Dr., NW., another son of the bishop, informed the World following the announcement of the suit that all charges were false and that a battery of attorneys had been employed to handle litigation in the matter.

Bishop Fuller resided at 556 Houston St., NE, with his wife, Mrs. Pauline Birmingham Fuller, and Miss S. J. Fuller, a daughter.

Last Rites Held For Bishop Fuller

ATLANTA — Funeral services for Bishop W. E. Fuller, sr., founder and senior bishop of the Fire Baptized Holiness Church of God of the Americas, were held last week at Big Bethel AME church.

The holiness prelate died Jan. 20 after a prolonged illness.

Over 3,000 church followers and friends viewed the body which was displayed in a copper casket in Fuller Tabernacle Holiness church before being taken to Big Bethel for final rites which were participated in by elders and ministers from all over the nation.

Bishop C. C. Chiles delivered the eulogy. Assisting clergymen included:

AME church Bishop W. R. Wilkes, Dr. Martin Luther King, Bishop J. J. Hansley, Bishop J. W. E. Bowen, Dr. M. E. Millan, G. G. Gary, Elder C. A. Mills, Elder P. S. McDaniel who presided; Elder M. Brown, Elder A. L. McCracken, Elder R. M. Palmer and Elder J. W. Latimer.

Condolences cards and telegrams were read by Mrs. Beatrice Roberts, district president, Mrs. Hattie Evans and Mrs. L. M. Nichols.

The 83-year-old bishop is survived by his wife, Mrs. Pauline Fuller; four daughters, Miss S. J. Fuller, Mesdames Betty Talyor, Ruth Lewler and Mattie Westbrooks, Gainesville, Ga.; four sons, Eldridge, W. E., Henry and Douglas of New York; a brother, a sister, 22 grandchildren and 25 great grandchildren.

There are 500 Fire Baptized Holiness churches in the nation.

One is located at 5931 S. Morgan, Chicago. Elder A. L. McCracken is pastor.



12th WEDDING ANNIVERSARY — The Rev. M. J. Divine and his wife, following behind him, better known as Father Divine and Sweet Angel, as they entered the banquet room of the Divine Lorraine Hotel in Philadelphia recently for the celebration of the "Marriage Feast of the Lamb." The celebration marks the wedding of Father Divine to his spotless virgin bride, the former Edna Rose Ritchings.

'PAPA BON DIEU'

Father Divine Is French Play Theme

Afro American p.7 Baltimore Md

By OLLIE STEWART

PARIS — The often - repeated and slightly fabulous story of Father Divine has finally crossed the Atlantic to become the basis — and partly the theme — of a play recently produced here with an all-colored cast, at Theatre d'Aujourd' hui.

"Papa Bon Dieu" is the name of the drama, written in a satirical vein by a French journalist, Louis Sapin by name; and the work is hailed in most Paris papers as a theatrical job well done. One paper calls it the first play in France ever to be written for colored actors.

And how do the actors handle it on the stage? "To perfection"! exclaims one critic.

"Their acting wins all the way," says another. One paper prevailed upon author Richard Wright to do a piece on the play, and to point out the similarities between the work and the Father Divine story as it is known to millions in the USA.

* * *

THERE ARE similarities, yes, but many differences also. In the new French play, a man died one night after that one drink too many. Leaving nothing behind with which to bury his body, the man is secretly put away by neighbors.

But before they can get back home, the corpse is up and walking around again — so they conclude that God has chosen the body of the man for a return visit to this earth.

They fall on their knees before him, and since he keeps saying, "Sacre bon Dieu," they rename him Papa Bon Dieu. And he tells his followers, "Be happy! Happiness is everywhere — to be taken in your hand!" This reminds one of "Peace, it's wonderful!" the favorite expression of Father Divine.

Ent. 2-22-58

AND ALSO like Father Divine, Papa Bon Dieu instructs his followers in a new religion, and keeps close to him at all times two "angels"—two beautiful young women named Sarah and Lea.

He organizes many commercial enterprises and they prosper. Dividends are distributed, but not in the ordinary way. Keeping always to the religious motif, Papa Bon Dieu sets aside 3 per cent for Heaven, to be paid and paid forever!

Amadou Sissoka is getting excellent notices as Papa Bon Dieu, and the play shows signs of settling down for a good long run.

Integration Push

Many church denominations are being criticized for what appears to be pro-integration churches in their publications.

We have seen enough of this sort of thing to convince us that many religious publications are taking an ultra liberal view on integration.

There appears to be little doubt that the church officials and the editors are permitting, if not encouraging, this trend.

In several instances the laymen of various denominations have made their anti-integration convictions known by passing resolutions and petitions.

More are bound to follow.

Any way you look at it, common sense makes it plain that no one can bring about the millineum overnight, not even-zealous, half-baked pro-integration preachers and lay church leaders.

RELIGION TODAY

U.S. Slump Shows Effect On Churches

By GEORGE W. CORNELL
AP Religion Writer

Rumblings of the recession are heard today among the churches.

They're wrestling with the effects both on their pocketbooks and on their consciences.

"Grave moral and spiritual issues are involved," says the Board of Social and Economic Relations of the Methodist Church.

As for the collection plate, it has fared variously. Receipts of some congregations have skidded. Others, with extra effort, are doing better than ever.

"It's often a matter of what countermeasures have been taken," says the Rev. Arthur Rinden, a church budget-raising expert.

In any case, U.S. religious institutions, with assets of 13½ billion dollars and programs totaling 3½ billion a year, are sensitive to business trends.

BUILDING DECLINE

One dark note is a slight sag in church spending for new buildings.

Breaking a steady, 10-year climb in building outlays, the total dropped 1 per cent in the first quarter of 1958, despite prior predictions of a continued rise.

David M. Church, director of the American Assn. of Fund-raising Counsel, says time is too short and the amount of the drop too small to draw definite conclusions, but the figure is the best index of church financial status.

On many fronts, however, church programs dollar-wise are still going up. Most denominational conventions this year have set increased over-all budgets.

Southern Baptists reported that central receipts for the first half of 1958 were more than 8 per cent ahead of 1957.

But what is going on in local parishes where the first sign would show?

The interdenominational fortnightly Christianity Today said a survey indicates a trend toward "caution about future spending," adding: "Individual members were not as willing to pledge amounts of money over an extended period."

Of 30 Southern Baptist pastors questioned at a Kansas City meeting, 12 thought the recession had adversely affected offerings. Of 12 Los Angeles churches polled, all said income had dropped. But many elsewhere said it was up.

MORE CARE

The Rev. Mr. Rinden, of the Stewardship and Benevolence Department of the National Council of Churches, says the recession has "caused a number of churches to use more care in setting their budgets.

"As a result they've come off better than before."

A flood of demands has resulted his year in his department holding seven seminars at which pastors (about 40 at each seminar) are trained in budget-raising methods. Comparatively, only two such seminars were held last year.

"There's more concern in this area now," he says. "And wherever there has been through preparation, giving has increased rather than dropped.

"But where the slump has been used as an excuse, offerings have fallen off. It's not necessary. We know only a fraction of the potential has ever been tapped."

Several church groups have urged government steps to ease recession hardships and unemployment. "Involuntary unemployment is a basic injustice . . ." said the general board of the 32-denomination National Council.

EXPAND AND EQUALIZE

It called for steps to expand and equalize jobless benefits in various states. So did the Methodist Social-Economic Relations Board, but it warned against inflation-causing "deficit spending that will mortgage the future."

"We deplore the growing and fallacious view that our economic order must always spiral forward to an ever higher level of prosperity and material comfort for this particular generation at the expense of others yet unborn."

CHURCHES WAGE WAR ON DIVORCE

Increasing Efforts to Prevent Breakups

By CLAIRE COX

NEW YORK (UPI) — Churches are waging a new offensive against the rising divorce rate. They are relaxing their opposition to divorce itself but increasing their efforts to prevent it.

The growing concern over family breakups is reflected mainly in a new emphasis on pre-marital pastoral counseling and post-marital guidance.

One of the most recent actions taken by a church group on the subject of divorce was a vote at the 1958 meeting of the assembly of the Presbyterian Church in the U. S. (South) to relax the present stand that adultery is the only allowable ground for divorce.

PRESBYTERIANS

Under the proposed change, which must be approved by the Presbyteries to become official, the individual churches would do all in their power to prevent separation or divorce, through counseling. But "both physical and spiritual unfaithfulness" would be grounds for divorce.

Remarriage would be allowed if approved by a committee of advisers to a minister, with a Presbytery committee handling cases referred by ministers.

Also recommended was a provision making it a responsibility of the minister to give adequate premarital counseling, with separation or divorce only as a last resort.

LUTHERANS

The United Presbyterian Church in the USA, recently formed through a merger of the Presbyterian Church in the USA and the United Presbyterian Church, approves of divorce and remarriage when "sufficient penitence for sin and failure is evident, and a firm purpose of and endeavor after Christian marriage is manifest."

This Presbyterian group believes it is the minister's responsibility to establish whether there is penitence. It also holds that a minister should allow one year to pass before remarrying a divorced person, except with the approval of a Presbytery or authorized representative. Each Presbytery may elect a committee on Christian marriage to advise ministers.

In 1956, the United Lutheran Church and the American Lutheran Church both relaxed their long-held policies of sanctioning the remarriage of a divorced person only if he were the innocent party of a divorce for adultery or desertion. Now either party may remarry so long as he gives evidence of repentance.

BAPTISTS

The American Northern Baptist Convention, which leaves such matters to individual congregations, has no rule against remarriages after divorce but is growing more concerned over the rising rate of family breakups. Ministers have been urged to conduct regular courses on marriage preparation and to become acquainted with marriage counseling agencies to which to refer couples.

"Toward a better understanding of the problems of the American home, we urge upon all pastors the necessity of exercising great care in counseling the parents and children in making those adjustments that will save the family from total disaster," an American Baptist statement says.

In the Southern Baptist convention, the Rev. Theodore F. Adams of the First Baptist church in Richmond, Va., president of the Baptist World Alliance and recognized as one of the most active pastoral family guidance counselors, has this to say:

"I think pre-marital counseling is a very important factor in happy marriage, and we do a great deal of it here in our church. This is increasingly the practice among our Baptist pastors.

EPISCOPALIANS

"We feel that two people who are Christian and who have proper training and guidance before marriage can almost be assured of a successful and happy home."

The Southern Baptist Convention allows each minister to decide for himself how to handle marital problems of his church members.

The Protestant Episcopal Church stands opposed to remarriage after divorce, but bishops are allowed to grant ecclesiastical annulments. The Episcopalian house of bishops is working on new marriage canons, and may issue a pastoral letter on the subject in a few years. A resolution on holy matrimony will be considered at the church's 59th general convention at Miami next October.

METHODISTS, OTHERS

The Methodist Church, largest Protestant body in America, makes it possible for a minister to remarry a divorced person who is the innocent victim of adultery or other "vicious" condition, such as mental or physical cruelty. The original Methodist stand allowed remarriage only after a divorce on grounds of adultery.

Mehodists are emphasizing increasingly the positive side of family life, the holding of families together through counseling that begins with teen-agers and extends to long-married couples.

The Congregational Christian Churches hold that divorce is deplorable but very often necessary. Congregationalist ministers try to prevent marital collapses with good counseling before marriage.

"People should be prepared for marriage," a church official said. "The purpose of counseling is not to block marriage but to help solve problems."

Unitarians believe each church member should be free to follow the dictates of his own conscience in matters of marriage and divorce.

CHURCH LEADER STIRS UP STORM

Suggests H-Bomb Destruction of Humanity May Be God's Intention

LONDON (AP) — The Archbishop of Canterbury touched off a furore Sunday by suggesting it may be God's intention that the human race destroy itself in an H-bomb war.

The Anglican primate of England, Dr. Geoffrey Fisher, comments in a new book:

"For all I know it is within the providence of God that the human race should destroy itself in this manner. There is no evidence that the human race should last forever, and plenty in Scripture to

the contrary."

The archbishop was one of 22 contributors to a book out Monday —"The Fearful Choice"—edited by Philip Toynbee, 42, son of famed historian Prof. Arnold Toynbee. The younger Toynbee, former leftist novelist, advanced the view that occupation by the Russians would be preferable to a hydrogen war.

The archbishop, in a critical reply, contended, "Policy should not be based simply on fear of pain."

Dr. Fisher's views were described as "wicked" by Canon L. J. Collins, the preceptor of famed St. Paul's Cathedral. Canon Collins, leader of a group of Anglican churchmen who feel Britain should renounce nuclear weapons —alone if necessary—said:

"It is one thing to accept suffering on one's own behalf. It is quite another—and a wicked one at that—to think lightly of suffering caused to other people."

The Archbishop of Canterbury, who is head of the Anglican Church, wrote: "I am not being unfeeling. Christ in his Crucifixion showed us how to suffer creatively. He did not claim to end suffering, nor did he bid his disciples to avoid suffering.

"I cannot establish any policy merely on whether or not it will save the human race from a period of suffering or from extinction."

Reynolds News, a Socialist Sunday newspaper, predicted the archbishop would face his biggest storm yet over his statement.

The Sunday Pictorial commented, "Surely this can't be the will of God."

In Rochester, meanwhile, Anglican Bishop C. M. Chavasse said in a sermon that total destruction in a third world war would be preferable to serfdom under totalitarian domination.

Racial Attitudes In U. S. Churches

Churches Take Different Stands On Integration Of The Races

(By The Associated Negro Press)

CHICAGO. — How does the average church-goer feel about the question that is rocking these United States, upsetting world relations — integration, desegregation of the races.

It is surprising to note that some God-fearing people feel that it is right to discriminate against a fellow Christian simply because his skin is of a different color.

Stranger still, is that fact that some of the pillars of the church, the leaders of the community feel they are justified (by the Scriptures) for their beliefs.

Join Human Race

As a pastor of Methodist church in Washington recently pointed out, "Americans seem to be willing to fight for freedom of people with colored faces in the Orient, but unwilling to give freedom to their own colored citizens in the U.S."

Dr. Theodore H. Palmquist further stated that "We are outnumbered by the colored races of the world almost six to one and we had better join the human race before it is too late."

Bible Backs Plea

"Christians" who have been hiding behind that home-made adage that the "Bible" says it is wrong to mingle and mix with other races apparently have over looked the second chapter and 47th verse in Acts (of the Apostle.) A lecturer and delegate from Texas to the International convention of Christian churches Disciples of Christ, Alfred T. DeGroot quoted this passage from the bible last week during the confab. He said in part: 'Perhaps it is our human conceit which rebels at the clear declaration in Acts 2:47 that it is the Lord himself who adds to the church such as are being saved.

We want to make our own church rolls lily-white rolls in many cases, and close the gate of heaven with our own catch questions."

Rather Split Church Body

In Little Rock, the battle of integrating schools seems to have switched to integrating churches. A Methodist church group of about 300 persons met last week to 'combat' church integration.

They said they would favor a split from the church body if it doesn't change its racial policy. The Methodist church's general conference has taken a stand favoring racial integration.

Most Ministers Favor Integration

In New York it was revealed that four out of five Southern ministers who replied to a recent survey, favor compliance with the Supreme court's order to public school desegregation.

States Polled

The states to which the questionnaries were sent were Delaware, South Carolina, Florida, Georgia, Maryland, North Carolina, Virginia, West Virginia, Alabama, Kentucky, Mississippi, Tennessee, Arkansas, Louisiana, Oklahoma, Texas, and the District of Columbia.

Welcome Negroes

Wide sectional differences were reported with sentiment for integration ranging from nearly unanimous in such border states as Delaware and West Virginia to 50 per cent favoring integration in South Carolina.

The ministers who favored school integration all said they would welcome Negroes into membership in their congregations.

Warns of Race Injustice

The Bishops of the Protestant Episcopal church last week warned the U.S. that continued injustice to the "colored races" might leave this nation alone and friendless in a hostile world."

In a pastoral letter that will be read from each of the 7,290 Episcopal churcehs in the country, the churchmen declared that "should Africa and Asia finally turn against us it could well be because the colored races became convinced they must look elsewhere for justice.

Practice What We Preach

"If America continues to lose friends as others become convinced that we do not mean what we say about justice and equality, the reason will be obvious," the letter warned.

In a clear reference to recent nations of federal courts on racial segregation, the bishops' letter asked the churchgoers "to honor and obey the laws of this land." "Meet, know and listen to your brethren of other races and groups."

Churches Set Record Of 105 Million Members

NEW YORK, Sept. 1 (UPI) The Nation's churches and synagogues reported a record total membership of nearly 105 million today and said that annual contributions have soared past $2 billion for the first time in history.

Facts and figures on religious activity were presented by the National Council of Churches in its 1959 "Yearbook of American Churches," published today.

The compilation, covering 255 church bodies in 48 states and the District of Columbia, showed a total of 104,189,678 persons belonging to all faiths.

Membership by faiths: Protestants, 59,823,777; Roman Catholic, 35,846,477; Jewish, 5,500,000, and Eastern Orthodox, 2,540,446.

The Methodist church is the largest Protestant body, with 9,543,245 members. The 27 Baptist denominations represent the largest religious "family," however, with nearly 20 million members. There are 12,059,400 Methodists in 22 Methodist bodies; 7,529,773 Lutherans in 19 bodies, and 4,043,052 Presbyterians in 10 bodies.

The 52 major Protestant and Eastern Orthodox church bodies representing the largest proportion of the Nation's churchgoers reported contributions totaling $2,043,741,555 for 1957. The 1956 figure was $1,842,592,260.

Other bodies do not report on contributions.

The Yearbook reported that the average annual contribution per member was $56.74—up 7.3 per cent from the previous year's $52.88. The most generous were the Seventh-Day Adventists, with an average of $202.02 per year per member.

The National Council reported that Sunday School enrollments were up 1.1 per cent in 1957, for a total of 40,359,772.

MEETING DISCUSSED ON RACIAL TENSIONS

Church Leaders May Call Second Conference

BY LARUE GILLELAND

Southern church leaders may hold a second and larger conference here in May to discuss race tensions.

About 100 top clergymen and laymen from every state in the South would be asked to attend, Dr. William M. Elliott of Dallas, Texas, moderator of the Presbyterian Church U.S., said yesterday at the King Cotton.

First Of Kind

He made the statement as 25 religious leaders from six denominations ended a private two-day meeting there. It was the first of its kind ever to be called, he said.

Representative Brooks Hays of Little Rock, president of the Southern Baptist Convention, said he felt the meeting had been "worthwhile."

"We prayed for understanding of what the churches may do to bring peace to our people and allay fears," he said.

Dr. Elliott said, "We pooled our ideas and were individually helped to see ways we can ease racial tensions in our own communities."

He said, "We'd like to share this fellowship with a larger group—out of which may come more definite action."

Dr. Elliott said the second meeting, about the middle of May, is likely to be held in Memphis because it is centrally located and "easy to reach by plane and surface travel."

He said the conference here grew out of an informal discussion he had in November in Dallas with Representative Hays and four other denominational leaders, who also attended the meeting at the King Cotton.

Church Leaders

They are Dr. Granville T. Walker of Fort Worth, Texas, president of the International Convention of the Christian Church (Disciples of Christ); Bishop Girault M. Jones of New Orleans, bishop of the Episcopal Diocese of Louisiana; Bishop William C. Martin of Dallas, Methodist bishop of the Dallas-Fort Worth area, and Dr. Gerard D. Busch of Louisville, president of the Kentucky-Tennessee Synod of the United Lutheran Church.

Dr. Elliott said plans for the May meeting will be worked out later.

Lenten Thoughts

How the Bible Has Affected Lives of People You May Know

By MRS. JESSIE H. ROY
Teacher, Morse Elementary School

Life has taught me that the Word of God as written in the Bible offers all the peace and security that anyone could ever need.

In these days of uncertainties and tensions, the Twenty-third Psalm reminds us that though we may walk through the valley of the shadow of death, we need fear no evil, for God is with us; and we trustingly put our hand in His. Before we know it, we are seeing through the eyes of faith, the beautiful sun still shining behind the clouds though the noise of the thunder rolls on and on, and the skies are still dark overhead.



Mrs. Roy

When illness and death come to us or to our loved ones, we have still the Biblical assurance that "God is our refuge and strength; a very present help in trouble." So, we turn to Him. Our fears vanish, and we accept gratefully the divine guidance that puts things right again in our world.

If, at times, waves of intolerance and injustice sweep over us, it is needless, even senseless, to struggle against them fearfully, when we have only to contact, through prayer, the direct source of all our strength. God speaks, and the waves are stilled.

Then there enters into our hearts a peace that could come only from Heaven—a deep and perfect peace that passes all human understanding.

Tomorrow: Wilber M. Brucker

Integration Is Watchword Of Three Church Groups

CHICAGO — (ANP) — Denominational views of integration in churches and even schools, seems to be on the favorable side for the races. At least, three denominations --Methodist, Presbyterian, and Episcopalian, have concluded that integration is the current trend, that it is "not un-Christian" and that they, as leaders of the people, should be in the forefront of movements toward true expressions of brotherood.

Integration of a Negro church by one of three Indiana Methodist conferences last week, bespoke one of several recent instance of the denomination's attitude. Neighborhood House of Fort Wayne Ind., was admitted by a unanimous vote of 800 ministerial and lay delegates into the Northern Indiana conference. Other Negro churches of the Methodist's Central (Negro) jurisdiction are slated to be absorbed by the white conference in the near future.

RESOLUTION REJECTED

A proposed resolution to "provide leadership so that the Supreme court desegregation decisions may be carried out with malice toward none and good will toward all," was rejected by 300 clergymen and laymen, representing 110 churches and 20 missions of the Episcopal diocese of Virginia. The reject on was registered becauce a similar resolution was approved in 1954.

Hower, the Presbyterian Synod of Arkansas reaffirmed its s'and in favor of racial integration, the reaffirmation coming in answer to the church's general assembly "oppose" desegregation.

The Arkansan reply, deploring the Little Rock school integration crisis, held that "enforced segregation of the races is discrimination which is out of harmony with the teachings of the Scripture, Christian theology and ethics."

Three Denominations Favor Integration

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ing the Little Rock school integration crisis, held that "enforced segregation of the races is discrimination which is out of harmony with the teachings of the Scripture, Christian theology and ethics.'

More Ministers Favor Integration

NEW YORK. — (UPI) — A confidential poll indicates that four out of five Protestant ministers in the South favor racial integration in southern schools.

Most of the remaining ministers favor searching for possible legal means of thwarting implementation of the Supreme court's desegregation order although disavowing open disobedience, according to Pulpit Digest which conducted the poll. Only three per cent expressed favor with open disobedience, the publication said.

Of the 3,600 questionaires sent out (representing one-fifth of the number of Protestant ministers in the South) 769 have been returned to Pulpit Digest, a nondenominational professional journal for Protestant ministry and seminary students.

The poll indicated that sentiment for integration was almost unanimous among ministers in the border states. By comparison, in South Carolina only 50 per cent of the responding ministers favored integration, with 28 per cent favorng a quest of legal means to avoid integration and 11 per cent favoring open disobedience.

Southern Churches Accept And Turn Away Negroes

MEMPHIS (AP)— Two unidentified Negroes, a middle aged woman and a boy, attended morning worship services at a white church here Sunday.

The pair entered the Evergreen Presbyterian church shortly after services began, it is said, during the closing benediction. Three church members reportedly walked out when the Negroes were seated by ushers.

"They were treated courteously by the ushers," said Dr. W. J. Millard, pastor. "The Church Session, or governing body, had instructed them to seat whoever came in."

Millard said the Church Session adopted a policy of seating Negroes three years ago. Sunday was the first time Negroes came to a service.

RALEIGH, N. C. (AP)— "Jesus belongs to Negroes as well as whites," a Baptist minister told his congregation Sunday after three Negro university students were denied admission.

The Rev. Gerald Trimm called upon the few members of the congregation who turned away the students to pray "for God's forgiveness."

The Negroes, students at Shaw University here, had agreed to sit in the balcony of Calvary Baptist Church if allowed at the services.

READ THE ADS

SOUTHERN CLERGY FOR INTEGRATION

Protestant Poll Shows Most Favor Compliance With Court School Ruling

An overwhelming majority of Protestant ministers in the South favor compliance with the Supreme Court's order for racial integration of the public schools, according to a confidential poll announced yesterday.

The sampling was made by Pulpit Digest, a nondenominational monthly with offices in Great Neck, L. I.

The magazine sent questionaires to 3,606 clergymen or 5 per cent of all Protestant ministers in the South.

Ralph C. Raughley Jr., editor, said this cross section had been obtained by polling every twentieth name in the magazine's directory of Southern Protestant clergy. He said replies had been received from 769.

Of these, 600 favored compliance. Most of the remaining 169 favored "searching for possible legal means of avoiding the consequences of the court's decision," Mr. Raughley said.

23 Favor Disobedience

Only twenty-three favored open disobedience, he said.

The poll revealed wide sectional differences. In the border states of Delaware and West Virginia, sentiment for integration was "nearly unanimous," Mr. Raughley reported.

In Kentucky, fifty-five out of sixty-two favored integration, he said. Other states ran: Texas, 100 out of 115 for integration; District of Columbia, nine out of ten; North Carolina sixty-five out of seventy-seven; Arkansas nine out of seventeen; Mississippi nine out of seventeen; Alabama, thirty-three out of sixty-two and South Carolina twelve out of twenty-five.

In South Carolina, where sentiment against integration was strongest, three ministers favored open disobedience and and seven favored the search for legal means to avoid integration.

Of the ministers included in the survey, forty-six were Negroes. They unanimously favored integration.

Most of the replies, 237, came from Baptists. There were replies from 203 Methodists and seventy-one Presbyterians.

Questioned on their reaction if schools in their community were faced with a court order to integrate, 613 felt the order should be obeyed; 101 believed the schools should be closed rather than comply, and forty-six failed to reply.

Choice of Closings

If public schools were closed as the alternative to integration, eighty-five would offer to permit segregated classes to be held in church buildings, 139 would permit it if requested by local authorities, and 485 would refuse to permit such classes to be held in the church.

Racial integration was considered "inevitable" by 377 ministers. Only fifty-four replied that integration "can never be successful in the South."

On theological aspects of the problem, 570 believed integration to be "in accordance with Christian priciples," although only 516 considered it to be a cause which Christian ministers should support.

Only sixty-two believed that integration in the schools was contrary to Christian principles, but 106 held that it had nothing to do with Christian principles, and 137 that it was a cause in which Christian ministers, as such, should take no part.

The sharpest division of attitudes appeared in a question on the essential nature of the Negro. Replies from 633 agreed that the Negro was "no different from any other human being in any essential respect, and, therefore, no law or regulation of any governmental unit or public agency should make any distinction whatever based on race."

Difference Is Seen

Replies from ninety-one favored the statement that the Negro is "different from other races in ways so basic that distinctions between him and others, in law and other public regulations, are realistic and necessary."

No reply was given to the question by forty-five. One minister, who had indicated opposition to integration, added the comment: "This is not a fair question."

"Practically all" the ministers favoring integration said they would, themselves, welcome Negroes into membership in their congregations. But almost all added that they were sure their congregations would not.

A minister from Alabama, who had indicated opposition to integration, wrote: "I would welcome Negroes attending services in my church if they didn't make a habit of it."

"Do you want your own daughter to cross-marry?"

Projects Create More Problems for Negroes; Suggest Aid of Churches

Civic leaders admitted Tuesday evening that the 2500 homes which will be affected by the freeway and the city's first urban renewal will creat more problems for Negroes than whites but they gave assurance that loans for new housing would be available for all concerned.

This was the consensus of statements made by panel members discussing the projects and the subsequent housing problems at the monthly meeting of the National Association for the Advancement of Colored People at Willkie House.

Panelists were James C. Camp, chairman of the Greater Des Moines Chamber of Commerce; Frank Price, city housing administrator; Cecil Henshaw, regional director, American Friends Service Committee, and Harry Beardsley, member of the social and economic committee of Grace Methodist Church with Mrs. Edna Griffin, chairman of the housing committee, as moderator.

"We are sure that housing will be available for all these people," Price said, referring to the 1200 dwelling units in the area marked for urban newal and the additional 1,100 in the path of the proposed freeway.

Henshaw said he epected little opposition to Negro securing new homes especially if the churches made a concerted effort to help.

Beardsley disagreed, "I think we delude ourselves if we don't admit that some opposition exists."

In a business meeting delegates selected to attend the National convention in Cleveland, Ohio, in July 8-13 were Clara Bayles, president of the local organization; Mrs. Alta Herndon, treasurer; and Atty. Robert Wright, chairman of the membership drive. Alternates are Mrs. Georgine Morris and Mrs. Bessye Greene.

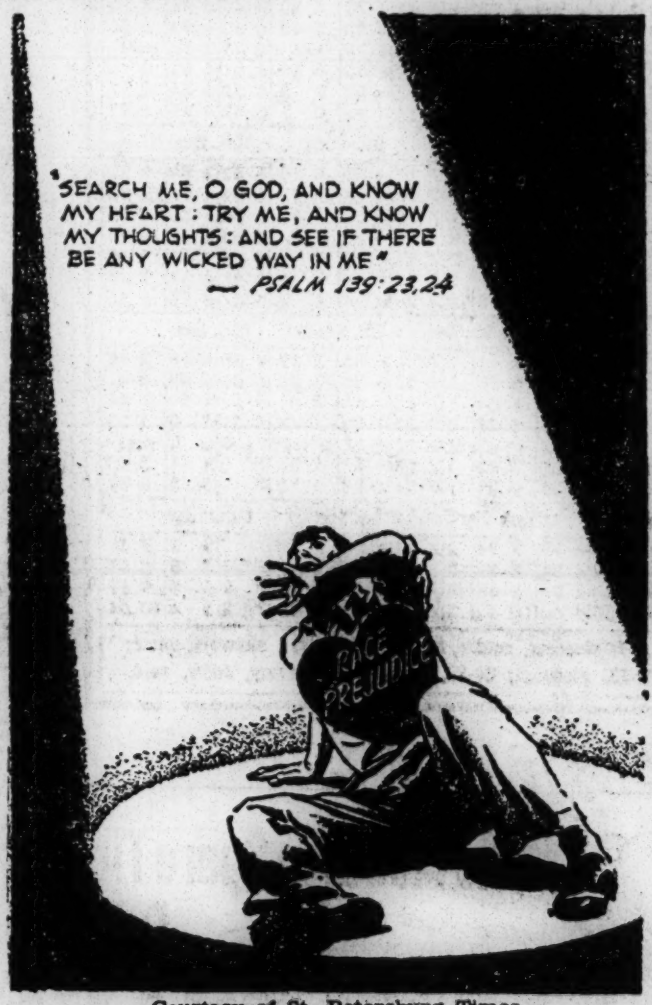
A brief memorial in honor of deceased NAACP members was conducted by the Rev. D. V. Stewart, pastor of Bethel A.M.E. Church.

What Has Happened To The Churches?

ONE IS constrained to ask what has become of religious teachings and religious practices in the present turmoil of the South?

The South has never been lacking in churches. By the side of its earliest homes it built its churches. Nor has the church been a sickly, motley thing. It has had vigor. Some of the South's most colorful leaders have been preachers of the Christian church.

WHERE did it miss? What happened that could produce a people so driven by prejudice and hate toward another set of human beings? How could the present set of attitudes be possible in a people who grew up in the Hebraic-Christian ethnic. How is it possible for such a thing to happen in what is probably the most religious section in the nation? There is probably no one single answer to this tragic contradiction, this open and sad failure. Many things without doubt have conspired to limit and thwart and prevent the churches from getting their teachings accepted.



Courtesy of St. Petersburg Times

THERE has been the basic one, that of the slave-economy of the early days so clearly violative of the Hebraic-Christian teachings. Ministers who were allowed to remain had to accept it and accommodate their teachings to it. Much of the moral sterility of current Christian leadership in the South still stems from this early hamstringing of the churches. They have never gotten over it.

THERE have been periods when the church could have thrown off this blight and freed itself from the poison that seeped into its very vitals. One such was the period immediately after the Civil War. There was, it is generally agreed, a period of some years when many white people including some from the old plantation group fraternized with the Negro. There is evidence that a common, industrial, school, and church life did actually develop in many parts of the South. How the church leaders managed to lose that golden opportunity I do not profess to know, but lose it they did. Southern Farm & Home Fourth Quarter, 1958

IT SEEMS equally clear that the church had a second great chance during the Populist days. In the early days of this popular political ground-swell there seemed to have been a new birth of freedom and justice. Men seemed to want all of a sudden to accept all men as brothers: to include them in their political efforts; to include them in their labor bargaining organizations. Here again it does not seem to be too much to ask why did the church again fail to take advantage of this new burgeoning of brotherhood and nail down its gains. But as history so poignantly shows this opportunity was lost and the South got a new crop of state constitutions full of discriminatory provisions.

YET STILL another chance has been given to the churches of the South. This is the present period. The Supreme Court has handed the churches what is probably their greatest opportunity with its declaration that segregated schools were a violation of the rights of Negro children. (And whites too, for that matter, for white children are damaged too by being denied the right to live, and grow up, in a country that practices what it professes.)

THERE is still time for the church to take the lead and get off the sideline and enter the fight. What a betrayal of all that Christianity stands for to have its paid ministers say as some did in Virginia the other day, "We are not taking sides." Is it possible for men who hold positions of leadership in the religion founded upon the fatherhood of God and the brotherhood of man to "not take sides," when men are violating the most basic tenet of their creed and faith? Yes, sad to relate it is. Maybe that explains the church's other historical failures. Let us hope it does not happen again.

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ARTICLE FROM: SOUTHERN FARM AND HOME

9 1958

No Political Church Use, Clergy Says

Prefer Mixing To Closing Schools

By KAY McLEOD

Atlanta clergymen said Sunday they will not permit their church buildings to be used for classrooms if the motive is to circumvent court-ordered integration of the public schools.

Most of those interviewed — including those who signed a second manifesto on race relations published Sunday and an equal number who did not—on integrating their schools. Most said they would prefer token integration to the closing of the public schools.

Two ministers said they would open their churches for school purposes in order to educate young people, while one said: "We are just not willing to be used as a tool of bankrupt politicians in their efforts to defy the law of the land."

INTERVIEWED

About 30 ministers were interviewed for their evaluation of the impact of the manifesto, signed by 312 Protestant and Jewish religious leaders.

The ministers expressed the feeling that opening the church to schools supported by state grants to children would be a violation of the principle of the separation of church and state.

More than half of the ministers surveyed did not sign the manifesto. Several, who said they were unaware of the manifesto prior to its publication in the Journal-Constitution Sunday, said they would gladly have added their signatures.

One of the proposals included in the manifesto, which was signed by 312 Protestant and Jewish religious leaders, was an appeal for community and state leaders to give their most creative thought to maintaining a sound public school plan."

The manifesto also said, "We would voice an emphatic protest against any suggestion that church property be used as a means of circumventing the law of the nation . . ."

The interviewed pastors said the churches have a legitimate right to enter the education field and said they felt most churches would open parochial schools to be operated out of church funds or by tuition. They added, however, that the church's motive should not be to escape compliance with desegregation ruling, but to educate their children.

Dr. Thomas Fry, pastor of Druid Hills Presbyterian Church, said: "We are just not willing to be used as a tool of bankrupt politicians in their efforts to defy the law of the land."

Dr. Robert E. Lee, pastor of the Lutheran Church of the Redeemer, summed up opposition to the use of churches as a device to circumvent court desegregation orders.

"If churches make facilities available as a means of evading the law as interpreted by the Supreme Court, then they forfeit their integrity. If on the other hand, they use their facilities in the interest of continuing education process of children, it must definitely be understood by all who would use such facilities that this principle is not in defiance. A church that would engage in education instruction during a period of closing of public schools ought to do so only with its own resources rather than state funds."

The Rev. Edward A. Cahill, pastor of United Liberal Church, an integrated body, added that if educational facilities were offered in his church, he would want to serve Negro as well as white.

Noticeable missing among the signatures were those of Atlanta Roman Catholic clergymen.

The Most Rev. Francis E. Hyland, Roman Catholic Bishop of Atlanta, issued the following explanatory statement.

"I would readily have signed the document and endorsed its signature by our Catholic clergy had the committee been in a position to make slight verbal changes on three points. Since the manifesto had already been approved and signed by about 150 ministers the members of the committee did not feel that they were authorized to make any changes however slight in the text."

Bishop Hyland declined to discuss the changes "required from the viewpoint either of Catholic doctrine or principles," but added:

"On the whole the manifesto is a splendid and a most timely document. I hope its message will be taken to heart by all right-thinking people in the Atlanta area so that the problems which confront us may be solved in a truly Christian and American spirit."

Pastor O. D. Wright of the Beverly Road Seventh-Day Adventist Church was one of the ministers who said he had not known of the manifesto previously. After reading it Sunday, he said "I would have signed it."

The Rev. Fred Propst, pastor of the Capitol Avenue Baptist Church, another nonsigner, agreed that churches should not be used for public schools. He said he felt the manifesto would help people to look at the situation "from a Christian point of view." He added that the role of the minister in the current situation should be to determine "what Jesus would have done and try to set an example for his people."

WOULD OPEN CHURCH

Two ministers who said they would open their churches to schools were the Rev. Curtis E. Dowis and the Rev. Joseph W. Head.

The Rev. Mr. Head, pastor of Center Hill Baptist Church, said: "The young people would be the ones who would lose. If the necessity arose, I would wholeheartedly open my church."

The Rev. Mr. Dowis, pastor of Grove Park Baptist Church, said the public school ought to stay segregated — "to prevent violence." He added, however, "I don't believe segregation will be maintained as it is now."

He said, "if necessary," he would approve the use of his church for education purposes.

NON-SIGNER SPEAKS

The Rev. George Hayward, pastor of the Georgia Avenue Presbyterian Church, said he did not sign the manifesto because: "It implies that people who have gone against the Supreme Court have gone against constitutional authority when really they have resorted to every legal maneuver possible. They have the right to do that."

He added that he favored local option "to let the politicians know what course the people want them to take."

The Rev. William Rittenhouse, pastor of Sylvan Hills Baptist Church, said "I'll go to teaching, I'll do anything possible to see that our children are not denied an education. We have Negroes in this community. If their schools close I'll do everything to help educate their children also—though not necessarily on an integrated basis."

EDUCATION OR NOT

A number of the ministers said that it is no longer a question of integration or segregation—but a question of education or no education. Several, even ones who classified themselves as segregationists, said they would approve "almost anything to keep the public schools open"—even voluntary token integration.

ATLANTA, GEORGIA CLERGYMEN

WILL NOT PERMIT THEIR CHURCH BUILDINGS TO BE USED FOR CLASSROOMS IF THE MOTIVE IS TO CIRCUMVENT COURT-ORDERED INTEGRATION OF PUBLIC SCHOOLS

Ministers' Appeal Is Call to Reason

". . . We are more convinced than ever of the fundamental truth of these six principles. It is abundantly clear that they cannot be ignored with impunity."

This quote from the beginning paragraphs of the remarkably honest and sincere document signed and released yesterday by 311 ministers of metropolitan Atlanta commends itself to all thinking citizens and to all men of good will. It reaffirms in even stronger terms the "Manifesto" of a year ago which was signed by 80 ministers.

The second manifesto represents 16 denominations and all types of religious faith. It is a call to reason, to leadership and to rededication to principles of religion and law and order. It is a condemnation of bigotry, demagoguery and self-destruction generated by panic.

Looking at events of the past year, the ministers said:

"1. It is clearer now than ever before that, at all costs, freedom of speech must be preserved. . . .

"2. It is clearer now than ever before that we must obey the law. . . . Defiance of one law leads to disrespect for all law. . . .

"3. It is clearer now than ever before that the public school system must be preserved. . . .

"4. It is clearer now than ever before that hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified. . . .

"5. It is clearer now than ever before that communication between responsible leaders of the races must be maintained. . . .

"6. It is clearer now than ever before that our difficulties cannot be solved in our own strength or in human wisdom but only through prayer, obedience to God and under His blessing. . . ."

The ministers make it clear they are not asking for massive integration of the races and reaffirm a conviction that the integrity of each race should be maintained on a basis of mutual esteem and free choice instead of force. But they face realistically the fact that "the choice which confronts us now is either the end of an enforced segregation in public schools or no public schools whatever."

The 311 with courage warn us that destruction of the public schools would be "impoverishment of countless lives and the loss to our section from a purely economic viewpoint would be a tragedy of the first magnitude. It is not likely that the South would ever recover fully from the consequences of such action. . . ."

In a plea to political leaders to exert an influence for sanity, for justice and for kindness, these men of the church deplored inflammatory utterances. "Political power," they declared, "is by no means so important as to justify its attainment by the sacrifice of justice, of kindness and of truth and by the unleashing of these emotions which threaten the very life of our people."

These ministers are propagandists for no one except their own consciences and religious principles. Their appeal to all of us to use reason instead of prejudice, to practice good will and democratic practices instead of scorn and hatred and, above all, to find ways of preserving instead of destroying public education is eloquent and sincere.

This appeal to reason and to Christian principles should be appreciated by all citizens, regardless of their personal views. We are grateful to them for facing facts and for reminding us to do the same.

9 1958 GEORGIA

ATLANTA, GEORGIA CLERGYMEN APPROVE RACE RELATIONS MANIFESTO

Atlanta Church Leaders Seek Interracial Solution To Mixing

ATLANTA (AP)—Greater Atlanta clergymen joined Saturday in a race relations manifesto calling for appointment of an Interracial Citizens' Commission to help maintain harmony and good will in a time of deepening danger to the community.

The 311 white Protestant and Jewish leaders also urged continuance of a sound public school plan consistent with the law of the land and the rights of all citizens, and free and intelligent discussion of the issues in churches and synagogues.

It was the second so-called "Atlanta Manifesto" by the clergy on the racial crisis in the South. On Nov. 3, 1957, a group of 80 ministers advanced a declaration of principles calling for obedience to law, preservation of public schools, protection of free speech, and maintenance of communication between white and Negro leaders.

"The months which have elapesd since the signing of that statement have beeen a period of deepening danger," the group said, and for that reason a further declaration was deemed appropriate.

On Oct. 12 this year a Jewish temple was blasted by dynamite. Later a segregation leader warned there was a possibility the federal courts might order integration in the public schools by next September, thereby forcing the schools to close under state law. Mayor William B. Hartsfield of Atlanta said he favored a local referendum on the issue.

These and other statements as well as developments in Little Rock, Ark., and Virginia tended to focus attention as never before on the vital question of integrated schools or no schools at all in this major Southern city, capital of traditionally segregated Georgia.

The clergymen who signed the new manifesto emphasized they did so as individual citizens. They are members of 16 denominations in the Greater Atlanta area where there are more than 400 churches. Personnel changes are frequent among some of the smaller groups however, and there is no accurate count of the total number of clergymen.

The current statement of principles emphasized that "it is clearer now than ever before" that freedom of speech must be preserved, the law obeyed, the public school system continued, and communications maintained between the races.

The statement added that "it is time for us to face up to the fact that, under the ruling of the Supreme Court, made in the discharge of its constitutional authority, enforced segregation in the public schools is now without support in, and contrary to, national law."

MIXED COMMISSION URGED

Atlanta Clergymen Approve Race Relations Manifesto

ATLANTA (AP)—Greater Atlanta clergymen joined Saturday in a race relations manifesto calling for appointment of an Interracial Citizens' Commission to help maintain harmony and good will in a time of deepening danger to the community.

The 311 white Protestant and Jewish leaders also urged continuance of a sound public school plan consistent with the law of the land and the rights of all citizens, and free and intelligent discussion of the issues in churches and synagogues.

It was the second so-called "Atlanta Manifesto" by the clergy on the racial crisis in the South. On Nov. 3, 1957, a group of 80 ministers advanced a declaration of principles calling for obedience to law, preservation of public schools, protection of free speech, and maintenance of communication between white and Negro leaders.

DEEPING DANGER

"The months which have elapsed since the signing of that statement have been a period of deepening danger," the group said, and for that reason a furthere declaration was deemed appropriate.

On Oct. 12 this year a Jewish Temple was blasted by dynamite. Later a segregation leader warned there was a possibility the federal courts might order integration in the public schools by next September, thereby forcing the schools to close under state law. Mayor William B. Hartsfield of Atlanta said he favored a local referendum on the issue.

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The statement added that "it is time for us to face up to the fact that, under the ruling of the Supreme Court, made in the discharge of its constitutional authority, enforced segregation in the public schools is now without support in, and contrary to, national law."

The clergymen said they believed it is possible to take reasonable steps to comply with the law of the land and at the same time to give consideration to local situations. But, they said, "we do not believe in the wisdom of massive integration and are sincerely opposed to the amalgamation of the races."

Atlanta Clergy Ask Race Peace

ATLANTA, Nov. 22 (UPI) The Protestant clergy here appealed for reason and obedience to the law today in a strong new "Atlanta Manifesto" on race relations.

The statement, signed by 311 clergymen representing 16 denominations, was the most outspoken to date from ministers in this city that is faced with two school integration suits and the possibility of classrooms closing within a year. Georgia law would close any integrated public school.

The ministers significantly represeented big city and small neighborhood churches and conservative and liberal groups. They composed the bulk of the city's approximately 400 Protestant churches in the metropolitan area. The Roman Catholic and Jewish faiths previously have adopted similar stands.

Obedience to Law Urged

The new manifesto, following by a year a previous one on the subject, called for:

- Obedience to laws governing racial integration.
- Preservation of the public school system.
- Calm leadership from political gures in place of the type of "nflammatory utterance which has characterized too many public prenouncements."
- The encouragement within churches of "a free and intelligeent discussion of the issues we confront."
- Appointment of a citizens' commission "to preserve the harmony of our community."

The ministers flatly rejected "any suggestion" that church property be used for school purposes here "as a means of circumventing the law" in the event of integration orders.

Stress Moderation

The clergymen said they did not "believe in the wisdom of massive integration." They expressed the belief that if the states take reasonable steps toward compliance with court mandates, "the Federal Government will be willing to leave the working out of details in local hands."

The statement bearing the signatures of some of the outstanding clergymen in the South came at a time when concern was increasing here over pending school cases affecting Atlanta in the Federal courts. The cases are expected to be settled by September 1959.

The ministers hailed "the intelligent concern and struggle of an increasing number of groups who are facing the issue and its implications.

"The time of danger is also the time of opportunity," they said. "It may well be that we are pasisng through the darkest hour which comes just before the dawn.

"Never has there been greater need than now for men of good will in both races to voice their convictions, to exert their influence and to maintain open lines of communication."

Warn of 'Anarchy'

The clergymen said the courts and Congress may err but the remedy lies in changes in the law, not in defiance of it.

"(Citizens) do not have the right to defy laws simply because they personally hold them to be unwise or harmful," the statement said. "A policy of obeying only those laws or those rulings of the court with which we agree leads inevitably to anarchy...

"We believe that the Constitution of the United States in its provisions for human rights is in accord with divine law and we must therefore learn to live with and under the law."

In the first manifesto by Atlanta ministers, issued Nov. 3, 1957, only 80 signatures were affixed.

Atlanta clergymen sign race relations manifesto

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GEORGIA

SIX ATLANTA NEGRO MINISTERS
REQUEST THAT LOCAL LAW ENFORCEMENT AGENCIES GUARANTEE THAT NEGROES BE TREATED WITH FAIR PLAY.

Pastors Ask Fair Play For Negroes

Six Atlanta Negro ministers Thursday called upon local law enforcement agencies to guarantee that Negroes will be treated with fair play.

"We believe very sincerely that justice and fair play are prerogatives which belong to all people irrespective of race, creed or color, and we earnestly seek to have these prerogatives guaranteed to all citizens alike," the representatives of Atlanta ministerial associations said in a resolution.

"We call upon our duly elected and appointed authorities to take the necessary measures to insure these provisions."

The pastors said they "condemn all acts of violence and lawlessness wherever they occur" and they believe that all violators should be punished by the law. They called upon all citizens to conduct themselves properly at all times.

The ministers also pledged support to the Atlanta Citizens Defense Committee, a group that was organized following the fatal shooting of a Negro by a city policeman.

Signing the resolution were the Rev. W. W. Stephens and the Rev. T. J. Flanagan, president and secretary, respectively, of the AME Ministers Union; the Rev. C. S. Jackson and the Rev. J. H. Langston, president and secretary of the Atlanta Baptist Ministers Union, and the Rev. M. L. Upton and the Rev. T. C. Lightfoot, president and secretary of the Interdenominational Ministerial Alliance.

Race Manifesto Third Best '57 Religious Story

The manifesto of 80 Atlanta ministers calling for moderation on the race issue has been named third among the top 10 religious stories of 1957 by a New York Lutheran broadcaster.

Richard T. Sutcliffe, director of the Dept. of Press, Radio and Television of the United Lutheran Church in America, rated Billy Graham's New York Crusade the top religious story of the year.

In his "Church World News" radio program, broadcast over nearly 100 stations, Sutcliffe said the Hildy-McCoy adoption case was second. This was the case in which Gov. Leroy Collins of Florida upheld the adoption by a Jewish couple of a child born to a Roman Catholic mother.

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MINISTERS' MANIFESTO ON RACE RELATIONS
80 PROTESTANT & 20 METHODIST MINISTERS / GEORGIA

Professors Endorse Race Manifesto

ATLANTA, Ga. — Seventeen professors of Emory university's Candler school of Theology, a Methodist school here, have endorsed the "Ministers' Manifesto" on race relations issued last fall by 80 Protestant clergymen of Atlanta, including 20 Methodist pastors.

Pointing out that they were "acting individually and not as a group," the Emory professors stated in a public announcement:

"While we have individually expressed our appreciation for the courageous leadership which the 80 Atlanta ministers exemplified in the statement of principles which they issued Nov. 3, 1957, on race relations, and while no effort has been made to secure the endorsement of any of us, we wish to take this means of showing our support and encouragment of the position which it represents.

The Atlanta manifesto, a 1,300-word declaration of beliefs of the 80 clergymen concerning racial relations, stressed principles for thought and conduct, and was prefaced with the comment that, because of the moral and spiritual aspects of racial problems, "men who occupy places of responsibility in the churches should not be silent concerning their convictions."

Columbus Ministers Block Amendment Admitting Negroes

COLUMBUS, Ga. — (INS) — The Columbus Ministerial Alliance blocked an amendment to their constitution Monday which would authorize Negroes to join their all-white conference.

The group voted 11-8 to defeat the amendment, aimed at striking a segregation clause from the newly-adopted constitution.

The constitution provides that membership in the Alliance is restricted to "white ministers actively serving congregations in the Columbus area."

Rev. J. R. G. White, retired Baptist minister, protested the phrasing however, charging that inclusion of the word "white" was "wholly unneccessary. If not unChristian."

"We've followed the lead of our governors and our legislators too long on the stand of Georgia toward segregation," White declared. "It's about time for us to get out and do some leading of our own."

Ministerial Alliance president, Rev. Charles Jackson, relied however that by downing the amendment, the group was "not trying to defend something discriminatory."

"We're trying to do the work of the Lord," he said. "Within the position in which we find ourselves."

White And Negro Ministers Will Meet Jointly

COLUMBUS— White and Negro ministers of Columbus and Phenix City will meet jointly with the Columbus Ministerial Alliance in May.

The Columbus Ministerial Alliance accepted an invitation from Fort Benning to hold its regular May meeting, at the Infantry Chapel at 10:30 a.m. May 5.

At 11:30 a.m., the group will be joined by the Phenix City Ministers Alliance and the Negro clergy of Columbus and Phenix City.

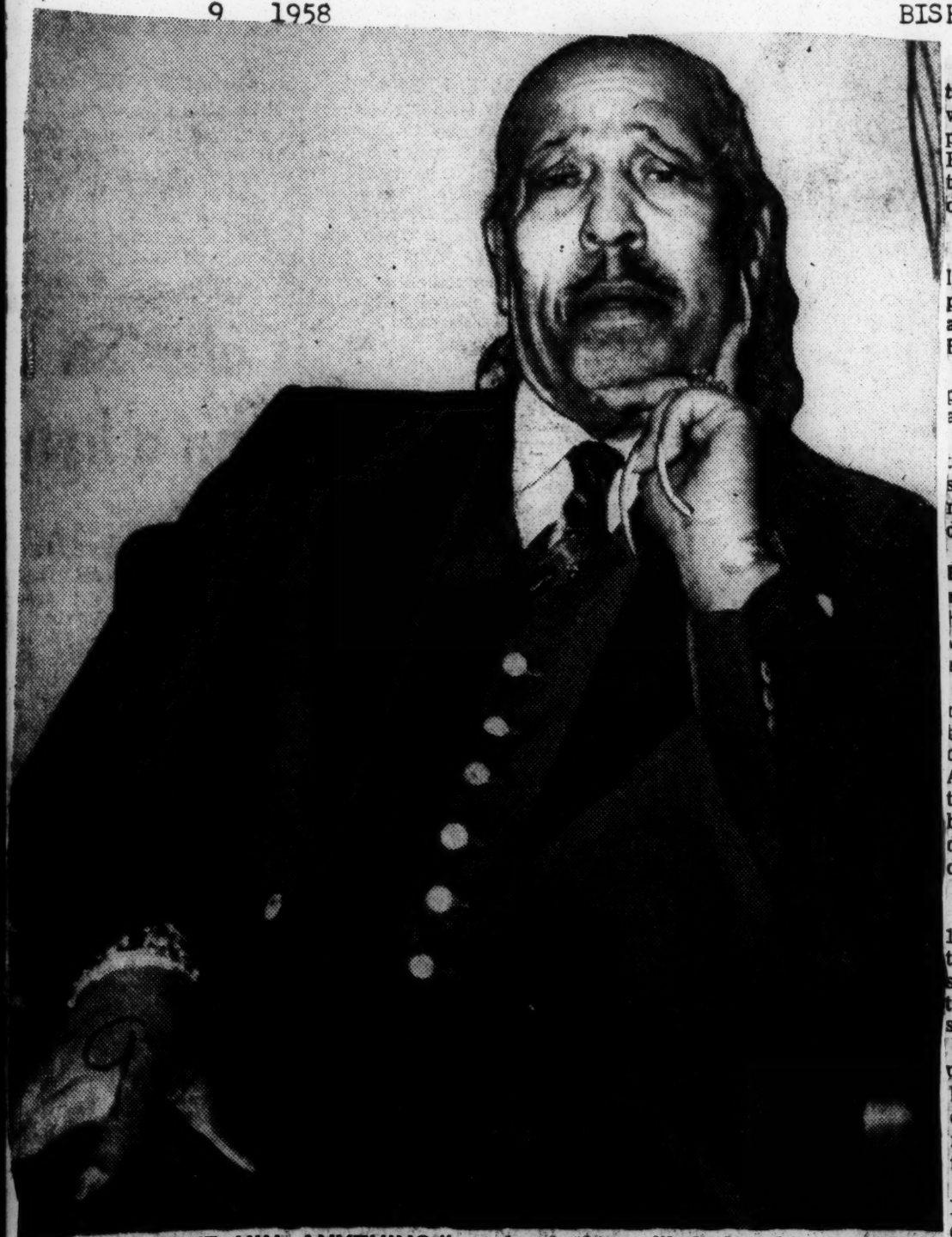
Chaplain (Col.) Albert Wildman said that at 12:30 p.m., the clergymen from the two cities will lunch together and tour points of interest at Fort Benning.

Purpose of the meeting, Wildman said, is to better acquaint ministers with Fort Benning and military problems so as to be in a more advantageous position to serve military members of their churches.

The white ministers previously defeated by an 11-8 vote a motion by the Rev. J. R. G. White, retired Baptist minister, to strike from the group's constitution the requirement for members to be white.

The alliance's secretary reported that 38 members were present, although only 19 voted on the controversial question.

Thirty-three members of the alliance, including its president, the Rev. Charles Jackson of Wynnton Methodist Church, have signed a manifesto calling on Columbus to obey the 1954 decision of the U.S Supreme Court to end segregation in the public schools.



"I DON'T OWE HIM ANYTHING," is the way Bishop C. M. (Daddy) Grace reacted to the $50,000 suit for legal fees filed by his attorney Wednesday after the Bishop had been acquitted after a 12-day trial.

Mrs. Royster loses suit, mum on appeal, still claims Grace

By MARY STRATFORD

Whatever Mrs. Louvenia Royster's plans are for the future, she was keeping them to herself, Tuesday.

The Waycross, Ga. schoolteacher declined to reveal whether her attorney will appeal Federal Judge Alexander Holtzoff's ruling that she is not the wife of Bishop C. M. (Daddy) Grace.

* * *

HER ATTORNEY was equally non-committal about the appeal but stated he would file a motion to set aside Judge Holtzoff's ruling this week.

This is one of the usual preparatory steps toward filing an appeal.

"I know he is my husband," the slight gray-haired matron said about Bishop Grace immediately following Tuesday's decision.

Her eyes misty, she said the Bishop's facial characteristics are the same as those of her husband, John H. Royster, whom she married 34 years ago.

She also asserted that statements made to her by the bishop after he became leader of the House of Prayer For All People, bore out her contention that he was the husband who deserted her and her daughter, Kaye Frances Anderson in 1927.

* * *

THE JURIST'S ruling ended 12 days of testimony in the trial in which Mrs. Royster sought to establish that she is the bishop's wife and asked support.

While Mrs. Royster and witnesses who appeared on her behalf were despaired by the decision, jubilation was the mood of Bishop Grace and his followers.

THE MEANING of Judge Holtzoff's ruling did not dawn on the bihop immediately. He sat unmoved in the courtroom until reporters informed him that the verdict was in his favor.

"I won?" he asked. Assured that he had, he said, "I ought to shake the judge's hand."

While he was considering exchanging handshakes with Judge Holtzoff, who had left the courtroom, Bishop Grace was deterred from his purpose by well-wishers who surrounded him.

Asked whom he credited for his victory, he pointed upward, as if to God.

* * *

IN THE corridors, followers of the bishop, who had declined to speak to non-believers during the hearing, suddenly became vocal.

"The truth will prevail," said Elder H. Crowe, of Philadelphia, who claims he was blind and paralyzed until healed by the Bishop.

His statement was echoed by others.

* * *

DURING TUESDAY'S testimony, Ira Gulickson, handwriting expert for Mrs. Royster, was recalled to the witness stand to rebut testimony by Charles Appel Jr., another handwriting expert who appeared as a witness for Bishop Grace.

Mr. Appel had stated earlier that the name John H. Royster signed on Mrs. Royster's marriage license was not in the handwriting of Bishop Grace.

Mr. Gulickson asserted it was. Mr. Appel had also told the court that the signature of Rev. C. M. Grace, appearing on a passport dated Sept. 26, 1923, purporting to show that Bishop Grace left the country on the date Mrs. Royster said she married him, was authentic. Mr. Gulickson said it wasn't.

* * *

ALSO RECALLED to the stand were Mrs. Royster and Mrs. Mittye Hall, a relative, of Indianapolis, Ind. Both of them said they had met John Hero, former chauffeur for the bishop, on various occasions, despite Hero's testimony that he had not met either of them before the hearing began.

* * *

IN HIS summation, Jesse Chessin, attorney for Mrs. Royster, contended that Bishop Grace had "carried on a double life."

He claimed that the bishop is an imposter who assumed the name and identity of a former cult leader.

The attorney argued that Grace is not the same man who sailed under that name for a trip to the Holy Land on the date Mrs. Royster was married.

* * *

FRANKLYN YASMER, arguing on behalf of the bishop, stated that Chessin's accusations were "terrifying."

"They don't want Bishop Grace," he said of Mrs. Royster and her family.

"They want his wealth and have it divided among them right now.

"I thought one time that they had made an honest mistake but now I call it an unholy conspiracy."

Light shed by excerpts from ruling

By MARY STRATFORD

WASHINGTON

Federal Judge Alexander Holtzoff, after hearing testimony for 12 days in the Bishop C. M. Grace marriage controversy, rendered a 30-minute opinion, Tuesday.

Following are excerpts from his ruling in which he found Mrs. Louvenia Royster was not the wife of the cult leader.

"MRS. LOUVENIA ROYSTER claims Bishop C. M. Grace is her husband. He denies that he ever married her.

"The question to be determined is whether they married and whether therefore she is entitled to support.

"Undisputed evidence is that she married John H. Royster, in New York City, on Sept. 26, 1923.

"SHE CLAIMS that after intermittent periods of living together, her husband abandoned her and Bishop Grace is that husband.

"The defendant is a spiritual leader of the House of Prayer, which has a number of churches in the U.S.

"He denies that he was ever known as Royster or Morris, as she contends.

* * *

THE QUESTION is one of identity. Did John H. Royster transform himself into Bishop

C. M. Grace or is Grace an entirely different person?

"The burden of proof is on the plaintiff to establish proof.

"The evidence has been voluminous. Both counsel have labored hard and have produced every item of evidence available.

"THE PLAINTIFF testified that she married John H. Royster Sept. 26, 1923. She said she met him in Newark, N.J., where he was operating a building and employment agency.

"She said she had come from Georgia where she was employed in the public school system.

* * *

"AFTER THEIR marriage, they went to Philadelphia and spent a wedding night. The following day, she returned to Brooks County, Ga., and came north again to spend Christmas with her husband.

"Ordinarily, the court would not refer to race, but in this case, race and color is one of the items of evidence to be weighed.

"She said he was a member of the colored race and an American, born in North Carolina, in Durham, and brought up on a farm.

"He appeared to speak with a Carolina accent.

"These circumstances are important as will unfold.

* * *

"FURTHER TESTIMONY is that she resumed life with him in Newark in June, 1925, until the first part of 1926. In April, he left and went to Sanford, Fla., because he became entangled with the law.

"She followed him later and lived with him until Sept., 1927.

"He adopted the name of James E. Morris in order to conceal his whereabouts from authorities. Since then, she has gone under the name of Louvenia Morris.

"A child, Frances, was born Aug., 1927. The husband left his wife. She did not see him again until 1933 in Waycross, Ga.

"She saw him in the guise of Bishop Grace, holding religious meetings.

"He warned her not to reveal his identity. In 1935, 1948 and 1949, he saw her and promised to find some way of providing for her and his daughter's education.

* * *

"THERE IS not a scrap of paper corroborating her story except for the marriage license.

"The daughter testified that she lived in Waycross, Ga., from age two until 1950. She went under the name of Morris.

"She claims that in 1947, she was invited to visit the bishop in Savannah, Ga. He told her that he was her father and interested himself in her welfare.

"In 1952, she visited him in the District at his residence, and asked him for finance. He was evasive.

* * *

"HER TESTIMONY is not corroborated by a single scrap of paper, except for a letter purporting to come from the defendant and addressed to the witness.

"The letter is addressed 'Dear Miss Morris," is impersonal in tone, and might just as well be a letter addressed by a clergyman to his congregation, rather than father to his daughter.

* * *

"WALTER LEAPHART testified that Mr. and Mrs. Royster were seen together in Daytona Beach, Fla., but they never lived together in Daytona Beach.

"The witness said he saw the defendant 10 years later and recognized him as the same man.

* * *

"MABEL ROYSTER says she is Bishop Grace's niece.

"The fact that John Royster actually existed was established and witnesses testified that he grew up on a farm and left at age 20.

"Mamie Royster Jones (another relative) gave corroborative testimony.

* * *

"HE SAYS if I tell what he paid me, his next lawyer will want a big fee too."

In the support hearing, Mrs. Royster, an ex-Waycross, Ga., schoolteacher, lost a suit for maintenance after Federal Judge Alexander Holtzoff ruled she did not marry Bishop Grace.

Daddy Grace Buys $1 Million Mansion

Courier p. 3, Pittsburgh Pa
3-15-58

LOS ANGELES—Dapper Daddy Grace bought a $1,000,000 Berkeley Square mansion for a reported $450,000 in cash Friday and then told reporters he had "lots" of them and the newest one "makes 41 houses."

Immediately, painters starting trimming the 85-room home in bright, red, white and blue, while the wealthy religious leader watched admiringly and commented:

"Ain't that pretty?"

The mansion was purchased from Haig M. Prince, local businessman, who said $230,000 worth of Oriental rugs, vases, art works and paintings went with the home. It has 21 baths, servants' quarters, a large ballroom, 35,000 square feet of floor space and a swimming pool. A $17,000 piano was also included.

The 74-year-old religious leader told amazed reporters that "the Lord had sent" him to America to help the people here.

"God was never in America until I brought Him here," he said.

Daddy Grace Buys Million-Dollar West Coast House

LOS ANGELES — (ANP) — "Sweet" Daddy Grace, dapper religious cult leader, last week extended his spiritual domain to the West Coast when he purchased a $1,000,000 mansion in the swank Berkeley Square area here.

The 74-year-old leader, who claims God sent him to America to help people, reportedly purchased the mansion for $50,000 in cash. He immediately began transforming it into one of his sanctuaries. He now owns 21, according to reports.

Daddy Grace stood by admiringly as painters began trimming the 85-room home in bright red, white and blue, his favorite colors. As he watched he was heard to remark: "Ain't that pretty."

According to Haig M. Prince, local business man who purchased the mansion for Daddy Grace, oriental rugs, vases, art works and paintings valued at $230,000 were included in the deal. The mansion has 21 baths, servants' quarters, a large ballroom, 35,000 square feet of floor space and a swimming pool.

Daddy Grace was quoted as saying he brought God to America. "God was never in America until I brought Him here," he said.

Daddy Grace, lawyer agree

Bal 2-8-58

WASHINGTON

The feuding is over between Bishop C. M. (Daddy) Grace, leader of The House of Prayer For All People, and his attorney, Franklin Yasmer.

Mr. Yasmer, who had sued Bishop Grace for a $50,000 legal fee, announced Monday that he has withdrawn his suit.

"We reached a settlement out of court," said the attorney.

MR. YASMER declined to reveal what sum the cult leader paid him for services rendered during the recent hearing in which Mrs. Louvenia Royster sought to establish that she was the bishop's wife.

"The bishop asked me not to disclose the terms of the settlement," exclaimed Mr. Yasmer.

"With all his wealth (estimated at 25 million) he is a sitting duck for all sorts of target shooters.

* * *

"HE SAYS if I tell what he paid me, his next lawyer will want a big fee too."

In the support hearing, Mrs. Royster, an ex-Waycross, Ga., schoolteacher, lost a suit for maintenance after Federal Judge Alexander Holtzoff ruled she did not marry Bishop Grace.

'Grace no bishop' lawyer says

After Amsterdam
Baltimore, Md
Sat. 1-5-58

WASHINGTON

"We can prove he is not a bishop and knows nothing about theology. We can also show there has been false testimony from some of the witnesses in this case."

James Laughlin, attorney, made the allegations Wednesday in the Bishop C. M. (Daddy) Grace support case which was reopened briefly before Federal Judge Alexander Holtzoff.

* * *

THE LAWYER is serving as associate counsel to Jesse Chessin, who represents Mrs. Louvenia Royster, a Waycross, Ga. school teacher. Mrs. Royster contends she is the cult leader's wife.

Judge Holtzoff denied Mrs. Royster's motion for a new trial in the case which was heard last January. He had previously ruled that Mrs. Royster is not Bishop Grace's wife and is therefore not entitled to support.

* * *

THE BRIEF HEARING Wednesday was granted after Mr. Chessin argued that Judge Holtzoff erred in admitting a handwriting specimen into evidence which resulted in testimony favorable to Bishop Grace.

The specimen had been admitted despite the fact that Bishpo Grace denied writing it.

Charles Appel Jr., handwriting expert testifying on behalf of the Bishop, compared the specimen with the handwriting on an old license and other documents. He said they were not written by the same person.

* * *

JUDGE HOLTZOFF Wednesday restricted the 20 - minute hearing to further handwriting testimony from Mr. Appel.

The expert confirmed his earlier statements that Bishop Grace's handwriting was not the same as that in the Royster marriage license.

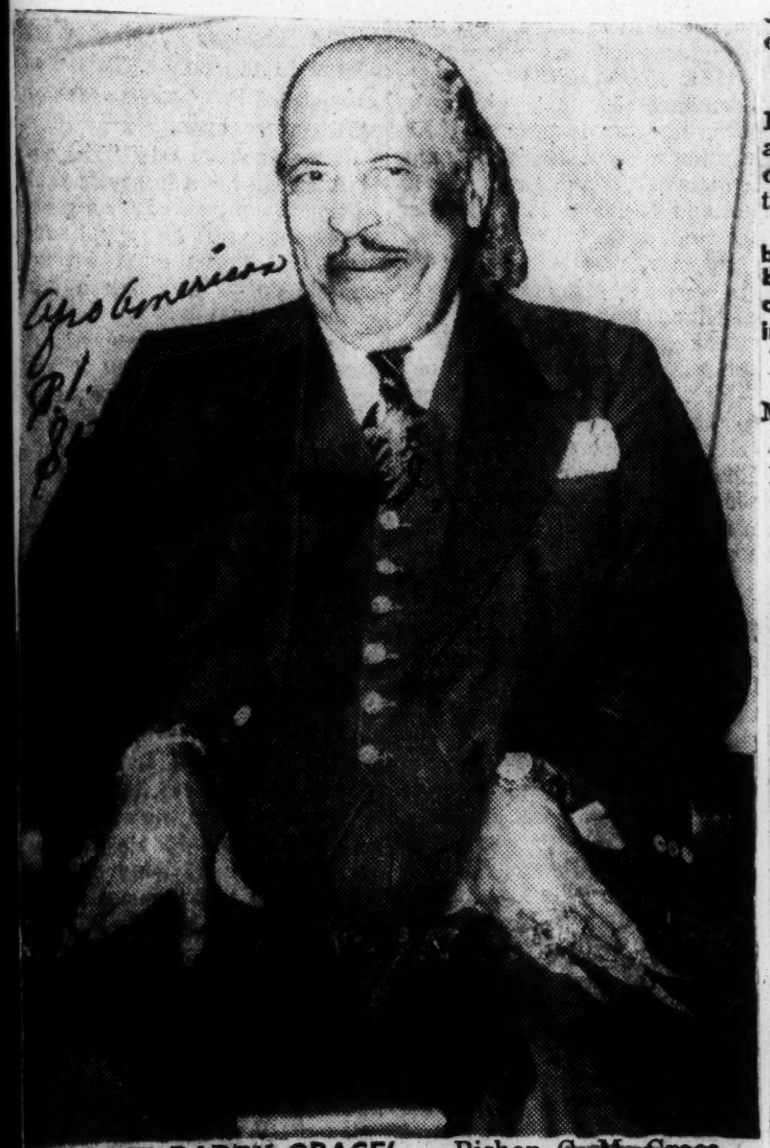
* * *

MR. LAUGHLIN made his remarks about "false testimony" after the witness appeared.

Franklin Yasmer, attorney for Bishop Grace objected saying that "the defamatory remarks should be stricken from the record."

Judge Holtzoff said the remarks were permissible. Both Mr. Chessin and Mr. Laughlin said they will file further appeals on behalf of Mrs. Royster.

Bishop Grace, attired in a black and whit cutaway suit was present at the hearing. Mrs. Royster did not attend.



'SWEET DADDY GRACE' — Bishop C. M. Grace, called "Sweet Daddy" by his followers, turns on the Grace smile as he poses for a picture at U.S. District Court where Mrs. Louvenia Royster, a Waycross, Ga. schoolteacher, who says she is his wife, is suing him for support. Note the long finger nails on left hand and sparkling ring and arm bracelet.

'Daddy's' followers warned

BY MARY STRATFORD

WASHINGTON — Federal Judge Alexander Holtzoff threatened to oust followers of Bishop C. M. (Daddy) Grace, leader of the House of Prayer from his courtroom and also from the District Court building, Monday.

Following several outcries from the audience during the hearing for maintenance, Judge Holtzoff asserted:

"Spectators must remain quiet. There must be no hubbub either in the court or in the halls. There must be no exclamations."

* * *

THE JURIST also ordered Bishop Grace to refrain from addressing his followers in the corridors because "that leads to exclamations."

"If there are any more outbursts, they (the audience) will be excluded, not only from my courtroom, but from this building," Holtzoff warned.

* * *

MONDAY'S sole witness was Mrs. Mamie Jones, of Waycross, Ga. Her sister is Mrs. Louvenia Royster, a Waycross, Ga. schoolteacher who claims she married Bishop Grace, who was then known as John H. Royster, 34 years ago in New York City. Bishop Grace denies being the man she married.

Mrs. Royster, who began testifying last Friday, interrupted her testimony to allow out-of-town witnesses to appear because of the Christmas holidays.

However, Judge Holtzoff recessed the case until Jan. 2, after only one out-of-town witness, Mrs. Jones, was queried.

MRS. JONES, 81-year-old, gave an exhaustive account of her encounters with Bishop Grace, over a period of years.

As she gave a minute, detailed description of Bishop Grace as he allegedly appeared years ago, mumblings of disbelief came from the spectators.

Despite the warning from Judge Holtzoff against addressing his followers, Bishop Grace, upon leaving the courtroom for the noon recess, announced:

"I feel like preaching." His members exclaimed, "Yes, Daddy."

"All liars shall have their part of the fire, "Grace continued, as his attorney, Franklyn Yasmer unsuccessfully sought to restrain him.

"They shall die in fire and brimstone," said the Bishop. "The love of money is the root of all evil."

* * *

BISHOP GRACE admonished reporters because several newspaper accounts of his trial omitted reference to the mild heart attack suffered by Maxwell Ostrow, one of Mrs. Royster's attorneys last Friday.

Mr. Ostrow was excused from the courtroom and was later admitted to Georgetown Hospital.

"Tell the truth so God will bless you," Bishop Grace warned. He also recalled that Mr. Ostrow's illness followed that of Jesse Chessin, chief counsel for Mrs. Royster, by only a month.

At that time, the maintenance hearing was postponed pending Mr. Chessin's convalescense.

"You see what happens... "Grace said.

* * *

GRACE, WHOSE long fingernails are painted red and white, wore a blue suit, featuring the cutaway coat which is his trademark. Some of his members were attired in black and gold, blue and gold and blue and white uniforms.

As they have since the hearing began last Thursday, members of the cult came early in the morning in order to obtain seats in the courtroom. Some remained inside the courtroom during the lunch recess to assure themselves of seats.

Some crowded outside to peer at Bishop Grace through the glass panel in the courtroom door. One elderly lady was observed barefoot sitting on a bench in the hall. Her shoes lay nearby.

An old man dozed perched on top of a receptacle for discarded cigarettes.

* * *

DURING HER TESTIMONY, Mrs. Jones, like her sister before her, was asked to identify the man she knew at one time as John H. Royster and later as James E. Morris.

She waved her hand at Bishop Grace as she approached his chair. He smiled benignly.

* * *

THE ELDERLY bent woman withstood a grilling of approximately two hours by the attorney for Bishop Grace, including queries about birthdates of relatives to test the accuracy of her memory.

Mrs. Jones told the court that she first met John Royster in 1925 when he came to Sanford, Fla. where she then lived with her husband.

She said Royster brought with him a letter of introduction from her sister, Mrs. Royster, who was living in New Jersey.

Shortly after his arrival, he told her he was changing his name from Royster to James Morris, Mrs. Jones said.

About four months later, Mrs. Royster joined her husband at the Sanford home, Mrs. Jones said, and lived there with Royster for about six months.

HER TESTIMONY closely corroborated that given by Mrs. Royster last Friday. According to Mrs. Jones' account, a daughter, Kaye Frances was born to Mr. and Mrs. Royster in Aug., 1927.

Royster, who worked for the American Workman Company and had some real estate "dealings," left Florida when the baby was four months old.

Mrs. Jones said she moved to Waycross, Ga. in 1933, and later saw Bishop Grace at the House of Prayer for All People there. She said she recognized him as the former John Royster.

* * *

THE WITNESS stated she later saw him at the home of a sister, Nancy Butler, where he resided during his church meetings, several times over a period of years.

At one time, Bishop Grace told her he wanted to do more for Mrs. Royster and his child, but he "hadn't got the chance," Mrs. Jones said.

* * *

THE MATRON also declared that Grace had warned her not to disclose his identity because it "might cause trouble."

Asked whether she had told Royster's secret, Mrs. Jones responded:

"I'm telling it now for the first time. I didn't tell it because of something within me. There was something within."



HE NEVER WALKS ALONE—Bishop C. M. (Daddy) Grace, leader of the House of Prayer for All Peoples, is shown leaving District Court with his members following a session in the support case brought by Mrs. Louvenia Royster, his alleged wife. At right is Franklyn Yasmer, attorney for Bishop Grace. An unidentified chauffeur holds the Bishop's arm at left and is also carrying the cult leader's cloak.



Los Angeles Mirror

"Daddy" Grace in his new home in Los Angeles.

Column of the Day

'Daddy' Grace Displays Faith of His Followers

By Joe Hyams

© 1958, New York

HOLLYWOOD.

C. M. "Daddy" Grace, leader, prophet and financial Moses of the 3,000,000 or more followers of the House of Prayer for all People, was having dinner when we called on him the other night at the Grace Apartment Hotel in Los Angeles. He had just completed the purchase of an eighty-five-room mansion in Los Angeles for which he paid a half million dollars in cash. He also owns millions of dollars worth of real estate in New York and steadfastly refuses to talk to the press.



Joe Hyams

"What do you want to know, man?" he asked us.

The question as well as the man's appearance stopped us momentarily. "Daddy" Grace is of medium height with a remarkable facial and Tom Sawyer resemblence to the late Buffalo Bill. He was wearing a green silk vest with a hand-painted tie held in place with a huge gold cross. On his left hand he had an inch-wide gold bracelet set with diamonds and rubies. On his right hand he was wearing a jewel-incrested gold ring, but it was the finger nails that drew our attention. They were four inches long and striped in red, white and blue.

We explained we wanted to know more about the House of Prayer, its leader and followers.

"Do you drink?" "Daddy" Grace asked us.

No, we said.

"The man who drinks shall not inherit the Kingdom of Heaven," "Daddy" Grace intoned. A group of people seated on the sofa in the living-dining room watched him and intoned, "Amen, Sweet Daddy Grace."

"I own apartment building and other buildings in Sugar Hill and Edgecombe and at 125th St. and Eighth Ave. and lots of other places in New York," "Daddy" Grace said.

Do you own the property or does the church? we asked.

"God owns it—everything," he answered. "Do you know how God came to America? He came with me."

"Sweet Daddy," chorused the followers.

And the money, how was it raised? we asked.

"Daddy" Grace pointed to a piece of pie in front of him. "Who wants to buy this piece of pie for a dollar?" he asked the people in the room.

The Dollars Come In

A man shuffled up with a dollar. "Daddy" Grace pointed to another man and asked if he didn't want a piece of pie The man also brought a dollar to the table, then another man. "Daddy" Grace stacked the three bills in front of him, smiled and said. "They give me their money because they know I will make it multiply for them," he said.

We asked "Daddy" Grace what he does for his followers.

"I don't like to testify myself," he said. "Ask them"—and he pointed to a woman sitting near by. She stood up and chanted:

"He cures the sick." Others in the room chorused, "He makes the blind to see, he makes the lame walk, he raises the dead, he makes us prosper, and he charges us low rent."

"I'm their trustee," "Daddy" Grace said. "If God can trust himself within me they can trust themselves with me. I came here from Portugal in 1900 bringing God in me and I built a house of prayer."

Are you a prophet? we asked.

"I can only say that if Moses came here now he would have to follow this man," said "Daddy" Grace, pointing to himself.

"Yes, Sweet Daddy," chanted the chorus.



"Daddy" Grace's New Castle In New Haven

This huge castle in New Haven, Conn. is the latest acquisition to the property bought by Bishop C. M. (Daddy) Grace in many sections of the United States. This $147,000 building will be made available to members of the United House of Prayer for All People founded and headed by Daddy Grace. He was in the New Haven area on July 4 which prevented him from participating in the annual Fourth of July Peace Parade which attracts hundreds of spectators on the street

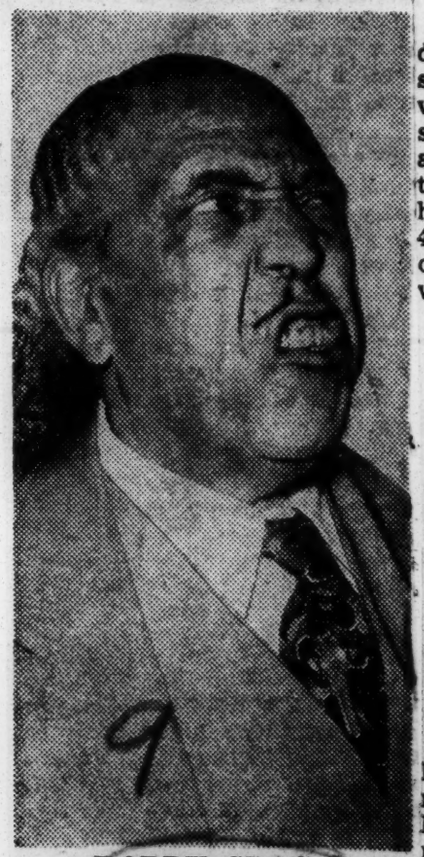
In His Special-Built El Dorado

'Sweet Daddy' Eyes A $250,000 Edifice

By CHESTER HIGGINS

DETROIT — Bishop C. M. (Sweet Daddy) Grace, who came to Detroit almost immediately following the departure of another fabulous spiritual leader, Prophet Jones, in 1956, made initial news and then seemed to fade into oblivion, was back in the news with a bang last week.

"Sweet Daddy" was in process of negotiating for the purchase of the large Tux Theatre Building, Hamilton and Tuxedo, for a reported cash figure of a quarter of a million dollars.



DADDY GRACE
. . . "good deal in real estate"
—Johnson photo

Early information had Sweet Daddy, head of the House of Prayer of Jerusalem for All People, with a following of more than four million (he says), already the owner of the building.

But officials of Wister-Westman, the firm that owns a string of theatres in Detroit, told The Courier the deal had not been consummated. They admitted, however, that negotiations between themselves and Sweet Daddy were very much in process.

■

THE DADDY, meanwhile, drove up to the biulding in his specially built Eldorado Cadillac, with chauffeur and entourage, inspected the premises and told all and sundry that he was buying the building, which would make his church the owner of some 400 buildings of one kind or another scattered in all parts of the world.

Bishop Grace acquired Prophet James F. Jones' huge "French Castle" at 75 Arden Park when Jones, spiritual leader of the Church of the Universal Triumph of the Dominion of God, moved out for lusher pastures in 1956. Daddy Grace caused a mild furore by promptly painting the mansion a gay red, white and blue—after the American flag. Some residents in the staid and fashionable area kicked up a fuss about it, but it all soon died down.

Bishop Grace also acquired the Prophet's huge church, the former Oriole Theatre Building at Philadelphia and Linwood. He ran into trouble with the law when neighbors kicked up a storm about his baptizing newly inducted faithfuls into his order in the street with water hoses.

The Tux Theatre Building houses five stores and some 54 apartment units.

Daddy Grace lives in the French Castle whenever he is in the city, as he was last week seeking to close the real estate deal.

'Daddy's' Double Dead

Grace says Afro-American he never Baltimore, Md. wed her Sat. 1-18-58

WASHINGTON

Taking the stand in his own behalf to prove that he is not the long lost husband of Mrs. Louvenia Royster, Bishop C. M. (Daddy) Grace created a mild sensation in District Court Thursday when his attorney introduced a death certificate showing that a man named James Royster had died in Baltimore on Feb. 5, 1941.

Daddy Grace has based his whole defense on the claim that he is the victim of mistaken identity.

Although no arguments were offered at the time, the attorney intimated that he might try to prove that the James Royster referred to, born in Oxford, N.C., on July 1, 1883, was the man Mrs. Royster married.

She claims she married a "John" Royster and Daddy Grace is that man.

* * *

ON THURSDAY, Bishop Grace continued his sermonettes to Judge Holtzoff as he identified photographs and other documents relating to his trip abroad.

He told the jurist that he spent Christmas in 1923 in Bethlehem, and the following morning went to the Shepherd's Field where angels sang "Glory to God in the highest and on Earth, Peace goodwill toward men."

After several such discourses, Judge Holtzoff objected to the Bibical quotes and the Bishop explained in an aside to the jurist:

"Judge you pardon me I'm a preacher."

* * *

"I DENY everything," he said emphatically, when queried about allegations brought by Mrs. Royster.

Admitted into evidence in addition to a passport was the passenger list of the boat in which the Bishop sailed for Cherbourg.

Following its verification by William McRobbie, an employee of the Cunard Steamship Co., a master list of passengers who made the trip was entered in the record.

Bishop C. M. (Daddy) Grace, as dazzling as a purple door-man-type suit and striped chartreuse vest could make him, preached from the witness stand in a District court-room, Wednesday.

The Bishop told Federal Judge Alexander Holtzoff, who listened with his face wreathed in smiles, how Moses was placed in a basket and thrown, "Bless God," into the sea.

The Bishop, who took the witness stand to deny charges that he is the husband of Mrs. Louvenia Royster, a Waycross, Ga. schoolteacher, told the jurist that he is "a poor preacher from Jeruselem," as cries of "Amen" resounded among his followers in the audience.

* * *

THE BISHOP'S Biblical digressions from the issues at hand were tolerated by Judge Holtzoff, but the jurist later ordered them stricken from the record on the objection of Jesse Chessin, attorney for Mrs. Royster.

Denying that he ever used either the name, John Royster or James Morris, as Mrs. Royster alleges, Bishop Grace declared:

"Millions of people follow me. They know my name is C. M. Grace.

"Among my people, they all call me Daddy Grace because I treat them like a father and they treat me like they're my children."

* * *

ASKED BY his attorney, Franklyn Yasmer, whether he ever married Mrs. Royster in New York City, Bishop Grace placed his right hand on an imaginary Bible and said:

"I swear with my hand on the Bible so I won't lie, that I never did such a thing on that woman."

Most of his testimony, Wednesday, was confined to identifying documents which purport to show he was traveling in the Holy Land at the time Mrs. Royster says she married him.

* * *

THE BISHOP declared he left New York City on Sept. 26, 1923 and remained out of this country until June, 1924, a period of nine months.

Mrs. Royster claims she married him on Dec. 26, 1923.

* * *

RESPLENDENT in his uniform, which featured golden braids and tassels on his shoulders, the Bishop recalled that upon his return to this country, he was exiled to Ellis Island as an alien after overstaying the period allowed under his passport.

He said he was born in Portugal and not North Carolina as is alleged by Mrs. Royster.

Speaking in a heavily accented voice, Bishop Grace said "I never knew what North Carolina was until 1925 when I went down there and preached the gospel from Jerusalem."

* * *

HIS SERMON on Moses came as he testified about his travels abroad which included such places as Cherbourg, Rome, Naples, Egypt, and Port Said.

Some of the items he identified as proof that he was abroad were a customs receipt issued in Palestine dated Nov. 26, 1923, a Palestine railway time table, and a steamship ticket purchased in Cherbourg for the return trip to the U.S. dated June 3, 1924.

Identifying what he contends is a photograph of members of his family, Bishop Grace said: "I 'most forgot my own folks. You know this one here? (Pointing) That's sweet Daddy Grace."

* * *

DURING AN afternoon recess following the first portion of his testimony, Bishop Grace was urged to exercise by walking down the corridor by one of his business associates.

"We walk until we see a pretty girl and then we stop," said the Bishop.

He encountered one of his followers bedecked in a uniform similar to a bellhop's attire, in black and red.

* * *

THE MAN, who later identified himself as a "Mr. Dawson," also wore a goatee and carried a black and red baton.

"Who gave you that pretty suit," asked the Bishop.

"You did," Mr. Dawson said. "Did you thank me?"

* * *

AT THE question, Mr. Dawson did a knee bend, held his baton high, and declared, "Always, your honor."

Arising, Dawson gave a smart military salute. Later he repeated it upon request, as Bishop Grace gave military drill commands of "left face, right face," etc.

* * *

GRACE'S testimony came after Mrs. Royster rested her case at noon, Wednesday.

He was preceded by Ira Gulickson, a handwriting expert, who testified on behalf of the alleged wife.

* * *

MR. GULICKSON stated that in his opinion, the handwriting of Bishop Grace is the same as that on documents offered into evidence by Mrs. Royster and written by her husband who at various times signed his name as John Royster and James Morris.

* * *

THE EPXERT conceded that



DENIES MARRIAGE— Bishop C. M. (Daddy) Grace, followed closely by some of his converts, smiles as he enters chauffeured car after testifying in District Court this week. Bishop denied charges that he is the husband of Mrs. Louvenia Royster, who is asking for support.

there were some variation... the writing but explained ... it was probably because of ... great difference in the ag... the writer at various periods.

The documents compared included the signature on Mrs. Royster's marriage license, "John Royster," a deed and some checks, also signed by Royster, some papers signed by Morris and a letter written to his alleged daughter, Mrs. Kaye Frances Anderson, signed by Bishop C. M. Grace.

* * *

THE LETTER written by Grace to Mrs. Anderson in the late 1940's read:

"Greetings, friend. I expected to hear from you earlier, I am rushing on to Massachusetts. Please let me hear from you soon. Give my regards to your family."

Witnesses who testified for Mrs. Royster earlier this week included her daughter, Mrs. Anderson, who identified Bishop Grace as her father and said she once accompanied him on trips;

* * *

MRS. Mabel Austin Royster, 620 58th St., NE, who said Bishop Grace was her uncle and had once lived with her family from 1920-23 in East Orange, N.J.;

Mrs. Mittye Butler Hall, a school teacher in Indianapolis, Ind., who said she met Bishop Grace in 1927 as the husband of Mrs. Royster and later went to him in 1943 when she was residing in the District to seek financial assistance for Mrs. Royster and the child.

She said Bishop Grace, visited at her home in Mayfair Mansions in 1946.

Mrs. Hall who called Bishop Grace "Uncle Jimmy" also said she had visited his church and was given a reserved seat as his guest.

'He's my daddy,' says 'daughter'

By MARY STRATFORD

WASHINGTON

A tall, statuesque woman of 30, after identifying Bishop C. M. (Daddy) Grace as her father, told a Federal judge, Tuesday:

"I've looked for my father's face in every crowd for as long as I can remember."

Mrs. Kaye Frances Anderson, 1100 block Garrington Ave., NE, whose high-pitched voice quavered with emotion at intervals during her testimony, said she began the face searching after her mother showed her a picture of her father, identified as James Morris.

As a child, she was told that Morris, who had deserted his family "would come back to us someday," Mrs. Anderson stated.

* * *

ASKED WHETHER she hoped to gain financially if a favorable verdict is rendered in the support suit filed by her mother, Mrs. Louvenia Royster, a Waycross, Ga. schoolteacher, Mrs. Anderson replied:

"No, my interest in the case is this:

"I want to be able to place myself where I'm supposed to be because right now, my children don't even know who their grandfather is."

She stated that she recalled seeing Bishop Grace for the first time when she was five years old when he visited the home of one of her relatives at Waycross, Ga.

At that time, she did not know he was her father, she said.

* * *

ON OTHER OCCASIONS, she saw him at the House of Prayer for All People, Mrs. Anderson testified.

After Bishop Grace's alleged relationship to her was disclosed, he subsequently referred to her as "his pretty little girl," Mrs. Anderson told the court.

* * *

ACCORDING to her testimony, Bishop Grace invited her to come with him to Savannah, Ga., in 1948.

"I told him I would have to ask my mother," Mrs. Anderson said.

Before leaving Waycross, Ga., the Bishop told her to write him in Washington, D.C., and mark the letter, "personal," the witness related. At that time, she was about 19 years old, she said.

* * *

QUOTING BISHOP GRACE, the witness continued:

"He told me to mark the letter personal. If not, he would not get it, and to hurry up and let him know of my mother's decision."

After her mother consented, she stayed with the Bishop in Savannah, Mrs. Anderson said, and also traveled with him in other parts of the South where the cult leader maintains churches.

* * *

IN SAVANNAH, he tried to discourage her from continuing her education beyond the high school level, the alleged daughter reported.



'HE'S MY DADDY'— That is the way Mrs. Kay Frances Anderson (above) pointed out Bishop C. M. (Daddy) Grace in District Court this week. She was testifying in the trial in which her mother, Mrs. Louvenia Royster, charges she married Bishop Grace in 1923 and is asking support from him.

"He told me there was a wealth of knowledge to be gained from travelling on the road with him."

She also stayed with Bishop Grace for two weeks in Charlotte, N.C., she said.

"He used to give me money to buy my clothes," she reported.

"He was very strict. He wouldn't let me go and come. He didn't give me as much freedom as my mother did."

* * *

SHE ALSO said she underwent a training period under the tutorship of the Bishop who also taught her how to speak in public.

"I used to sit on the rostrum with him — only they — the of the followers don't call it the rostrum — they call it the mountain.

"Once in Savannah, I tried to make a speech.

"I was supposed to tell them how glad I was to be among them, but I was doing such a bad job, the band tried to drown out my sentences. I was making an awful mess."

* * *

UNDER CROSS EXAMINATION, Mrs. Anderson disclosed that it is customary for bands to play during services at the House of Prayer, after each sentence is spoken by a speaker.

Other phases of her training, Mrs. Anderson stated, included learning to speak in a language followers of Bishop Grace could understand; learning not to show surprise at the way the services were conducted, and mingling with the followers while holding herself aloof from them.

She said the Bishop also asked her to become a member of the House of Prayer for All People "so that it wouldn't look suspicious."

* * *

MRS. ANDERSON told the court she refused to join the House of Prayer and said she is a member of the Catholic Church.

Bishop Grace subsequently sent her back to her mother because he feared his followers would detect her strong resemblence to him, Mrs. Anderson said.

She entered Payne College at Agusta, Ga., and later saw Bishop Grace again in Waycross. At that time, he told her mother, Mrs. Royster, that "there were things he wanted to do, but he was watched too closely."

* * *

MRS. ANDERSON moved to the District in 1950 and sought her "father" out in 1952 at his District residence at 29 Logan Circle, NW, she said.

Accompanied by one of her children, Mrs. Anderson, who had married a District policeman, Claude Anderson, now retired, told Bishop Grace she needed financial assistance, she said.

After failing in her attempt to get aid, she told her husband for the first time who her father was, Mrs. Anderson related.

* * *

ASKED BY her husband why she had not previously disclosed her relationship to Bishop Grace, Mrs. Anderson told him that she had been afraid and had been warned against such a disclosure, she testified.

The witness quoted her husband as replying, "This is a civilized country and no one is going to do anything to you."

Grace case in nutshell

WASHINGTON

The support trial of Bishop C. M. (Daddy) Grace, 74, began Dec. 19 before Federal Judge Alexander Holtzoff.

The hearing was on a suit filed by Mrs. Louvenia Royster, 58, a school teacher from Waycross, Ga., who claimed she married the cult leader on Sept. 26, 1923, and was deserted by him in 1927.

MRS. ROYSTER claimed she married Bishop Grace in New York City and at that time he was using the name John H. Royster.

After their marriage, he became entangled with the law in connection with his business as a real estate broker and insurance man and went to Sanford, Fla., where he changed his name to James Morris, she contended.

WITNESSES WHO testified for Mrs. Royster, and identified the bishop as Royster, were Mrs. Rebecca Smith, Oxford, N.C., who said she was his sister; Mrs. Kaye Frances Anderson of Washington, D.C., who said she was his daughter;

Walter M. Leaphart, who asserted he was Grace's nephew by marriage; Mrs. Mabel Royster, of Washington, who stated she was his niece and

Mrs. Mittye Butler Hall, who claimed he was her uncle; Mrs. Mamie Jones of Waycross, Ga., who said she was his sister-in-law.

BISHOP GRACE denied Mrs. Royster's allegations, said he was not related to any of the witnesses who testified on her behalf, and produced a passport showing that he left for a trip abroad on the date Mrs. Royster alleged she married him.

He also claimed he was born in Portugal instead of Durham, N.C., as alleged by the plaintiff.

Witnesses he acknowled to be his relatives and who testified for him were Mrs. Sylvia Gomes, sister; Miss Louise Grace, sister and Mrs. Marie Jane Miller, neice.

After 12 days of testimony, Judge Holtzoff ruled in favor of Bishop Grace, Tuesday.

'Mystery Man' Sought In Daddy Grace Trial

Evening Star Washington D.C. Sat. 1-4-58 p. A-2

The Federal court trial of Daddy Grace, Washington Negro evangelist, supplied everything yesterday from a long-lost sister to a search for a mystery man in the courthouse halls.

The evangelist, officially known as Bishop C. M. Grace, is charged by Mrs. Louvenia Royster of 3320 Stanton road S.E. with marrying her in 1923 and deserting her in 1928. She's asking for support and alimony.

The "sister" came in the person of Mrs. Rebecca Royster Smith of Oxford, N. C., a witness for Mrs. Royster. Mrs. Smith stepped from the witness stand and pointed out the bishop as her brother, John Royster.

Mrs. Royster charges her husband was John Royster, now Daddy Grace, but the bishop has denied this.

Mystery Enters

The "mystery man" appeared during an afternoon recess of the trial. Judge Alexander Holtzoff called up opposing attorneys in the case and told them a "big heavy man" had warned a woman witness about her testimony.

"He said, 'Be careful what you say because Daddy Grace is a cruel man,'" the judge told the attorneys.

Judge Holtzoff said United States Marshals had been sent into the courthouse halls to find the man. But the search proved fruitless.

Another surprise trial development was introduced by the judge yesterday during another bench conference with Frank Yasmer, the bishop's lawyer, and Jesse Chessin, attorney for Mrs. Royster.

Another Wife Claimant

Judge Holtzoff said he had received a letter from a Mrs. Jennie Grace of New Bedford, Mass., saying she was the bishop's first wife, though he left her "many years ago."

Court pre-trial papers show Daddy Grace admitted marrying a "Jenny Grace" in Massachusetts in 1907 and another woman in California in 1937.

But the bishop denied knowing Jennie Grace. "Never heard of her," he told newsmen.

The trial was recessed yesterday afternoon until 11:30 a.m. Monday.

Judge Halts Collections By Daddy Grace

Charleston S.C. Fri 1-3-58

Negro Evangelist Distributes Candy In Courthouse Halls

WASHINGTON, Jan. 2 (AP) — Judge Alexander Holtzoff today told Bishop C. M. (Daddy) Grace, Negro evangelist, to stop accepting contributions in the Federal Courthouse.

P. 2A

The question came up at a Federal District Court hearing, resuming after a holiday recess, on allegations by Mrs. Louvenia Royster that the 74-year-old bishop married her in 1923 and deserted her in 1928.

Mrs. Royster, 57-year-old retired Georgia school teacher, says Grace then was known as John Royster and is the father of her daughter. She is asking that Grace be ordered to support her and her daughter.

Grace's lawyer has said that Grace denies having married Mrs. Royster.

During the course of the proceedings, which started last month, more than 100 of Grace's followers have squeezed into the courtroom, occupying all the seats. Today the courtroom doors were locked, apparently to prevent more of this group from entering.

Holtzoff delivered his warning about the contributions during a bench conference with attorneys for both sides.

He told Frank Yasmer, Grace's attorney, and Jesse Chessin, Mrs. Royster's lawyer, that the bishop must stop accepting money from followers congregated in the hall of the courthouse.

He said the giving of contributions had been reported to him by U.S. marshals and that he will "take strong measures," if it keeps up.

"If this happens again this afternoon, tomorrow morning I'll have the spectators cleared from the courtroom and escorted from the building," Holtzoff said.

Judge Holtzoff also objected to the large groups of Grace' followers gathering around the evangelist during recess periods in the courthouse halls. On one such occasion before the trial resumed today Daddy Grace was seen distributing candy bars to admirers.

The bishop drives to and from the court in a black Cadillac. As he sits in the courtroom, he occasionally flicks the three-inch long red, white and blue nails on his left hand.

Is Daddy Grace Married?

Ga. Teacher Suing for Non-Support

By ALICE A. DUNNIGAN

WASHINGTON (ANP) — Is Daddy Grace, the man who runs his own little religious kingdom, the same John Royster who married Mrs. Louvenia Royster some 34 years ago? Daddy Grace returns this week to Judge Alexander Holtzoff's district court where Mrs. Royster has filed charges.

Mrs. Royster, a quiet, distinguished looking gray-haired Georgia school teacher is suing "Sweet Daddy" for support of herself and "their" 30-year-old daughter. She claims that the man now known as Bishop C. M. Grace is the man she married on Dec. 26, 1923, under the name of John Royster.

P. 2

The wedding took place in New York, testified Mrs. Royster, and they honeymooned in Philadelphia. She said she had met him in Newark, N. J., where he was operating an employment agency and a building and loan company.

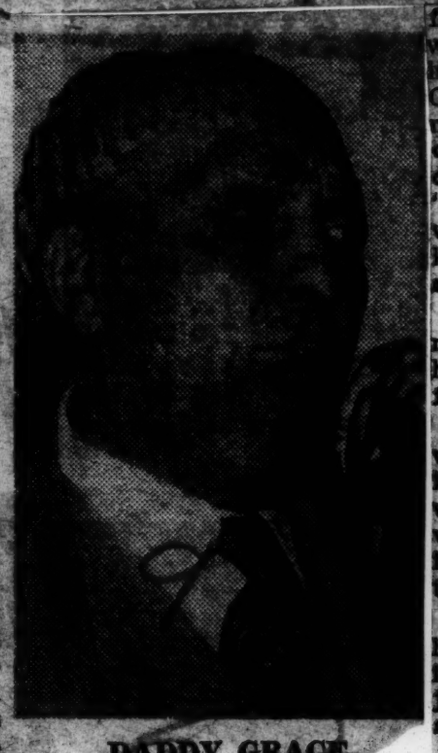
Pittsburgh, Pa.

After their honeymoon, she said, she returned to Brooks County, Ga., where she was a Jeannes supervisor in county schools. She spent Christmas with him in Philadelphia and joined him in New Jersey at the close of the school term in June, she declared.

Dad 1-4-58

They lived together in Jersey until 1935, she said, when he became entangled with the law through the business he operated. He then went to live with her sister in Stanford, Fla., upon her recommendation, and with a letter of introduction which she sent to her sister, according to Mrs. Royster. Later she joined him in Florida, where he had assumed the name of James E. Morris, Mrs. Royster testified.

There he worked as an insurance agent and operated the Florida Negro Finance Corporation, Mrs. Royster declared. In 1927, a daughter, Kay Frances, was born. Four months after the birth of the baby, Royster again became entangled with the law on some real estate deals and disappeared, Mrs. Royster said.



DADDY GRACE

She did not see him again until 1933 when he conducted a meeting at Waycross, Ga., according to Mrs. Royster. Upon his invitation she visited him in his home in Waycross, she added. He told her that under the circumstances he could not support her and the baby because his people were always with him and watched him so closely, but he would find a way, she testified.

It was not until the Royster's daughter was grown and married to a Washington policeman that Mrs. Royster summed up enough courage to bring Daddy Grace to court. She filed a suit for support three years ago, but it has been constantly delayed because of illness.

It was learned that when the first trial date was set Mrs. Royster was ill. When the second scheduled date rolled around, the plaintiff's attorney, Jesse W. Chassin, was sick.

The trial finally got under way for a short session Thursday when attorneys made their opening statements. In his statement, Grace's attorney, Frankly Yasmer, informed the judge that the defendant was known to hundreds of thousands of people as "Daddy Grace" and that his name was a household word as well-known as bread and butter and salt.

Judge Holtzoff replied that he must be mighty ignorant because he had never heard of him before.

The trial continued Friday with only Mrs. Royster testifying. The session was cut short when one of her attorneys, Maxwell Ostrow, became suddenly ill and had to be carried out of the courtroom on a stretcher.

Some of Grace's followers who had filled the courtroom to capacity and cluttered the corridors, jeered that: "All of them will be sick before it is over."

The trial was resumed Monday with Mrs. Mamie Jones, sister to Mrs. Royster, taking the stand. In a full day of questioning and cross-examination, the 81-year-old woman stuck to her story that Grace is really the John Royster who lived in her Florida home in 1925. He's a little older, a little thinner, a little grayer and wears his hair cut differently, but he's the man, testified Mrs. Jones.

The Bishop was chauffered to the courthouse in a Fleetwood Cadillac with a huge gold cross and a large gold star painted on either side of the body.

On the first day of the hearings, Bishop Grace's aides were twice encountered by the law. The first came when they attempted to spread a red carpet for "Daddy" to walk on from the car to the courthouse door. This was halted by officers. And the second came when a policeman put a ticket on his car for parking violation.

Daddy Grace!

Does He Really Have 2 Wives?

By ALICE A. DUNNIGAN

WASHINGTON (ANP)—Bishop C. M. Grace, familiarly known as "Sweet Daddy Grace," told District Court Judge Holtzoff that he had never heard of Luvenia Hendry-Royster, the woman he is alleged to have married in 1923, until the suit for support and alimony was filed in that court.

Daddy Grace took the witness stand on the ninth day of the trial to refute all testimony that he is the John Royster who married Luvenia Hendry, deserting her five years later when their baby, Kaye Frances, was four months old.

During that period, according to Mrs. Royster, her husband changed his name to James Morris, forcing her to use that name on the daughter's birth certificate.

■

A HAND-WRITING expert testified that signatures which he examined on a number of documents of John Royster, James Morris and C. M. Grace were all written by the same person.

Grace faced the court gaily dressed in a deep purple suit (or uniform) trimmed with black velvet and gold braid over a striped chartreuse vest.

Mrs. Kay Frances Anderson, the 30-year-old daughter of Mrs. Royster, testified that she first met Daddy Grace when she was five years old.

He was conducting a meeting in Waycross, Ga.," she said, and sent for her mother to come and see him and bring the baby. "He used to call me his pretty little girl," she added.

"The last time I saw him I was 19 years old and he asked me to travel with him," Mrs. Anderson said, adding that she accompanied him on his ministerial tour for a short while.

DURING THAT time, she said, he treated her like a father. Gave her money to buy clothes, regulated her hours and "was very strict on me."

She claimed that he taught her how to meet his followers and how to address them.

"He told me to talk in the language they could understand," continued the college-trained young woman. "He told me not to criticize them or look surprised at anything they did. Told me to accept them but still hold myself aloof."

She said she always occupied the platform, known to his followers as "The Mountain," while Daddy preached. Once she tried to make a speech but the band in the background had to play real loud to drown out the talk she was making, she said.

Later, Daddy sent her home because she looked too much like him and his people were becoming suspicious, according to Mrs. Anderson.

He warned her never to reveal her identity and she was afraid until after she was married and her husband reminded her that this is America—a free country—and nobody was going to hurt her, Mrs. Anderson told the court.

■

SHE TESTIFIED that she visited him once at his Washington home, carrying the baby to see him. He said the baby looked just like him. "It's looks just like its granddaddy," she quoted the Bishop.

Another witness was Mable Austin Royster, who identified the Bishop as her uncle. "His name is John Royster," she said, "and he is my mother's brother."

Mrs. Mittie Butler Hall, a school teacher of Indianapolis, Ind., and a niece of Mrs. Royster, identified Daddy Grace as the man she knew as "James E. Morris, Aunt Luvenia's husband."

She said he stayed at her mother's home in Waycross, Ga., in 1933.

Other witnesses heard were Mrs. Gertrude Davis Christian of Chesethurst, N. J., who identified the defendant as a man whom she first saw selling "health cups" on the street in Philadelphia. He was then known as Morris, she said. A few years later she saw him preaching in Savannah, Ga., under the name of Bishop Grace, she said.

Walter M. Leophart, nephew of Mrs. Royster, said the man in the courtroom known as Daddy Grace was the same person whom he met in Florida in 1927 as James Morris, "the husband of Aunt Luvenia."

A surprise witness showed up on Friday. She was Mrs. Rebecca Royster Smith, who said she was a sister to Grace. "His name is James Royster," she said, "and he was born in North Carolina."

JUDGE HOLTZOFF read a letter into the record which he had received from a second woman who claimed to have been married to the cult leader. The letter, signed by Mrs. Jennie Grace of New Bedford, Mass., said Daddy Grace left her many years ago.

She said they had two children. She worked very hard to bring them up and she has never signed any divorce papers, she declared. She wrote to the judge after reading about Mrs. Royster's suit in the newspapers.

The Bishop stated that he never heard of her before, although a court document indicated he formerly admitted having married a woman with a similar name.

The Bishop claims that he was born in Portugal and never heard of North Carolina until he came to America in 1900.

"Never knew where North Carolina was until 1929 when I went down there to preach the gospel from Jerusalem," he stated. He claims to have been abroad at the time he was supposed to have married Mrs. Royster.

During the nine days of trial the courtroom was packed to capacity with his followers.



right. The 74-year-old evangelist is charged by Mrs. Royster, 57, of marrying her in 1923 and then deserting her in 1928 after the birth of a daughter. She is asking for support and alimony.—Wide World Photo.



In Court Battle—Bishop C. M. (Daddy) Grace, left, with some of his followers and his unusually long fingernails, is in U. S. District Court in Washington, D. C., denying that he ever was married to Mrs. Louvenia Royster.

How Daddy Grace's Marriage Problems Affect His Followers

Afro-American Sat. 1-18-58 Baltimore, Md. P. 8

WASHINGTON

Elder J. J. Bailey, white haired father of the famou "Bailey children," is a littl man with a big heart full o love for Bishop C. M. (Daddy Grace.

And this week, as a cloak o silence descended on the Bish op's followers as a result o their cult leader's "woman trouble," Elder Bailey wa among the few ready to "stan up and be counted by name."

* * *

SPEAKING OF the suppor suit filed by Mrs. Louveni Royster, who is trying to prov she is Bishop Grace's wife, Mr Bailey, who says he is th father of Pearl Bailey, singer and Bill Bailey, dancer, said:

"No matter which way the judge rules, it won't make any difference in the way I feel about the Bishop."

* * *

AS HE talked in a District Court corridor, Wednesday, other members of the House of Prayer for All People, tried to stop him.

Failing that, a spy system was put into operation by a group of seven other elders, standing in the corridor.

With apprehension in their faces, some of them stationed themselves within earshot and threw warning glances at Elder Bailey, an irrepressible man, who seemed undaunted by it all.

"It's like this," said Mr. Bailey, "Every man's got a right to his own opinion and if some of them don't want to talk, well, that's the way they feel.

"As long as you don't ask me anything about Bishop Grace's business, I don't see any harm.

"I'm famous in the gospel in the House of Prayer and I've got some famous children."

* * *

MR. BAILEY, who says he was born in 1883 and is father of 16 children, has been a member of the House of Prayer for 31 years.

"I joined the House of Prayer in Washington under a tent at East Capitol and K Sts.," he said.

He was converted after attending several of the services because he found "it was very straight."

* * *

RETIRED FROM the Government, he helps conduct services at the House of Prayer, not on Sunday night alone, "but any night they need me."

* * *

ABOUT BISHOP GRACE'S case, he said, "it looks tight right now.

"But I heard they (Mrs. Royster) testified that Bishop Grace was raised in North Carolina and they don't speak Portugese in North Carolina.

"Now, Bishop Grace speaks Portuguese, so how could he have been raised down there in North Carolina?"

* * *

A TALL thin elder who had been verbally expressing his displeasure about the Bailey discourse to others, was asked why he objected to individual followers disclosing information about themselves.

He refused to disclose his name, but explained:

"If we say something right, well, you'll print that, but if we say something wrong, then that would be printed, too."

* * *

ASKED HOW an individual speaking about himself alone, could say "something wrong," the sharp-chinned man, attired in a black suit and by this time surrounded by others similarly dressed, responded:

"If you'd ask us at any other time, we'd tell you, but not while this case is going on."

EVEN THOSE who will talk, for the most part, say nothing.

A young man, attired in a black and red uniform, who saluted Bishop Grace in the corridors, was asked his name.

* * *

AFFABLY, HE extended his hand and said, "I am your friend and neighbor." He later said his name was Mr. Dawson, but declined to give his first name.

THE CONVERSATION proceeded like this:

Q—What is the meaning of the suit you're wearing?

A—You like this suit?

Q—Yes, it's pretty, but what does it mean? Does it represent a special organization within the church?

A—I'm just a member of the House of Prayer.

Q—But others aren't wearing a suit like yours.

* * *

AT THAT, the young man rolled his eyes upward and gave a long tirade in an incomprehensible language.

Q—What language are you speaking?

A—No one else understands the language of God.

Q—Where are you from?

A—Jerusalem.

Q—I mean, where were you born? Jamaica?

A—America.

Q—Then, where did you learn to speak whatever you're speaking?

A—That wasn't me speaking in a foreign language. It was someone else.

Q—Someone else using your voice?

A—No one else understands the language of God.

The conversation was getting back where it started when Mr. Dawson abruptly ended it and invited the disbeliever to come to the House of Prayer for a nice long chat.

* * *

THERE HAS been a marked change in the attitude of the followers since the trial began. Now, when an outsider approached, there is tortoise-like withdrawal, a shrinking within, and the pat statement, "I don't want to say anything at this time."

It is like reciting a well-learned lesson, but who was the teacher is not readily apparent.

* * *

THEY WERE not always so mealy-mouthed. Some followers at the beginning of the case were antagonistic toward disbelievers, and their opinions were expressed sometimes couched in rough language.

Decorum in the corridors has also improved since Judge Alexander Holtzoff issued a warning that unless loitering stopped in the halls, the House of Prayer members would be ousted from the court.

* * *

THE COURTROOM continues to be crowded, as it has been since the hearing began. A special guard was detailed to keep traffic moving outside Judge Holtzoff's courtroom, Wednesday.

One follower was overheard saying she had arrived at the courthouse building as early as 5 a.m.

* * *

BISHOP GRACE, who formerly held "court" himself in one of the lounges during the luncheon recesses when he courted and was courted by his followers, discontinued the practice this week.

Irked because newspapers published accounts of Judge Holtzoff's warning against accepting money in the corridors, the Bishop, at his last "court" said the newspapers were a "pack of liars."

"Do I ever ask you for money," the Bishop asked the believers gathered in the lounge.

"No," was the answer. "You don't ask for it Daddy, we give it to you."

"If I don't solicit money at my own church, why should I come to court to do it?" said Bishop Grace.

"The Lord promised to take care of me and when He stops, then I'll quit."

HE ALSO declined at first to accept some candy offered to him.

"If I take it and share it with you, then the newspapers will say I'm selling candy."

He warned a newspaper reporter to look at the candy carefully so that it would not later be identified in the newspapers as money, before he finally accepted it.



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KISS FOR DADDY — One of Daddy Grace's followers kisses his ring at his headquarters,

'Daddy' Grace Wins Court Case

WASHINGTON, Jan. 14 (ANP) — U. S. District Judge Alexander Holtzoff today dismissed an alimony and support suit against C. M. "Daddy" Grace, 74-year-old Negro evangelist.

The judge, who heard the case without a jury, held that Louvenia Royster, once a Georgia school teacher, had not proved her claim that Grace had married her in 1923 in New York and deserted her in 1928.

Grace, sitting about 20 feet from the judge during delivery of his lengthy decision, seemed unaware of what the verdict was until reporters told him that he had won the case.

Then the elderly evangelist raised a long fingernail upward, smiled and said, "There's a God up there. I ought to shake the judge's hand." Long fingernails are one of Grace's trademarks. On his left hand they are tinted red, white and blue.

Dismiss Suit Against Daddy Grace

WASHINGTON — (ANP) — Bishop C. M. (Daddy) Grace emerged from the maintenance suit victorius, Tuesday.

Judge Alexander Holtzoff of the District Court dismissed the suit on the grounds that Mrs. Luvenia Royster had failed to produce sufficient evidence to prove that the Evangelist is the same man who married her in 1924 under the name of John H. Royster.

The following day the Bishop was sued for a $50,000 legal fee by his attorney Franklin Yasmer. Declaring that the cult leader had paid him $1,000 at the beginning of the case, Yasmer said he had been "too busy" since the case was won to see him about the balance of the fee. "I thought it best to haul him back into court," stated Yasmer.

The maintenance suit was originally filed in 1954 but the trial was delayed for some reason until the latter part of 1957. It lasted for 12 days spread over a 5-week period including Christmas week.

'Daddy' is sued again

WASHINGTON

"I told his business representative that if Bishop Grace didn't sit down and have a man to man talk with me about my fee, I would haul him right back down to court," said Franklyn Yasmer, attorney.

"I don't owe him anything," asserted Bishop C. M. (Daddy) Grace, leader of the House of Prayer For All People.

"Don't get me wrong," explained Mr. Yasmer. "I'm very fond of the bishop."

"He's just like the other people on the other side," scoffed Bishop Grace.

* * *

THE "OTHER PEOPLE" referred to by Bishop Grace was Mrs. Louvenia Royster, a schoolteacher who lost a support suit against him. She had sought to establish she was his wife.

Mr. Yasmer, who represented the cult leader in the case, filed a $50,000 suit for legal fees against his client, Wednesday, the day following conclusion of the maintenance case.

The attorney, in his suit, stated he has been practicing his profession since 1928.

He says that in October, 1955, he was engaged by the Bishop to represent him in the Royster suit.

* * *

IN CONNECTION with the action, he performed legal services at various intervals

streets of Philadelphia in 1923 where he was selling health cups.

"She identified Grace as Morris. She says he was then known as Morris. According to the plaintiff, her husband did not adopt the name Morris until several years later.

"MITTYE BUTLER HALL said Morris stayed at her home in 1933 and thereafter, she saw him as Grace.

"Rebecca Smith, who said she was sister of the defendant, testified that the defendant left the family farm in 1920.

"Forty years later, she picked up a magazine and saw a picture of Grace and recognized it as a photograph of her father and concluded that he therefore must be her brother. She made no effort to contact him.

"BISHOP GRACE not only denies it, but accounts for his movements during his long career.

"He is a subject of Portugal, born in Cape Verde Islands, 1883.

"He came to this country in 1900 and settled in New Bedford.

"A few years later, he helped his family to come to the U.S. and the entire family settled in New Bedford.

* * *

"IN 1919, he was ordained as a preacher in San Francisco from 1955 until January, 1958, Mr. Yasmer said.

He pointed out in the petition that he defended Bishop and became a clergyman.

"Neither side was impeached on cross-examination.

"The conflict can only be resolved by circumstantial evidence for eyewitnesses frequently err.

"The defendant offered in evidence a passport issued by the Portuguese consul, Sept. 4, 1923. He claims a few days later, he sailed for a trip to the Holy Land.

"THE ONLY possibility suggested by the plaintiff is that these genuine documents belonged to somebody else and were procured from somebody else by the defendant.

"The court can not reach such a conclusion. To do so would be to accuse the defendant of perpetrating a gigantic hoax without evidence to support it.

* * *

"THE CONFLICT can be resolved by documented evidence. John Royster was a natural born citizen. The defendant was born in Portugal and has remained a national of that province.

"Is it conceivable that a citizen of this country would toss away citizenship and masquerade as an alien?

"All things in life are possible, but some are highly improbable.

"The court reaches a conclusion that the marriage has not been established by fair preponderance of evidence.

"The case is dismissed."

Grace and was engaged in trial for 12 days.

"The case was brought to a successful conclusion," he added.

The suit was filed on behalf of Mr. Yasmer by Stanley A. First, his law partner. A jury trial has been requested.

* * *

AFTER FILING of the suit, both Bishop Grace and Mr. Yasmer explained their positions in the matter during separate interviews.

Mr. Yasmer disclosed that he had been paid $1,000 by the Bishop earlier, but had used the money for various expenses pertaining to the trial.

"We never set a total fee because we didn't know how far the suit would go," explained the attorney.

"Every time I tried to talk to Bishop Grace about my fee, he was always 'too busy.'

"I told his business representative (Edward Roguel, of New York City) I would take action.

* * *

"I WAS asked to let it go until later, but I have been waiting for two and one half years.

"I overheard one of the Bishop's secretaries discussing a trip the Bishop apparently is planning to make abroad. His family wants him to take a long rest after the rigors of the trial.

"I understand he will probably go either to Brazil or Portugal.

"I want my money before he goes. I'm simply protecting my own interests."

* * *

BISHOP GRACE, who denied owing Mr. Yasmer a fee and asserted the attorney had already been paid, also denied that he hired him as his legal counsel.

"I didn't get him," said the bishop. "Somebody else did. He just represented me.

"I already paid him more than he deserves.

"You think I'm going to throw the folk's money away? (members of his church). It's not my money."

Daddy Grace's case may be re-opened

WASHINGTON

That the Bishop C. M. (Daddy) Grace support trial may be reopened appeared to be a strong possibility, Wednesday.

Judge Alexander Holtzoff, who ruled that Mrs. Louvenia Royster, a schoolteacher from Waycross, Ga., was not the wife of the cult leader in the previous trial, said he is almost convinced that a possible error was made during the trial.

Asking that the trial be reopened is Jesse Chessin, attorney for Mrs. Royster, who argued a motion before Judge Holtzoff, Wednesday. Neither Mrs. Royster nor Bishop Grace was present.

THE POSSIBLE ERROR referred to was the admission of an alleged specimen of Bishop Grace's handwriting into evidence for comparison with other purported samples of his writing.

The specimen was admitted during the trial despite the fact that Bishop Grace denied writing it.

At the time, Charles Appel Jr., handwriting expert for Bishop Grace, was testifying that the writing on the specimen taken from the minister was not the same handwriting contained on documents produced by Mrs. Royster.

* * *

JUDGE HOLTZOFF allowed the specimen to be used for purposes of comparison after Edward Roguel, business manager for Bishop Grace, testified that he had seen the Bishop write the samples. The business manager asserted the Bishop had forgotten writing them.

In announcing Wednesday, that there was possible error in admitting a specimen denied by the Bishop, Judge Holtzoff continued the motion for a new trial until March 19 to give Franklyn Yasmer, attorney for Bishop Grace, time to produce a record of the disputed testimony.

The jurist stated that if the case is reopened, it will be restricted to handwriting evidence only and will not include other witnesses in the case.

* * *

DURING WEDNESDAY'S hearing, Mr. Yasmer accused Mr. Chessin of having made allegations "worse than murder" about Bishop Grace's family.

The Bishop's lawyer reminded Judge Holtzoff that at a previously scheduled hearing on the motion for a new trial, Mr. Chessin had asked for a continuance to allow him ample time to produce new evidence in the case. On that basis, the continuance was granted until Wednesday.

* * *

MR. YASMER also said Mr. Chessin had told the Court that a newspaperman had given him a tip in connection with Bishop Grace's family which would require a trip to Boston, Mass.

The cult leader's attorney demanded that Mr. Chessin be required to produce the "new evidence."

"It is worse than murder to plant the thought in the Court's mind that the Bishop's witnesses who said they were his relatives were imposters," asseted Mr. Yasmer.

Judge Holtzoff declined to require Mr. Chessin to give an account of his findings in Boston. Mr. Chessin did not comment on Mr. Yasmer's accusations.

BILLY GRAHAM PLANS LITTLE ROCK CRUSADE

Evangelist To Visit City For Three Weeks In 1959

From The Commercial Appeal Little Rock Bureau

LITTLE ROCK, Jan. 11. — Evangelist Billy Graham plans to conduct a spiritual crusade in Little Rock in 1959.

The Chamber of Commerce said the famed evangelist will appear here the last two weeks in August and the first week in September of 1959.

It won't, however, be the Rev. Mr. Graham's first appearance here.

He appeared here for two days in early 1953 and made an appearance in late 1956 before the Arkansas Baptist State Convention.

Little Rock spiritual leaders had tried in rement months to presuade Mr. Graham to make a Little Rock appearance, with first suggestions urging he come during the Little Rock school integration crisis. However, that plan later was abandoned.

The Chamber of Commerce said the 1959 appearance will include Dr. Graham's full evangelistic team.

Rev. Billy Graham Says Crime, Racial Violence Hurt USA

DALLAS, Tex. — (INS) — Evangelist Billy Graham, fresh from a six-week preaching tour of Central America, says crime in New York and racial violence is costing the U. S popularity in Latin America.

The minister, who returned to Dallas from Mexico City Monday, mixed praise for progress in Puerto Rico with a warning that the situation in Panama and Guatemala is "urgent."

Graham said crime in New York is "doing almost as much harm to U. S. prestige as integration troubles in Little Rock" and added that the government should use funds to clean up New York slums."

The peripatetic evangelist says his "eyes were opened" about the Central America situation and warned that our foreign service needs "a sense of dedication and reaching to the people."

Other observations from his "highly successful" preaching tour: Communist embassies with "unlimited funds" are working with religious fervor to win Mexico, Panama and Guatemala.

—Help should be sent to ease the tense social situation in Panama and Guatemala caused by the contrast between rich and poor.

—The U. S. public relations mission in Central America is failing.

Graham left Monday for his home in Montreat, N. C. He said his next major evangelistic campaign would in San Francisco in April.

Cow Palace Crowd Doubled

Ethel Waters Joins Graham

SAN FRANCISCO — (AP) — Ethel Waters, who said she joined Billy Graham's Crusade here because "my child needs me," helped swell the Cow Palace crowd to its highest total in 23 days.

The overflow crowd of 17,500 was double that of a week ag and boosted total Crusade a tendance to 602,725. Graham Crusade opened April 27 and is in its final week.

Before the evangelist's sermon, the throng in the 16,500-seat arena heard Miss Waters sing "His Eye Is on the Sparrow."

"My child needs me," the veteran Negro actress explained to newsmen later, "so I came out here to smile at him and let him know he was on the right track."

Graham said the church today "must take the lead in all the moral and social issues of the day."

These problems, he said, include race, alcoholism and mental illness.



Ethel Waters

Can See No Color Line At Calvary

Solution To Dixie Problem In Christ, Evangelist Declares

SAN ANTONIO, Tex — (UPI) — Evangelist Billy Graham has cautioned the South that its racial problems will remain unsolved until Negroes and whites recognize and accept Christianity.

Speaking to an unsegregated San Antonio audience of 45,000 Negroes, Mexicans and white Friday night, Graham said, "God does not look upon the color of a man's skin, but at the attitude of a man's heart.

* * *

"WE WILL NEVER solve our racial problems in the South until both races come completely to recognize and accept Christianity. There are no color distinctions at the Cross," he said.

Graham spoke of tension in the Middle East and warned that "science has placed in our hands the weapons to destroy civilization."

* * *

"OUR NEXT WAR will be a war to end all wars because the next war will be the destruction of civilization" he warned.

"We all talk of summit meetings," the evangelist said, "but if Christ were put first and the will of God sincerely sought, then the summit' decisions could give new hope to the world.

"Otherwise, there will likely be failure as in the most past discussions."

CHURCH GROUP WILL NOT BACK GRAHAM RALLY

BY RICHARD PHILBRICK

The Church Federation of Greater Chicago announced Tuesday it has decided not to sponsor a Chicago crusade by Evangelist Billy Graham.

The decision was based on a poll of the federation's member bodies and advice from non-member groups which showed that churches with a total membership of about 338,000 favored a crusade and churches with a total membership of 693,000 were either openly opposed to one or did not wish to express an opinion.

Controversy Likely

"Under these circumstances," said the Rev. Dr. John W. Harms, executive vice president of the federation, "it clearly was unwise for the federation to be involved officially in a project over which there would be the prospect of much controversy."

Results of the poll, which began in October, revealed that 16 member bodies with a voting strength of 76 votes in the federation's board of directors approved a proposal for a Graham crusade as part of a long range program of evangelism, and 10 bodies with a total of 89 votes disapproved or did not make clear their stand.



Graham (left) and Dr. Harms

Favor Proposal

The members who favored the proposal are:

Advent Christian; American Assyrian; Chicago Baptist association; Baptist State Convention of Illinois; Evangelical United Brethren; Methodist, Lexington conference; African Methodist Episcopal; African Methodist Episcopal Zion; Christian Methodist Episcopal; Church of the Brethren; Polish National Catholic; Presbyterian, U. S. A. and United Presbyterian, now merged as United Presbyterian, U. S. A.; Reformed Church in America, Illiana Classis; Reformed Episcopal, and Salvation Army.

Those opposed to it were the Disciples of Christ; Midwest Council, Community churches, and the Evangelical and Reformed and Congregational Christian Churches, now merged as the United Church of Christ.

Left to Congregations

The member with the largest membership, the Rock River conference of the Methodist church, responded with a resolution permitting its individual congregations to decide the matter for themselves.

The Episcopal diocese of Chicago and all Lutheran bodies queried said either they were unwilling to sponsor a crusade or they did not wish to vote.

The Rev. Dr. August M Hintz, chairman of the federation's department of evangelism and minister of North Shore Baptist church, said if member bodies which expressed a desire for a Graham crusade joined in sponsoring one, the federation would provide assistance.

Explain Opposition

Observers said the opposition to a crusade similar to the one Graham conducted from May 15 to Sept 1 last year in New York City stemmed largely from a belief the young revivalist would not accept quidance from the federation.

Another reason, they said, is that many ministers believe Graham preaches only part of the gospel and oversimplifies its teachings.

Others believed that the million or million and a half dollars that would have been required to stage a crusade in Chicago could be spent to greater advantage on other projects.

Even if the federation had decided to sponsor a crusade, they pointed out, it would have had to reconcile the conditions of its support with the position of the Midwest region of the National Association of Evangelicals, which favors a crusade with no strings attached in order to present the United front Graham customarily requires.

60,000 Hear Billy Graham Blast Gospel Of 'Racism'

FT. JACKSON, S. C. — (UPI)— More than 60,000 persons turned out Sunday to hear evangelist Billy Graham here at this big infantry center at a rally shifted from the South Carolina Capitol steps because Gov. George Bell Timmerman Jr. branded Graham as a racial integrationist.

The crowd, which included ex-Secretary of State and former Gov. James F. Byrnes, was described by sponsors of the rally as the largest outdoor religious gathering ever held in the South-east.

Graham called the thousands assembled on Darby Field—a Fort Jackson parade ground—"A testimony of the faith and religious heritage of the people of South Carolina."

He made brief mention at a news conference prior to the rally of the controversy stirred up when Timmerman protested plans to stage the rally from the state Capitol steps. Timmerman said such a rally on state property would be illegal.

Graham, in an obvious reference to Timmerman, said some people had become so unbalanced by the racial issue that "segregation or integration have become their only gospel."

"God pity us," the handsome evangelist told newsmen, "if we let our differences prevent us from presenting Christ to a lost world."

Graham said in talking to heads of state throughout the world he had not found an optimist among them. All of them, he said, were pessimistic over the future of the world.

However, he said he had found optimism in Christ, adding "the greatest need in the world is to get back to God. We have chosen to live away from God and we've made a mess of it."

At his news conference, Graham said his only reason for coming to Columbia was to "preach the gospel." He refused to comment further on criticism of himself, saying:

"If I digress and begin to answer my critics, the effectiveness of my ministry would be lost. Let God be my defense. I have no scriptual right to answer my critics."

Graham Preaches To 60,000 In Unsegregated Audience

FT. JACKSON, S. C. (AP) — Evangelist Billy Graham drew 60,000 people Sunday to an unsegregated religious rally here. Plans to hold the meeting on the State House grounds at nearby Columbia were upset last week by protests of segregationist Gov. George Bell Timmerman.

The governor said that to hold it in front of the State House might be interpreted as meaning that the state government favors what Timmerman called Graham's views favoring desegregation. Timmerman also said it would violate the principle of separation of church and state.

About 2,500 persons came forward after the sermon to dedicate their lives to Christ. Many of them were Negroes.

The estimates of the crowd and those coming forward were made by rally committeemen and military police.

Former Secretary of State James F. Byrnes of Columbia was among public figures attending. Byrnes, a former governor, is a strong segregationist.

The international evangelist who concluded a five-week crusade in his native Charlotte, N. C., Saturday, spoke on the love of God and world turmoil.

He said people are asking why God allows such a paradox. The answer, Graham said is that man decided he could run the world without God.

"Our hope is in Christ. He alone can transform human nature."

Graham told a news conference that "some people have become so unbalanced by the whole issue of segregation or integration that these have become their only gospel.

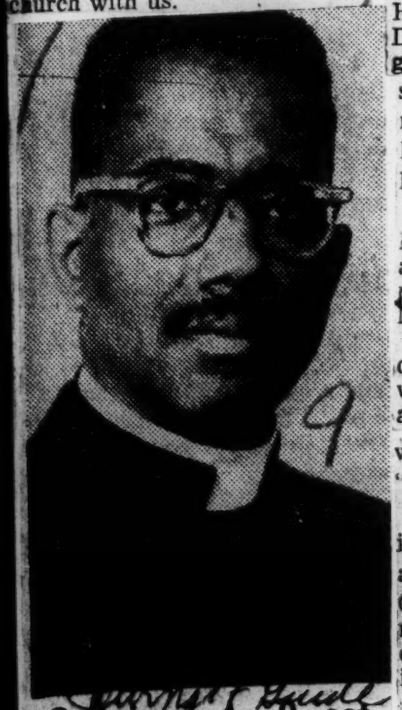
"God pity us if we let our opinions on this one issue take precedence over getting the gospel to a lost world."

Texas Episcopal bishop asks end to segregation

HOUSTON, Tex., Jan. 25—(AP)—Episcopal clerical and lay leaders of Texas Friday were urged to end racial segregation in Episcopalian parishes and camps.

Bishop E. Hines of the Episcopal Diocese of Texas opened the first business session of the 109th council of the diocese by recommending that the 100 delegates take immediate action toward opening church Summer camps to Negroes. The delegates represented 52 Texas counties.

Bishop Hines said, "It would be unthinkable and an affront to one who bore all affronts for you and me—to say an honest seeker, regardless of color or race, 'you cannot worship in this church with us.'"



Ordained As Priest

The Rev. John Wells of Philadelphia was recently ordained as an Episcopal priest in rites at the Cathedral of St. John Divine, New York. Rev. Mr. Wells, the husband of Mrs. Winifred Turner Wells of Norfolk, is the rector of the St. David's Episcopal Church in New York. He is a graduate of Columbia University and Virginia Union Theological Seminary and

His wife, the daughter of Mrs. Leola Turner King, 2700 Myrtle avenue is a supervisor in the Jacobi Hospital in the Bronx, N. Y.

Maryland and Virginia Briefs

Vestry Scores Integration Plan

MARTINSVILLE, Va., March 23—The vestry of Christ Episcopal Church here has protested proposed racial integration of Episcopal Youth conferences in Smyth County this summer.

The conferences are scheduled to be held at Hemlock Haven, which the Episcopal Diocese of Southwestern Virginia recently acquired as a summer conference center near Hungry Mother State Park a few miles north of Marion.

Diocesan Bishop William H. Marmion, whose headquarters are in Roanoke, declined comment when asked about the Martinsville church's action.

It was reported that rectors of churches in the diocese were told about two weeks ago that the youth conferences were to be conducted on a "non-segregated" basis.

A resolution protesting the integration proposal was adopted by Christ Episcopal Church's Vestry at a special meeting Tuesday. (The Vestry of an Episcopal church administers the affairs of the parish).

The resolution directed that copies be mailed adult members of the congregation and that a copy be delivered to Bishop Marmion "by a committee of the Vestry." A copy was also to be mailed to the chairman of the church's Department of Christian Education.

The resolution states that "the history of the Episcopal Church in Virginia from its inception has been on a segregated basis" and points out that Virginia laws "expressly forbid the intermingling of the races as contemplated by the bishop of our diocese in the holding of the youth conference."

Integration Pressure Splits Virginia Church

MARTINSVILLE, Va., Mar. 24 (AP).—A proposal to conduct racially integrated Episcopal youth conferences in Smyth County this year has drawn the fire of the vestry of Christ Episcopal Church here.

As an upshot of the vestrymen's action, a Roanoke newspaper reported last night that the rector of the church, the Rev. Philip Gresham, has resigned.

The Roanoke Times said last night Mr. Gresham reportedly submitted his resignation after yesterday's morning worship service. Confirmation, however, could not be had from church officials and the minister could not be reached for comment.

The resolution of the vestrymen, delivered to Bishop William H. Marmion of the Episcopal diocese of Southwestern Virginia at his headquarters in Roanoke, assailed the integrated conference plans as both "illegal and ill-advised."

Intermingling of the races "can, in our view, only lead to bitterness, discord and confusion," the resolution asserted.

Financial Curb Proposed

The vestrymen oppose further payments from the congregation here to support the conference center and urge the members of the church "to save their children embarrassment by keeping them from the proposed conference."

Bishop Marmion declined comment on the action of the vestrymen.

The conferences in dispute are scheduled to be held at Hemlock Haven, which the diocese recently acquired as a summer conference center. It is near Marion.

Rectors of the churches in the diocese were told about two weeks ago the youth conferences were to be conducted on a non-segregated basis. The resolution was approved last week. Its contents became public Saturday.

A Virginia Supreme Court Justice, Kennon C. Whittle, is senior warden of Christ Episcopal.

Text of Resolution

The vestry resolution states:

"Whereas, the laws of this sovereign Commonwealth expressly forbid the intermingling of the races as contemplated by the bishop of our diocese in the holding of the youth conference as aforesaid, and

"Whereas, we do not subscribe to the reasoning behind this new 'judicial sin' and are unwilling to participate in the violation of the laws of the Commonwealth;

"Now, therefore, be it resolved by the vestry of Christ Episcopal Church of Martinsville, Virginia, in meeting assembled on this the 18th day of March, 1958:

"First: That the vestry heartily disapproves of the contemplated integrated youth meeting.

"Second: We are confused regarding the rules governing the proposed conference, our understanding being that there will be no intimate association permitted between the children of the two races, which leaves us in a quandary as to where integration begins or where it ends, thus posing the question to be resolved by Christians: Where does the 'sin' begin and where does it end?

"Third: We definitely feel that we should have been told the 'whole truth' when we were asked to contribute to the recreational center, and we hereby go on record as being opposed to further payments from our church to the same.

"Fourth: We further definitely request and in the future will demand full information regarding solicitation of funds going to the diocese or the general church, bearing on the efforts of either to nullify the intent and purpose here expressed.

"Fifth: We feel that the above is in keeping with Christian reasoning in that the intermingling of the races, in addition to being illegal, can, in our view, only lead to bitterness, discord and confusion among our people, which will be a greater 'sin' than that pronounced by judicial decree.

"Sixth: We urge the members of the congregation to save their children embarrassment by keeping them from the proposed conference.

"Be it further revolved that a copy of this resolution be mailed to the adult members of the congregation, and a copy be delivered to the bishop of the diocese, by a committee of the vestry, and a copy mailed to the chairman of the Department of Christian Education."

Episcopalians to Act On School Resolution

A resolution dealing with the impending school integration showdown in Virginia is expected to be acted on today by the Episcopal diocese of Virginia.

The resolution was introduced yesterday to the 163d annual council of the diocese at St. Paul's Church, Alexandria, by the Rev. Dr. W. Russell Bowie, visiting instructor at Virginia Theological Seminary in Alexandria.

Dr. Bowie's resolution stated that "members of this diocese, and particularly ministers and vestries, may presently be faced with difficult decisions in public matters, and conspicuously so if requests should come for the use of churches or parish houses for schools set up as substitutes for the public school system of Virginia."

The resolution noted that "it can be helpful to have for guidance a concensus of opinion as already expressed by this diocese in council assembled" and called the council's attention to a resolution passed in 1954.

The 1954 resolution, pointing out that the United States Supreme Court had declared school segregation unconstitutional, said:

"The diocese of Virginia . . . recognizes that the problems created by such a decision present to it an opportunity for intelligent, deliberate Christian leadership by all members of this diocese.

"Therefore, this convention does now call upon all of the members of the church in this diocese to do all within their power to provide such leadership, so that the decrees of the court may be carried out with malice toward none and good will to all."

Members of the committee studying the rsolution are the Very Rev. J. M. Trotter, dean of the Virginia Theological Seminary, chairman; the Rev. Joseph T. Heistand of St. Paul's Church, Richmond; the Rev. Stanley E. Ashton of St. Mary's Church, Goochland County; Dr. Claude M. Lee of Gloucester and Charles F. Mullaly of Alexandria.

Nearly 300 delegates from 110 churches and 20 missions in the State attended the opening day of the two-day meeting.

The council also received a report detailing a plan to make St. Peter's Church in Richmond, which is situated in a section where 25,000 to 30,000 Negroes live, a pilot mission project.

It was explained in a subsequent report that "our Negro brethren have been given full rights in all diocesan council, and they are encouraged to attend all the organized activities of the diocese.

"At the same time we note that, in our effort to eliminate all distinctions between members of the diocese, we have failed to recognize the fact that special consideration needs to be given to missionary work among this group."

Officers elected were George R. Humrickhouse of Richmond, chancellor; the Rev. H. A. Donovan of Christ Church in Charlottesville, and Reed I. West of Hanover County, both to the standing committee; the Rev. Charles W. Carnan, jr., of Trinity Church, Manassas, and the Rev. Edward L. Merrow of Grace Church, Alexandria, both to the executive committee.

Frederick M. Morris of Richmond was re-elected treasurer. The council still has to elect two additional members to the executive committee.

Camp Integration Splits Episcopalians

ROANOKE, Va., May 17 (AP). —The threat of a move to cut off operating funds for the Diocesan Youth Camp hung over the annual meeting of the general council of the Episcopal Diocese of Southwestern Virginia today.

Clergymen and laymen attending the sessions deadlocked yesterday over whether the camp—Hemlock Haven, located at the edge of Hungry Mother State Park near Marion—should be operated on a segregated or integrated basis.

It was reported, but not confirmed, that if no compromise could be reached, a move would be made by some lay delegates today to have the camp's operating funds cut from the Diocesan budget.

Two proposals affecting the camp were defeated by the laymen, while the clergymen defeated one other. Approval by both bodies voting separately is necessary for a resolution to pass.

A compromise drafted by the Diocesan Executive Committee to call off all youth conferences this summer and submit the question to a committee for a year's study was defeated by the laymen.

The clergyman turned down 39-5 a proposal offered by a group led by delegates Robert Whitehead of Nelson County and Baldwin G. Locher of Glasgow along with E. Walton Opie of Staunton. This would have permitted white conferences at Hemlock Haven this summer with the executive board instructed to arrange "separate" conferences for Negro youths.

The other proposal turned down by the laymen came from the Rev. John H. Teether of Trinity Church, Rocky Mount. He suggested that conferences be integrated by race but segregated by sex.

Episcopalians Reject Move On Segregation

ALEXANDRIA, Va. — A resolution dealing with the controversial school segregation crisis in Virginia was rejected last week by Episcopal leaders of the Diocese of Virginia because the same resolution was adopted in 1954.

Meeting in its 163rd annual session, the Council of the Diocese accepted by a voice vote the recommendation of the majority of its committee on resolutions that it reject the new resolution which called attention to the 1954 action" of the council.

In 1954 the council resolved that Episcopalians should provide leadership so that Supreme Court desegregation decrees "may be carried out with malice toward none and good will toward all."

"The substance of this resolution passed by the 1954 council is continually before us so that no further action is necessary," the committee reported by a four to two vote. Committee chairman was the Very Rev. Jesse M. Trotter, dean of the Virginia Theological Seminary in Alexandria.

THE NEW resolution was offered by the Rev. Dr. W. Russell Bowie of Alexandria, a visiting instructor at the seminary. Dr. Bowie prefaced his resolution with:

"Members of this diocese, and particularly ministries and vestries, may presently be faced with difficult decisions ...and conspicuously so, if requests should come for the use of churches or parish houses for schools set up as substitutes for the public system."

His reference was to the Supreme Court's refusal Monday to review the Arlington desegregation decision and to an annoucement by segregationists that they would set up private schools if the state closes integrated schools.

The Right Rev. Dr. Frederick D. Goodwin, bishop of the diocese, cautioned against misinterpretations of the council"s action.

Racial Resolutions Clash At Church's Miami Convention

MIAMI BEACH, Fla. (AP) — Clashing resolutions concerning racial segregation were before the Episcopal Church's Triennial General Convention Wednesday.

One defends segretation as being within the realm of Christian beliefs. The other condemns it as a violation of the faith.

The contradictory statemen were introduced without discussion and referred to a committee. Action on the matter won't come until later.

At present, the church nationally has a policy of opposing segregation. But the new moves here pointed up the regional differences —apparently of a minority—within it.

B. Allston Moore, a Charleston, S.C., attorney, offered the resolution that segregation can be squared with Christian teaching. It said:

"A sincere belief in the rightness of segregation is not incompatible in the belief of the dignity of all men and their equality before God."

Complete Texts
—See Page 1-B.

On the other hand, a resolution backed by a group of clergymen who met at Eaton, N.H., last month, called race discrimination "an abomination ... a failure of Christian love."

Moore said he was pressing his resolution to point up "the utter incongruity of the position" the church has taken nationally favoring integration.

The resolution says the Christians for generations have accepted segregation as being "in the best interests of both races" up until the U.S. Supreme Court outlawed it in schools in 1954.

But now many clergymen "condemn as evil . . . what they formerly approved or at least condoned."

The Rt. Rev. Charles F. Hall, bishop of New Hampshire, and Donald J. Campbell, suffragan bishop of Los Angeles, helped in drawing up the antisegregation proposal. It says:

"Variances in understanding of the law are transcended by the supreme law of love which Christ revealed. In him we are united as one body. . . . Discrimination on the basis of race or nationality is an abomination."

CHURMEN URGE A STAND ON SOUTH

12 EPISCOPALIANS ASK PARLEY
TO BACK CLERICS AND LAITY
IN 'EMBATTLED' SECTIONS

BY- JOHN H. FENTON

EATON, N.H., Sept. 17- Twelve Protestant Episcopalians, concerned over racial tensions, drew up today an appeal to the forthcoming general convention of their church. They called for a statement of continued support of "embattled" clergy and laymen in critical areas.

It is the 'inherent moral imperative" of the church under present conditions to clarify its position on racial desegregation, the twelve said in a letter prepared for mailing to delegates. The conventi n will begin Oct. 5 at Miami Beach Fla.

Thetwelve, calling themselves the Eaton Conference, also drew up a resolution to be presented to the convention and to the triennial meeting of the Women's Auxiliary, which meets concurrently.

The group represented a cross-section of the Episcopal Church, racially and sectionally. It includes two bishops, several priests, of whom two were Negroes, and laymen. Five were from the deep South.

DISCRIMINATION AN ABOMINATION

The resolution held that the gospel "was neither validated nor invalidated by any difference of constitutional interpretations by the citizens of our nation."

Discrimination on the basis of race or nationality, the resolution said," is an abomination." There also was affirmation with Christians of other communions that it was a "failure of Christian love," to deny

The resolution continued:

"We affirm our moral support to those minis ers and laymen who labor in areas of misund rstanding and tension, that they may confidently proclaim the gospel of freedom in Christ."

The conference was called by the Rev. and Mrs. David A. Works of North Conway, N.H. Mr. Works is rector of Christ Church there. Mrs. Works is a native Virginian.

Mr. Works, 37 yrs. old was born in Cleveland.

THE CHURCH ROLE NOTED

He said he flet it was time the church defined its role in racial problems. He noted that some ministers in Front Royal, Va., had designated themselves as a third force between the extremes in the segregation fight.

At Bowdoin College in Brunswick, Me., and in World War II service with the United States marines, Mr. Works developed and conquered a personal problem with alcohol. The experience moved him to enter the Episcopal priesthood. He is a graduate of the Virginia Theological Seminary.

Ten years ago, on learning that the church at North Conway was closed, Mr. Works asked permission to conduct services there one summer as a student preacher. He was invited to remain and has been there since. He was ordained to the priesthood in 1950.

But he always felt that the church was suffering from "ecclesiastical isolation" from the problems of the people in some areas. He has worked in seting up a program of alcoholism in the National Council of the Church and an Indian Commission on Alcholism for the Federal Commission on Indian Affairs.

INVITED 20 CHURCHMEN

With the assistance of the National Council of the Protestant Episcopal Church, Mr. Works invited more than a score of churchmen. A half dozen, unable to attend, sent messages outlining their views.

Gordon M. Tiffany, general counsel of the President's Commission on Civil Rights, telephoned to express his interest in the outcome of the sessions. The National Council of the Churches of Christ in the U.S.A. was respresented by a staff delegate.

The bishops who attend d were the Rt.Revs. Charles F. Hall, of New Hampshire and Donald J. Campbell, Suffragan of Los Angeles.

The conference was held at the Rockhouse Mountain Farm Inn of Mr. and Mrs. J hn Edge, wh are Christ Church parishoners. The dele-

RELIGIOUS RIFTS HELD 'REPELLING'

Psychologist Tells Methodist Parley Russians Exploit Divisiveness of Sects

By GEORGE DUGAN

Special to The New York Times.

WASHINGTON, Feb. 18 — Religious divisiveness was singled out here today by a New York psychologist as a form of segregation that Communists "make capital of" and secularists find "repelling."

In a keynote speech at the opening of a national Methodist convocation on urban life, Dr. James G. Ranck, the psychologist, deplored what he described as the "alienation of Jew and Christian, the rift between Catholic and Protestant and the denominational fragmentation of Protestantism."

Dr. Ranck, who is also a member of the faculty at Drew University, Madison, N. J., cited two other forms of segregation in the religious life of this country that, he said, "astound" secularists and provide propaganda for the Russians.

He listed these as discrimination against racial and minority groups and the segregation of socio-economic and cultural groups.

1,000 at Conference

Addressing more than 1,000 Methodist leaders, both lay and clerical, Dr. Ranck asserted that the religious forces of the nation "can no longer afford anything less than a united front in proclaiming the fallacy of secularism and the primacy of moral and spiritual values."

He urged a more active cooperative effort "in every area of human need" and challenged the Methodist Church specifically to "free itself from the stigma of being too much a phenomenon of a particular socio-economic background."

Since the growth of suburbia, Dr. Ranck told the convocation, the so-called "inner," or center, city, has become a place for the "very poor, the very rich, and the slightly odd." Middle-class groups still in the center city, he said, are largely those who work irregular hours, transients, unmarried, childless couples or big families looking for cheap housing.

Dr. Ranck noted that Methodism had been developed in an era of rural life and was thus encountering hard going in avoiding membership loss in an urban culture.

The psychologist proposed that the church in effect refrain from looking down its nose at such methods of appeal as mass evangelism or the "gospel of success." The two leading practictioners of these methods are recognized as the Rev. Dr. Billy Graham and the Rev. Dr. Norman Vincent Peale of New York.

Novel Drives Backed

He emphasized that there should be no need to be apologetic for the use of novel means of reaching the un-churched.

Hhe included among these methods the drive-in church, the mobile pulpit, the church in a restaurant and theology classes in night clubs.

The speaker also made it clear that he favored scattering some worship services through the week, making pastoral services available around the clock, and keeping the church doors open day and night.

This morning, the Rev. Dr. W. Vernon Middleton of Philadelphia, a mission executive in the Methodist Church, told the delegates that "we must either reorient our total urban church program to minister effectively to more than the privileged class, or we must reconcile ourselves to the truth that we have been unable to establish effective communication with other than the top-layer aggregate."

"The urban challenge is apparent and critical," he said. "Methodism stands at a crossroads."

The Methodist Church is the largest single Protestant denomination in the country with nearly 10,000,000 members.

Lenten Thoughts

How the Bible Has Affected Lives of People You May Know

By MRS. ETHEL JAMES-WILLIAMS

Executive Director, Southeast Neighborhood House

One is very cognizant nowadays of the abject weariness reflected in the faces of our friends and professional acquaintances. This situation brings to mind a quotation from Browning: "The world is too much with us late and soon, getting and spending, we lay waste our powers."



Mrs. James-Williams

As man looks toward outer space, this lenten season takes on added significance and underscores the need for serious, disciplined introspection.

Finding that "secret place of the most high," could be consciously practiced, and in learning how to be still and to abandon oneself to the Infinite Spirit, this weariness of heart and spirit that pervades the atmosphere could be allayed.

Life is so full of meaning and purpose, and somehow we're losing our way. To regain a sense of direction and the purpose for our service to our community and mankind means practicing the presence of God during our restless, anxious, fearful and busy lives and making this an integral part of our living.

Retreating in silent communion can help point the way to life's fulfillment and in "waiting upon the Lord," our strength shall be renewed.

SEGREGATION IN OUR CHURCHES

How have our churches become the primary instrument for the preservation of segregated life in America? The current issue of Esquire Magazine reports that Christian churches—North and South—have altered their constitutions, changed their methods of receiving new members and openly declared themselves to be anti-Negro. Don't miss, "Segregation in the Churches," in

May ESQUIRE now on sale

HARVARD REVISES RULES ON CHURCH

Will Permit Use of College Yard Edifice by Persons of Non-Christian Faith

By JOHN H. FENTON

Special to The New York Times.

CAMBRIDGE, Mass., April 22 —Harvard University modified its policy today concerning the use of Memorial Church in College Yard by other than Christians.

On the recommendation of the Rev. Dr. George A. Buttrick, chairman of the Board of Preachers, the corporation agreed to permit the use of the church "on certain occasions" for private, non-Christian ceremonies erformed by clergy of other religions. The corporation is the senior governing body of the University.

The church was dedicated in 1932 as a memorial to Harvard war dead. There was some discussion then as to the sectarian aspects of the edifice. Harvard has Calvinist roots, later liberalized by Unitarian influences.

A long-standing policy was to have a Protestant clergyman present for marriages or funerals of non-Christians in the church.

The corporation said in a statement that in view of the "complex society of contemporary Harvard," private services may be conducted in Memorial Church by an official of an individual's own religion when this is desired, provided he is willing to do so not withstanding the church's essentially Christian character. As in the past the responsibility for granting permission for the use of the church is lodged with the chairman of the Board of Preachers."

Some Integration In Churches Of South, Ebony Finds

Chicago, Ten per cent of the 280,000 Protestant churches in the U. S. are integrated, and leading churchmen are finding that the teachings of Christianity and racial prejudice cannot exist together, according to an article in the May issue of EBONY Magazine.

Ten years ago, says EBONY, the Sunday morning church hour was considered "the most segregated hour in America." A survey of every major denomination and churches in 20 typical cities reveal that this statement, though still true in many areas, is losing its sting.

Churches are intergrating in the Bible Belt, in the big cities, and in small mission churches, the EBONY article points out.

With the mobility of whites and Negroes, neighborhoods are undergoing changes, and with these changes many white people continue to go to their church, even though Negroes are admitted to membership.

One technique that is being used, by some churches in changing neighborhoods is that of using an interracial ministry.

Although problems remain, says EBONY, the Protestant Church is undertaking to prove the true meaning of Christianity.

"or Any "Sincere Christian"

Day Seen When Race Won't Figure In Church Services

Daily World Atlanta, Ga. Sat. 5-17-58

By J. RUSSELL BONER

NEW HAVEN, Conn. (INS)—The Rev. Liston Pope, dean of the Yale Divinity School, believes the time will come when "any sincere Christian" will be welcome in any church "without regard to race or color."

Rev. Pope, a native of Thomasville, N. C., grew up, was educated and served the church in the South. He has written a book on the problem of segregation in the church, and remains closely in touch with the slowly shifting picture.

OUTLINED VIEWS

In an interview with International News Service, Rev. Pope outlined his views on the problem of segregation and the churches. The interview follows

Question: Do you believe that community churches as individual units are under a moral obligation to practice and preach integration?

Answer: "They are under a moral obligation not to have a policy of segregation. There are certain churches where it would be unnatural to be integrated, but any sincere Christian should have access to any church without regard to race or color."

Q.: Do you think integration should originate in the church by example, or come into the church along with a general pattern of integration?

OUGHT TO SET EXAMPLE

A.: "The church ought to set an example, but it is not very likely to do so. I think it will follow changes in residential patterns, mixed leadership is building up in transitional neighborhoods, as more and more churches refuse to sell out and stand their ground. Churches here and there will show the way."

Q.: What would you say the ultimate in integration in the churches would be?

A.: "I would hope that it would be the day when everybody knew that everyone was welcome in any church. However, I think even if this were proclaimed tomorrow it would make comparative little difference in the patterns of church attendance. The important thing to realize is that Christianity is a fellowship of people that believe in Jesus Christ; not a fellowship of white or black people."

CHURCH IN AMERICA

Q.: Do you think the church in America will ever achieve this state?

A.: "There is no doubt the ultimate outcome will be a thoroughly integrated church."

Q.: In your book "The Kingdom Beyond Caste" you declared the church is the most segregated major institution in America. Do you think this is still true?

A.: "Yes, but it is fast changing. It lags behind factories, schools, the armed services, and certain types of recreation, such as Big League baseball. It is more advanced, however, than purely social organizations, such as country clubs, that vote on members. The church is only a quasi-public institution and the individual Protestant units cannot be compelled by law or executive order to discontinue segregation. In the church we can only use a leading of the spirit."

"We Are All First Human Beings"

Racial Discrimination Helc Out Of Place In The Churcl

Atlanta, Ga. Mon. 5-19-58

"The Christian Church is one, united. Discrimination on the basis of race, color or caste has no place within it. The Church must learn that this problem cannot be solved by force, bitterness or violence but by love, sympathy, understanding and education."

This was a basic premise of the first address of the Reverend Dan Singh Chowdhry, Principal of Union Theological Seminary of the Methodist Church in Bareilly, India as he spoke in Gammon Chapel, Tuesday, April 22.

Rev. Chowdhry's lectures at the Seminary are another of the outstanding features of the year long celebration of the 75th Anniversary of the founding of the Seminary.

A GREAT SCHOLAR

Dr. Harry V. Richardson, president of Gammon, presented Rev. Chowdhry as one of the great scholars and Christian leaders in India. Rev. Chowdhry received much of his higher education in the United States. He also spent a year in specialized study at the University of Edinburgh, Scotland. In his introduction of the speaker, Dr. Richardson stated that it was Rev. Chowdhry's belief that the two great issues of the world today are race and political ideologies. India has largely overcome its divisions of caste and class that have prevailed for thousands of years. Today the practice of discrimination is punishable by law.

INTRODUCTION TO INDIA

In the course of his opening lecture on the theme "Introduction to India" Reverend Chowdhry stated "Human nature is much the same everywhere. People are people, moved by the same emotions, feelings, passions and aspiration. No matter what race, color, creed or class we are all first human beings.

"The world has been brought together into a neighborhood by the applications of modern science to human living, but man's heart still remains unmoved, uncivilized. It is the task of the church to see progress made along this line too."

SPEAKS OF CONTRASTS

The speaker told of the great contrasts in his homeland, India; high mountains and great plains, very hot and very cold weather, palaces and hovels, bullock carts and the latest American cars, ancient wooden plows and the most modern western farm machinery.

He spoke also of the difficult problems of India, the melting pot of many races, the home of many of the worlds great religions, the recent division of India on religious lines, of the condemnation US aid to Pakistan. He reported 10,000,000 Christians now in India and told of the Centenary celebration in 1956 of the founding of Methodism in the city of Bareilly.

ATTITUDE OF INDIA

Rev. Chowdhry answered briefly some of the questions put to him in the US. What is the attitude of India to China and Russia? What is Nehru's policy of co-existence? It is Rev. Chowdhry's belief that India will never become a communist nation but will develop state socialism only in several areas of public need as Great Britain has. India's destiny is deeply felt by the nation as that of bringing about world peace, following the philosophy of Ghandhi that soul force, not material force, must prevail. This aim, the speaker felt would be helped to reality by the great world wide tidal wave of democracy.

Rev. Chowdhry will be a guest on the Gammon campus through Friday. He will be with the students in the dormitory, in class rooms and dining room and in conference on many informal occassions. The community is invited to hear Rev. Chowdhry's second and final lecture in the Gammon Chapel, Thursday, April 24, when he will speak on the philosophies of Gandhi and Nehru and their application to present day problems.

Lutheran, Presbyterians On Desegregation

Daily Worker Houston, Texas 5-17-58

BLAIR, Neb — (ANP). At its recent 62nd annual convention, the United Evangelical Lutheran Church adopted a statement by its National Lutheran council which declared "it is the obligation of the church everywhere to communicate the Gospel without discrimination or distinction."

The statement further added that Christians "must exercise social responsibility by acting in their own communities to remove whatever injustices exist and to insure for all persons, without discrimination, just and equal opportunities."

GEORGIA CHURCHES AND MEMBERSHIPS

The following table showing church membership in Georgia was compiled by the National Council of Churches and is based on 1952 figures and the 1950 U.S. census. In some cases figures were not available.

Religious Groups in Georgia	Number of Members	Number of Churches
Southern Baptist Convention	760,698	2,736
The Methodist Church	338,148	1,567
Presbyterian Church in the U.S.	56,442	273
Roman Catholic Church	30,900	41
Protestant Episcopal Church	30,070	87
Disciple of Christ, International Convention	26,849	163
Jewish Congregations	17,530	—
Church of God (Cleveland, Tenn.)	13,693	252
United Lutheran Church in America	10,010	32
Assemblies of God	1,653	100
Congregational Christian Churches	4,270	44
Seventh-Day Adventists	3,883	44
Church of the Nazarene	3,156	72
Church of God of Prophecy	2,572	78
Presbyterian Church in the U.S.A.	2,485	26
Church of Christ (Holiness), U.S.A.	1,924	6
Associate Presbyterian Church of N.A.	1,691	7
The Pentecostal Holiness Church	1,511	41
Advent Christian Church	1,376	14
Church of God (Anderson, Ind.)	1,014	29
Lutheran Church, Missouri Synod	896	7
Wesleyan Methodist Church of America	735	24
Cumberland Presbyterian Church	464	5
Universalist Church of America	332	8
Free Methodist Church of N.A.	294	8
International Church of the Foursquare Gospel	283	5
Old Catholic Church in America	206	1
Unitarian Church	109	2
Open Bible Standard Churches, Inc.	85	2
Pilgrim Holiness Church	82	4
Negro Missions	47	1
Church of God	27	3
Reorganized Church of Jesus Christ of Latter Day Saints	25	1
Church of God in Christ	—	49
Baha'i Faith	—	1
Plymouth Brethren	—	8
Pentecostal Church of God of America	—	4
Greek Archdiocese of No. and So. America	—	3
Church of Christ, Scientist	—	—
All Religious Groups	**1,319,460**	**5,749**

The church is completing a $25,000 renovation program, the interior and exterior of the edifice are completely gone over. The program includes a modern kitchen and rest rooms for men and women. Over $1,600 during the reopening program which lasted a week. Pastor Johnson's son, Paige, is a senior at Shaw University, and his wife, Eva, is a member of the Rowan County public school system and is a candidate for the master's degree.



The Church World

By B. H. LOGAN

Rev. Buford Heads Tuskegee Ministers

TUSKEGEE, Ala.—The Rev. K. L. Buford, hard-working minister of Butler Chapel AME Zion Church, acting president of the Tuskegee Civic Association, and president of the Tuskegee Ministers' Council was unanimously re-elected by the latter inter-denominational body to serve as its leader for another year.

Others elected were: The Rev. Vernon A. Jones, vicar at St. Andrew's Episcopal Church, vice president; the Rev. Raymond F. Harvey, pastor of Greenwood Missionary Baptist Church, secretary; the Rev. K. D. S. Pogue, Presbyterian chaplain at the Veterans Administration, assistant secretary and the Rev. R. B. Ford, pastor of Sweet Canaan Baptist Church, who is moderator of the Hardaway Baptist Association, was elected treasurer. The Tuskegee Ministers Council is making its influence felt in many areas.

■

ST. LOUIS, Mo.—The Rev. Dr. Thomas E. Huntley, pastor of Central Baptist Church here, has been listed in the 1958 edition of Marquis' "Who's Who in the Midwest." Dr. Huntley is one of the nation's leading ministers. He won international distinction through his book, "Not CommUnism, but CommOnism," which was captioned "As I Saw It." Another outstanding accomplishment is his founding of the "Church On Wheels" at Central Baptist in St. Louis, where he is pastor. His book, "As I Saw It," has been printed in several languages.

■

HOT SPRINGS, Ark.—The mid-winter session and the board of directors meeting of the National Baptist Convention will be held at the National Baptist Bath House and Sanitarium on Jan. 20-24. Dr. Joseph H. Jackson, president of the National Baptist Convention, USA, Inc., will preside over the sessions. Baptist pastors and leaders from every section of the country will attend the meeting. The Rev. T. E. Jemison is secretary.

Dr. O. Clay Maxwell, president of the National Baptist Sunday School and Baptist Training Union Congress, will preside over the sessions of the Congress board on Jan. 20. The Rev. A. Franklin Fisher, dean of the Congress, will present the 1959 program. Dr. James B. Cayce, director of the Congress, will also report on the next meeting place.

■

MARSHALLVILLE, Ga.—Bethel Baptist Church is working arduously to raise funds for erecting its much-needed annex. One of the efforts put forth was a special program on Thanksgiving Day. The Rev. S. A. McKendrick, pastor of the congregation, is all smiles over the fine cooperation he is receiving from the membership.

■

THOMASVILLE, N. C. — Congratulations are in order for the Rev. S. R. Johnson Jr. To most of his friends he is just Sam, but he is doing an outstanding job at the Emmanuel Baptist Church. Dr. David R. Hedgley, moderator of the Rowan Baptist Association and pastor of First Baptist Church, Winston-Salem, N. C., recently delivered the sermon at the cornerstone laying service.

Survey Shows Interracial Progress In Religion

NEW YORK CITY. — (ANP) — There has been a steady increase in the number of religious communities accepting members of all races, according to a survey taken by the Rev. Raymond Bernard, S. J., St. Louis, sociologist, who reported on his findings to the Catholic Interracial Forum here Tuesday.

Father Bernard, managing editor of Social Order, is probably the only man to have made a serious study of the admission policies of religious communities in regard to race.

Starting in 1946 the priest-sociologist has sent out questionnaires to novitiates, seminaries and independent religious communities throughout the country. The last three studies have been spaced three years apart and each has shown an increase in both the total number of replies and favorable replies.

The returns on his latest survey which was confined to Sister's Communities were not yet complete Father Bernard explained, but so far 67 percent of the 633 approached have replied and 45 percent of those questioned indicated acceptance regardless of race. This is already an increase of 11 percent within that group over the last survey.

Father Bernard pointed out that an answer of "no" to the question, "Do you accept Negro applicants" does not always indicate discrimination. For example, some European-language orders confine themselves to work among their own people and other orders have explained they have no policy since no Negro has ever applied.

The greatest increase of favorable replies, Father observed, has been in the South and in the years since 1954. He indicated that smaller religious communities are more likely to be accepting of all races than larger communities and among seminaries for priests the picture is one of almost complete integraotion.

Father Bernard said he is hopeful that the future will see the continuation of change toward interracial religious communities.

Numberof mixed churches growing

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The greatest increase of favorable replies, Father Bernard observed, has been in the South and in the years since 1954.

He indicated that smaller religious communities are more likely to be accepting of all races than larger communities and among seminaries for priests the picture is one of almost complete integration.

One Million in South Lack Religious Affiliation

More than 1,000,000 adults in the South have no religious affiliation, the U.S. Department of Commerce reported in Atlanta Wednesday.

Of a total population of 36,551,000 "broad south" residents over 14 years of age, 1,108,000 are not connected with any church.

On the other hand, 35,071,000 are members of the Protestant, Roman Catholic, Jewish and other faiths, the report prepared by the Bureau of the Census revealed.

The one million non-churched Southerners represent more than one-third of the total 3,195,000 in the nation.

A breakdown on the southern figures reveals 30,249,000 are Protestant, 4,254,000 are Roman Catholic, 299,000 are Jewish and 269,000 are of "other religions."

The "broad south" includes Alabama, Florida, Georgia, Mississippi, Tennessee, the Carolinas and Virginias, Maryland, Delaware, Kentucky, Arkansas, Louisiana, Oklahoma, Texas and the District of Columbia.

On a nation-wide basis there are 78.9 million Protestants, 30.7 million Catholics, 3.9 million Jews and 1.5 of other religions. Church membership represents 67.6 per cent of the total 170 million U.S. population.

Churches to slap down color bars

BUCK HILL FALLS, Pa. — Five Protestant denominations have announced they will start an extended project in three cities this fall to speed integrated residential housing.

Announcement of the three-year project was made here at a meeting of the boards and agencies of the following denominations:

The American Baptists, the Disciples of Christ, Methodist Presbyterians U.S.A. and the United Church of Christ.

* * *

THE PROJECT WILL BE launched in three cities located between the Great Lakes and the eastern seaboard to "establish among White Gentile residents a climate of opinion favorable to non - segregated occupancy."

The Rev. Dr. Ray Gibbons, director of the Council for Christian Social Action of the United Church, said all five denominations had adopted resolutions condemning residential segregation.

The project, a first attempt to effect something of this nature, is expected to cost over $175,000 for its three years.

The five sponsoring denominations will remain separate until a constitution is written for the enterprise.

* * *

DR. GIBBONS stated:

"Racial residential segregation makes impossible integrated elementary schools and makes very difficult the desegregation of junior and senior high schools, PTA associations and churches.

"Continued extension of the patterns of segregation in private housing and multiple dwellings will defeat the effort to achieve democratic communities and nullify the Supreme Court decisions in respect to schools."

Dr. Gibbons said the three-city, three - year project will be attempted on local levels and aimed, largely, at landlords, real estate agents, lenders and builders who make "gentlemen's agreements" to keep certain groups segregated.

"Southern segregationists point for self - justification to Northern cities as proof of the hypocrisy of their critics.

* * *

"ONLY A FEW states and cities are promising educational or legal measures being taken to reverse a 30 or 40 year trend towards greater segregation in residential living."

The United Church of Christ represents the 1957 merger of the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church.

In each city that the project is started, a full - time director will be utilized with a mission of using all available means in estabishing "a climate of opinion favorable" to integrated residential housing.

Census Bureau Reports U.S. 66.2% Protestant

The Census Bureau estimated yesterday 66.2 per cent of the population is Protestant, 25.7 Roman Catholic and 3.2 per cent Jewish.

Another 1.3 per cent were scattered among other religions, 2.7 per cent have no religion and 0.9 per cent declined to answer in the sample survey of civilians 14 years of age or older conducted last March.

Baptists comprise the largest denomination of protestantism.

Projecting from the sample of 35,000 households, the Census Bureau estimated the population included 79 million Protestants, 30.7 million Catholics, 3.9 million Jews and 1.5 million of other religions. Another 3.2 million had no religion, and 1.1 million did not report.

Many Baptists

In the Protestant group, 23.5 million were Baptists, 16.7 million Methodists, 8.4 million Lutherans, 6.7 million Presbyterians and 23.7 million were divided among other denominations.

Only about 800,000 women have no religion, compared with 2.4 million men, according to the estimate.

About 64 per cent of the whites and 88 per cent of non-whites are Protestants, the report continued. While whites were widely scattered by denomination, non-whites were concentrated in the Baptist and Methodist faiths.

Other Areas

In the Northeast, Roman Catholics led with 45 per cent, followed by 42 per cent Protestants and 9 per cent Jews. In the South, 83 per cent were Protestants, 12 per cent Roman Catholics and less than 1 per cent Jews. In the North Central region, 69 per cent were Protestants, 25 per cent Roman Catholics and 1 per cent Jews. For the West, the breakdown was 69 per cent Protestants, 22 per cent Roman Catholics and 3 per cent Jews.

About 6 per cent of married couples were in different major religious groups, the report continued. Inter-faith marriages were more common for Roman Catholics than for others.

Over Million Without Religious Affiliation

Of a total 3,195,000 adult Americans without religious affiliation, more than 1,000,000 live in the South.

This was reported by the U. S. Department of Commerce in Atlanta, Wednesday.

There are 36,551,000 "broad South" residents over 14 years of age, and of these 35,071,000 are members of the Protestant, Roman Catholic, Jewish and other faiths.

The southern figures reveal that 30,249,000 are Protestant, 2,254,000 are Roman Catholic, 229,000 are Jewish and 269,000 are of "other religions."

The "broad South" includes Alabama, Florida, Georgia, Mississippi, Tennessee, the Carolinas, the Virginias, Maryland, Delaware, Kentucky, Arkansas, Louisiana, Oklahoma, Texas and the District of Columbia.

On a national basis there are 78.9 million Protestants, 30.7 million Catholics, 3.9 million Jews and 1.5 of other religions. Church membership represents 67.6 per cent of the total population of 170,000,000.

1 Million Without Faith, However

Religious Survey Of South Points Up Church's Place

More than a million adults in the South have no religion.

On the other hand, more than 35 million others have some kind of religious faith.

These were two outstanding facts and figures gleaned by the Charleston field office of the U. S. Department of Commerce from a religious survey just conducted over the nation by the Bureau of the Census.

Announcing results of an analysis of the report, C. F. Martin, Commerce Department field manager, said of a total of 36,551,000 residents of Alabama, Florida, Georgia, Mississippi, Tennessee, the Carolinas and Virginias, Maryland, Delaware, Kentucky, Arkansas, Louisiana, Oklahoma, Texas and the District of Columbia comprising the "broad South," who are 14 years old and over, some 1,108,000 have no religion at all.

But 35,071,000 were found to be members of the Protestant, Roman Catholic, Jewish and other faiths.

Some 372,000 others in the 16 state area and District of Columbia did not indicate their religious affiliation.

Of the 96 per cent of the adults living in the South who did indicate their religious connection, 86 per cent, or 30,249,000 are Protestants. There are 4,254,000 Roman Catholics, 299,000 of the Jewish faith, and 269,000 "other religions."

The report did not contain a state-by-state breakdown of the figures, nor details as to how many are members of each of the Protestant faiths.

Delving further into the regional aspect of the situation, however the local Commerce Department field office found that the South is the nation's second most "religious" area in the country. Compared with its 96 per cent adults who are affiliated with some faith were 98 per cent in the Northeast, 96 per cent in the North Central section, 95 per cent in the western half of the country, and a national average of 96 per cent.

Protestants predominate in all of the regions except the Northeast where they are in the minority. Of a total of 31,264,00 14-year olds and over in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey and Pennsylvania, comprising that region, there are 14,106,000 Roman Catholics as compared with 13,225,000 Protestants. There are also far more members of the Jewish faith in that region than in any other, 2,671,000.

As a person travels westward, as well as southward, he will find more Protestants than Roman Catholics. For example, in the North Central region of Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, Nebraska, Kansas and the Dakotas there are 24,025,000 Protestants and only 8,587,000 Catholics and in the western states of Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, Washington, California and Oregon, the ratio of Catholics to Protestants also is about three to one, since there are 11,453,000 Protestants and only 3,722,000 Catholics.

When this is all added up, one will find that in the nation as a whole there are more than two Protestants for every Catholic. The total number of Protestants is 78,952,000 against 30,669,000 Catholics.

Here in the South, the Protestant faiths can count four times as many whites as non-whites. Of the 30,249,000 Baptists, Methodists. Presbyterians and other Protestant religions, 24,037,000 are of the white race.

Racial Action Of Churches Is Deplored

CHARLOTTE, Feb. 5 (AP) — A church and educational leader said today the church should get out of the business of "integrating the races."

H. Odelle Harman, superintendent of schools at Lexington, S.C., and a lay leader in the Lutheran Church, viewed racial relations in this country as now being "practically beyond repair."

He gave his views in a prepared address for a Southern Synods Leadership School on Human Relations, sponsored by the Social Missions Board of the United Lutheran Church in America.

"The method of forced integration which is being resorted to by the church and the state" will not do the job and "should be discontinued," he decdlared.

Instead, he said, the church should concentrate on helping individuals.

The candidate for South Carolina state superintendent of education said the Social Missions Board "apparently has as its main objective. . .to teach the integration of the races in our churches and schools. . .I disagree with such thinking."

He said South Carolina will not, in the foreseeable future, accept the U.S. Supreme Court's decision against involuntary school segregation.

9 1958

INTERCHURCH CENTER

Cornerstone Laying Ceremonies of Interchurch Center October 12

NEW YORK. — Representatives of five national Negro church bodies, embracing about ten million members, will participate in the cornerstone-laying ceremonies of the Interchurch Center, first national headquarters of Protestant and Orthodox churches, Sunday, Oct. 12.

Dignitaries of the five churches will join with President Eisenhower and leaders of thirty-two other Protestant and Orthodox communions in the ceremonies. Bishop William J. Walls, New York, secretary of the Board of Bishops of the African Methodist Episcopal Zion church, will read the scripture.

Dr. Ralph J. Bunche, under-secretary of the department of Special Political Affairs of the United Nations will be among 100 prominent guests on the speakers' platform. The 1950 Nobel Peace Prize winner will take part in the procession that will precede the two-and-a-half hour ceremony. Vocal soloist for the occasion will be famed concert soprano Adele Addison, who will sing, "Let Us Break Bread Together", a spiritual. Other leaders participating in the historic occasion will include:

Dr. Benjamin Mays, president of Morehouse College, Atlanta, Ga.; Dr. Channing H. Tobias, board chairman of the National Association for the Advancement of Colored People; and Dr. Frederick D. Patterson, Long-time president of Tuskeegee Institute, president of the Phelps Stokes Fund.

The $20,000,000 building will be ready for occupancy the end of 1959. Construction started in November, 1957. The 19-story building will provide office space for about 3,000 persons.

The African Methodist Episcopal Zion church will have its national offices in the center. The African Methodist Episcopal Church will have some of its national offices in the building. The Christian Methodist Episcopal Church, the National Baptist Convention of America, and the National Baptist Convention, U.S.A. will be represented indirectly in the Center through their cooperative ministries in the work of the National Council of Churches, the World Council of Churches, the International Missionary Council, and other national and worldwide interdenominational bodies.

The cornerstone consists of a two-and-one-half ton block of Alabama limestone into which will be imbedded a marble block from the Agora of ancient Corinth, where Paul stayed "a year and six months preaching the Word of God" (acts 18). "Many of the Corinthians hearing Paul, believed and were baptized".

The Agora stone, brought to the Archdiocese of North and South America for the cornerstone-laying, will symbolize the struggle of the Christian Church for freedom to preach and teach Christ's love for all men.

The Rev. Dr. Ralph W. Sockman, minister of Christ church (Methodist), New York, and David Rockefeller, chairman of the board of Morningside Heights, Inc., are among the speakers. The ground on which the center is rising was made available through John D. Rockefeller, Jr.



FEATURED SOLOIST.—Famed concert soprano Adele Addison will be the featured soloist at the cornerstone laying ceremonies for the Interchurch Center, New York City, Sunday, Oct. 12. A distinguished artist who has appeared three times with the New York Philharmonic Symphony orchestra and twice with the Boston Symphony, Miss Addison will sing the spiritual, "Let Us Break Bread Together." President Eisenhower will lay the cornerstone for the center.

Interchurch Cornerstone Laying Set

NEW YORK — Representatives of five national Negro church bodies, embracing about ten million members, will participate in the cornerstone-laying ceremonies of The Interchurch Center, first national headquarters of Protestant and Orthodox Churches on Sunday, Oct. 12.



Bishop Walls

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AL
INTERNATION COUNCIL OF CHRISTIAN CHURCHES

CLERIC ASSAILS FORCED MIXING

Says Church Must Integrate Self First

COLLINGSWOOD, N. J. (AP) —The church itself must integrate before its leaders can sanction the use of force to achieve racial integration in the South, Dr. Carl McIntyre, president of the International Council of Christian Churches has said.

Dr. McIntyre said that an earlier statement by two church leaders that favored the use of troops and tanks in Little Rock, if necessary to safeguard the civil rights of Negroes, "hardly becomes the Christian ministry."

He commented on a statement last Wednesday by the Rev. Dr. Eugene Carson Blake, chief administrative officer of the United Presbyterian Church, and the Rev. Dr. Theophilus M. Taylor, its presiding officer. They were quoted as saying that integration at Little Rock's Central High should be enforced "with troops and tanks, if necessary."

EXAMPLE URGED

"Before these churchmen presume to tell the President of the United States that he should use tanks and guns, if necessary," said Dr. McIntyre, "these same church leaders should set an example to the nation.

"Less than 10 per cent of all the churches in the United States have made any progress toward integration. The most segregated institution in America is the church."

Dr. McIntyre is pastor of the Bible Presbyterian church here and an executive committee member of the American Council of Christian Churches. The International council is an organization of 63 Protestant denominations represented in 60 countries, he said.

"We are dealing with opinions and dispositions of people," he continued, "and such cannot be formed nor coerced at the point of bayonets and blind obedience to supreme court decisions."

THEME NOT ACCEPTED

He added that church people have not accepted the theme which church leaders such as Dr. Blake have been emphasizing. He said the theme was, "the church stands for a Nonsegregated church in a Nonsegregated world."

He went on: "There is nothing in the scriptures to prove that segregation of nationalities and races is unchristian.

"The influences of the religious leaders should have been manifest in encouraging calmness and patience rather than stigmatizing fellow-Christians."

Dr. Sam Gandy Leaves On Interfaith Tour

Dr. Smauel L. Gandy, Dean of Lawless Memorial Chapel will leave New York City over the weekend for a six weeks tour of thirteen countries, including the Soviet Union. Dean Gandy was invited as a member of the Religious Organizations Commission, the National Conference of Christians and Jews, to join Dr. John Sutherland Bonnell, Fifth Avenue Presbyterian Church, New York City; Father Leonidas Contus, Dean of St. Sophia Greek Orthodox Cathedral, Los Angeles; Rabbi Irving Lehrman, Miami Beach Florida, Temple Emanu-El; and Mr. Roy McCorkel, Director of the Commission.

The purpose of the Interfaith tour is to bring friendly greetings from religious leaders in the United States to religious leaders in the several countries, and to seek to understand the present status and role of religion in the contemporary situation. Conversation will be held with political leaders in order to determine the particular status of religion in the political life.



The Secretary And The Lady

Beautiful and charming Lena Horne, star of the Broadway hit, "Jamaica," joins with Secretary of State (N. Y.) Carmine G. De Sapio in changing Times Square to "Interfaith Square." The occasion marked the 1958 celebration of "Interfaith" week in New York.

Mr. De Sapio, who received an award for his outstanding contribution to the cause of interfaith, was chairman of the Central Park event Sunday. Leading civic and entertainment personalities were on hand for the annual event.

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INTEGRATION WATCHWORD OF THREE CHURCHES

EPISCOPAL
METHODIST
PRESBYTERIAN

Integration Is Watchword Of Three Church Groups

Moved p. 4

CHICAGO — (ANP) — Denominational views of integration in churches and even schools, seems to be on the favorable side for the races. At least, three denominations —Methodist, Presbyterian, and Episcopalian, have concluded that integration is the current trend. That it is "not un-Christian" and that they, as leaders of the people should be in the forefront of movements toward true expressions of brotherood.

Wed. 6-4-58

Integration of a Negro church by one of three Indiana Methodist conferences recently, bespoke one of several recent instance of the denomination's attitude. Neighborhood House of Fort Wayne, Ind., was admitted by a unanimous vote of 800 ministerial and lay delegates into the Northern Indiana conference. Other Negro churches of the Methodist's Central (Negro) jurisdiction are slated to be absorbed by the white conference in the near future.

Birmingham, Ala.

RESOLUTION REJECTED

A proposed resolution to "provide leadership so that the Supreme court desegregation decisions may be carried out with malice toward none and good will toward all," was rejected by 300 clergymen and laymen, representing 110 churches and 20 missions of the Episcopal diocese of Virginia. The rejection was registered because a similar resolution was approved in 1954.

However, the Presbyterian Synod of Arkansas reaffirmed its stand in favor of racial integration, the reaffirmation coming in answer to the church's general assembly "oppose" desegregation.

The Arkansan reply, deploring the Little Rock school integration crisis, held that "enforced segregation of the races is discrimination which is out of harmony with the teachings of the Scripture, Christian theology and ethics."

National Fraternal Council Of Church Women Meets Here

The Interdenominational National Fraternal Council of Church Women on Commission recently convened in Atlanta with Mrs. Geneva Haugabrooks, national chairman presiding.

Miss Anna Hall, prominent missionary woman who was cited by the Liberian government, conducted devotions.

Mrs. Haugabrooks expressed gratitude for having been elected to head the unit which consists of 14 participating denominations. She emphasized the motto "Building As We Climb."

The organization structure of the women's group is the same as the National Fraternal Council of Churches.

Among the local women hosting the meet were Mesdames Gussie Moore, M. L. Downs, L. D. Shivery, Sadye Potter, B. J. Johnson, A. M. Calhoun, M. L. King, Birdie Gaither and Mrs. P. L. Crump.

Mrs. W. H. Jernigan, Washington, D. C., was named chairman of the board of directors; Mrs. S. L. Greene, Atlanta, first vice chairman of the board of directors; Mrs. B. J. Johnson, second chairman of the board of directors; Mrs. J. S. Flipper, first vice chairman of commission; Mrs. James J. Hensley second vice chairman; Mrs. E. W Williams, third vice chairman and Mrs. M. O. Ross, fourth vice chairman.

Chaplains: Miss Anna Hall, Chaplain; Mrs. Rev. Aaron, Asst. Chaplain; and Mrs. Birdie Gaither, Asst Chaplain.

Secretary: Mrs. C. Cunningham Recording Secretary; Rev. Mrs. O J. Johns, Asst. Recording, and Private Secretary to Chairman on Commission; Mrs. Sadye Potter, Executive Secretary.

APPOINTMENT OF STANDING COMMITTEES AND WORKERS

LAWS AND REVISIONS

Mrs. L. Lyles of Tenn., Chairman, Mrs. Julia Pate Borders, Mrs. W. A. Fountain, Mrs. O. J. Jackson, Birmingham, Ala., and Mrs Wells, Washington, D. C.

FINANCE COMMITTEE

Mrs. B. L. Clark, chairman, Mrs. W A. Fountain, Mrs. W. H. Borders and Mrs. Hiraf O'Neal.

PUBLICITY COMMITTEE

Mrs. H. C. Carswell, Chairman Mrs. W. A. Scott, Mrs. Pinkie Crump, Mrs. Epsie Wadley and Mrs. D. Shivery.

MUSIC COMMITTEE

Mrs. E. W. Williams, Chairman Mrs. Alberta King, Mrs. Florence Hogan, Mrs. E. Manego, Mrs. Emma Phillips, and Mrs. Leoneora Phillips.

RELIGIOUS EDUCATION COMMITTEE

Mrs. Dollie Alexander, Chairman Mrs. H. I. Bearden, Mrs. C. M Pearson, Mrs. J. L. Terrell, Mrs W. W. Weatherspool, Mrs. W. R Wilkes and Mrs. L. M. Downs.

MEMBERSHIP COMMITTEE

Mrs. Dollie Alexander, Chairman, Mrs. Beatrice Wilkerson, Mrs. W. A. Bowie, Mrs. M. Jenkins, Mrs. Gussie Moore, Mrs. Mary Craig, and Mrs. Bertha Wadley.

COMMITTEE ON RESEARCH

Mrs. Mable Butts, Chairman, Mrs. Louise Moore, Mrs. Rosa Askew, Dr. A. L. Calhoun, and Mrs. Ida Sherwood.

PUBLIC RELATIONS COMMITTEE

Mrs. L. D. Shivery, Chairman, Mrs. Josephine Murphy, Mrs. B. J. Johnson and Mrs. S. L. Greene.

PLANNING COMMITTEE

Mrs. Chas. Hubert, Chairman, Mrs. J. S. Flipper, Mrs. S. L. Greene, Mrs. J. J. Henslev, Mrs. B. L. Clark and Mrs. E. B. Maddox.

STATES REPRESENTED IN THE ORGANIZATION WERE

Alabama, Louisiana, Mississippi, Florida, Tennessee, Washington, D. C., and Arkansas.

Representatives from these states were Mesdames E. A. Williams, Eva B. Edwards, C. W. Jackson, S. L. Greene, L. D. Shivery, Julia Pate Borders, National Treasurer of the Main Body; M. E. Thornton, Shreveport, La.; Catherine Cunningham, B. J. Johnson, J. S. Flipper, James J. Hensley, C. Cunningham, Sadye Potter, Epsey Johnson, Anna Hall, Bertie Gaither, L. Lyles, B. J. Jackson, Epsie Wadley and Dr. A. L. Calhoun.

GENERAL DISCUSSION OF THE BODY OF THE ORGANIZATION

The warmth of church contacts was emphasized; Christian fellowship; readiness and preparation for what is expected of the Commission; the demand for change of technique to keep abreast of the times; the place of the home as a re-fueling station; the care of the home as a check on juvenile delinquency; a building organization for the future regardless of race, creed or color; the forward movement of the church; emphasized the integration of all departments, and comments ended with glowing tributes to Mrs. Geneva Haugabrooks.

FORMAL DINNER CLOSES ORGANIZATIONAL MEETING

A grand formal dinner closed this history making event. It was served in the spacious auditorium of the educational building with the tables bedecked with beautiful cut flowers. The picture of the group was made.



THIS IS A GROUP OF THE ORGANIZATION OF THE INTER-DENOMINATIONAL FRATERNAL COUNCIL OF CHURCH WOMEN ON COMMISSION, WHICH MET IN ATLANTA, JULY 10.

Most Converlees Are Sincere to Faith

Why Have So Many Top Modern Jazz Musicians Joined Islam?

By HAROLD L. KEITH
(Courier Staff Writer)

No doubt many of the hundreds of thousands of devotees of modern jazz have asked themselves why so many of their favorite musicians have doffed the mantle of Christianity and adopted for themselves the tez of Islam.

Is the answer to be found in the steel and concrete canyons of America's big cities, or in the red soil of the Deep South? Or can it be that Islam has, for those whom it has enfolded, provided peace of mind or a means of escape?

One thing remains certain and unimpeachably clear, Islam has gathered unto itself an impressive slew of American musicians. Two of the jazz idiom's most accomplished drummers are now Moslems. Both Art Blakey and Kenny Clarke hail from Pittsburgh and boh have taken unto themselves the respective names of Abdullah Ibn Buhaina and Liaquat Ali Salaam.

ANOTHER PITTSBURGHER, pianist Fritz Jones, is known now by his Islamic name, Ahmad Jamal.

Ahmed Abdul-Malik is an accomplished bassist, and Sahib Shihab is well-known among the buffs for his accomplishments on both the alto and tenor saxophones. Still another Moslem jazz musician is trumpeter Idrees Sulieman and Yusuf Lateef of Detroit, whose talents range from the pixyish flute to the gutty tenor saxophone. And to round out matters, A. K. Salim is a fine composer of jazz sounds.

These are but a few of the men of jazz who have gone for Islam.

Art Blakey was converted to Islam after he traveled to Nigeria where he underwent a period of intensive study of African rhythms. While in Africa, Art became acquainted with Islam and convinced that it was the [illegible] for him.

BLAKEY SAYS "that of the 360 degrees of knowledge, Western man has mastered no more than twelve."

He also asserts that of all the faiths, the Moslem faith is the "true faith" and the only faith which is genuinely propounded upon the principles of brotherhood among all men.

Many of the uninformed have felt that these musicians became Moslems in order to effect an "act" in order to impress the pubic that they are "different."

However, such is not the case because, at least in Mr. Blakey's instance, these men are sincere and dedicated members of Islam. If you don't think so, sound Art on the subject the next time you see him and he will "enlighten" you.



Courier P. 21
Pittsburgh Pa

Delegates of Ahmadiyya Movement Meet— It was a colorful and interesting occasion as 200 delegates of the Ahmadiyya Movement in Islam, American Mission, representing 20 different branches from all over America, convened at Pittsburgh's Centre Avenue YMCA, Saturday and Sunday. At Sunday's session, delegates, in Muslim dress, crowded into the YMCA gymnasium to hear the inspiring program, which was headed by Khalil Ahmad Nasir, president of the movement.

What Price Worship Freedom?

Missouri Court To Rule On The Restrictions On Jewish Temple

Does freedom of worship include freedom to build a house of worship?

The American Jewish Congress argues "yes" this week in a "friend of the court" brief submitted to the Missouri Supreme Court supporting the right of Temple Israel of St. Louis, Mo., to build in the exclusive suburb of Creve Coeur. Local Catholic and Protestant church groups in St. Louis also came to the aid of the Temple.

The case of Temple Israel v. Creve Coeur is the first ever to reach the Missouri Supreme Court on the issue of whether zoning restrictions may bar a church or synagogue from a residential area. In its law brief, the American Jewish Congress cited 25 cases in 17 state courts in which zoning ordinances against religious institutions were held invalid.

CONGRESS INVITED

The AJ Congress was invited to participate in the lawsuit by Temple Israel officials because of its experience in similar cases involving restrictions against houses of worship. AJCongress has successfully fought zoning ordinances against Catholic, Jewish and Protestant houses of worship in New York, Texas and New Mexico.

In addition to its amicus curiae brief supporting Temple Israel AJCongress staff attorneys consulted with the congregation's lawyers and helped plan legal strategy for the court battle. The AJCongress brief was signed by Leo Pfeffer, director of the AJCongress Commission on Law and Social Action and a national authority on church-state law, and two leaders of the AJCongress St. Louis Council — Irl B. Baris and Echeal Feinstein.

Temple Israel is the leading Reform congregation in St. Louis and one of the oldest West of the Mississippi. Rabbi Ferdinand M. Isserman is its spiritual leader.

In St. Louis support from Catholic Archbishop Ritter and the Metropolitan Church Federation, representing the Protestant community, took the form of separate briefs supporting Temple Israel.

The St. Louis Rabbinical Association joined in the AJCongress brief, which emphasizes the principle that "an attempted exclusion of houses of worship from residential districts violates the freedom of religion guarantees of the Federal and Missouri Constitutions."

The AJCongress brief also points out that "the obvious place . . . for a house of worship is in the midst of the families whom it serves and for whom it exists. Any regulation that requires an opposite result is, we submit, unconstitutional."

A decision by the Missouri Supreme Court is expected before Christmas.

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South Carolina walks alone

(An Editorial)

We congratulate the United Lutheran Church in America for its stand taken at the recent national convention when it refused to back down on its stand against segregation under the prodding of the southern element in the organization.

The group, meeting recently in Dayton, Ohio, overrode the drive spearheaded by Lieutenant Governor E. Fritz Hollings of South Carolina to have the denomination table its pro-integration stand first adopted in 1952 and reaffirmed in 1956.

In opposing the move, the South Carolinian declared: "We in South Carolina are proud to be Lutherans. We are law-abiding people and we are not going to integrate the public schools of our state. We feel we are abiding by the Constitution of the United States in not doing so."

Hollings is wrong on many counts. The Lutherans have consistently gone on record as being opposed to segregation. Hollings and his followers, with equal determination, have refused to accept the principles enunciated by the corporate body. That placed them in direct opposition to the will of the body. This makes them bad Lutherans who would be better outside the organization than in. It matters not how "proud" they are to belong. Their very presence sullies the whole organization.

The Supreme Court has ruled that segregation in the public schools is illegal. Hollings claims they will "never" integrate. That makes, aside from being bad churchmen, — bad citizens as well.

Hollings says they are "law abiding people," but they refuse to obey the law. Hollings says they are abiding by the Constitution of the United States, but the Supreme Court says segregation is unconstitutional. Just how does he rationalize all of these inconsistencies with the facts?

What Hollings is saying in so many words is "We in South Carolina want to be considered good Americans, but we don't want to conform to the laws of the land. We want to be considered good Lutherans, but we don't want to abide by the tenets of the denomination.

In short, Hollings wants to be a member of the church group, but he wants to have his own way. This just cannot be done. Both in state and church, South Carolina walks alone.

Lutherans Row Over Integration

DAYTON, Ohio — (UPI) — A debate on racial integration flared up during a session of the 21st biennial conference of the United Lutheran Church in America here.

The Rev. Arnold F. Keller, Jr., Allentown, Pa., presented a motion urging delegates to reaffirm stands taken at previous conventions endorsing integration.

Delegates E. Fritz Hollings, Democratic candidate for governor of South Carolina, attacked Rev. Keller's motion, but failed in his atempt to have it tabled.

Hollings told the convention, "if it is for brotherhood, if it is for the advancement of the colored people, I'm for that.

"But if it's talk of continuing guilt and desegregation," he added, "I don't feel that guilt as a public official."

NOT FOR STRIFE

Rev. Keller said he presented the motion "not to cause grief or ill feeling, but the church should speak to our fellow Christians who are striving to do what is right."

"Hollins said, "public schools are for education, not for integration. We in South Carolina are proud to be laymen; we are proud to be Lutherans, but we are not going to integrate the public schools of our state."

The motion was referred to a special committee for study and a later report to the convention.

The 700 delegates from 32 Synods voted to instruct the church's board of social missions to develop a program of "faith and life" institutes in the U. S. and Canada.

This program is designed to help lawmen relate their Christian faith to "the practical issues of daily work and public life."

Delegates reelected Dr. G. Elson Roof, Philadelphia, Pa., to a two-year term as editor of The Lutheran, the church's weekly news magazine which he has headed since 1945.

LUTHERAN RACE UNION STUDIED

Vote by 1959 Expressed by Committee

A 12-man committee voted Thursday to continue a study on acceptance of Negro Lutheran churches as members of the Southern District Lutheran Church-Missouri Synod.

The committee's vote was announced at the 50th annual district convention, being conducted at St. Paul's Lutheran church, 2624 Burgundy.

A subcommittee, to be headed by the Rev. William F. Wedig, St. Paul's pastor, was appointed to study district supervision of Negro work, particularly along administrative lines.

The decision of the committee was announced by the Rev. William K. Kennell, Montgomery, Ala., committee chairman. He warned against "haste in these important matters."

HOPE FOR 1959 VOTE

The Rev. Mr. Kennell said the committee expressed hope that plans would be completed by then 1959 convention for a district vote on acceptance of the Louisiana and Alabama conferences, both Negro, into the district's membership.

In another report, he stated that "work done in 1700 Lutheran congregations by laymen equalled a potential of 100 calls daily if they had been made by the pastors of the congregations."

He recommended the continued use of lay people in evangelistic efforts as "true Bible Christianity."

SCROLLS PRESENTED

Special parchment scrolls were presented to six attending clergy delegates for long service rendered in th Missouri Synod ministry. The presentations were made by the Rev. Edgar Homrighausen, district president and pastor of the First English Lutheran church.

Those honored were the Revs. Hans Reuter, pastor, First church of Birmingham, Ala., for 50 years of pastoral service, all in the Southern district; Arthur E. Widiger, pastor, Trinity (Algiers) church, 40 years; Karl Hormann, St. Matthew's, New Orleans, 35 years; Carl B. Kretzschmar, Trinity, Birmingham; Walter H. Ellwanger, director, Selma (Ala.), Lutheran academy, 30 years; and Maj. Benjamin Hoffmann, chaplain USAF, Barksdale Field, 25 years.

James Fischer, Gadsden, Ala., was named winner of a youth essay contest sponsored by the district on the subject of "God's Bank." "God's Bank" is a plan by which adults and children loan money to the district on an interest-drawing plan.

COLDNESS AT HOME

The convention essayist, Dr. Carl Berner of Los Angeles, Calif., told the delegates, "Lutherans are sending missionaries across the ocean to win souls, but are repelling them at home by coldness."

He cited "friendliness" as the keynote to Christian warmth and hospitality in morning sessions.

"We are serving a Savior who said, 'I have called you friends,' which makes friendliness a responsibility for all of us," Dr. Berner said.

On another facet of religion, Dr. Berner advised against the "fallacy that teachers us to have Sunday schools supplement duties not attended to in the home."

The convention is scheduled to conclude Friday with the election of district delegates to the 1959 national convention of the Missouri Synod at San Francisco, Calif., in addition to reports and resolutions.

WHAT IS WORK?

(From The Christian Science Monitor)

A recent conference of Lutheran ministers and laymen in Ohio polled those in attendance on a clergyman's work week. Most of the ministers said they were "on the job" an average of 60 hours. That's a 10-hour day for a six-day week—more likely a nine-hour average for a seven-day week. The laymen thought the clergymen should work 64 hours. But we wonder how specifically they thought about what constitutes being "on the job."

What is work, anyway?

A machinist standing eight hours at his lathe, unquestionably. But that machinist may go home and gladly beautify his house with paint. An engineer leaves his drawing board and painstakingly turns out graceful furniture in his basement shop. A statistician drops his calculations to hoe his beans and tend his roses. An assembly line inspector of farm tractor looks forward during the day to hand carving rare woods at night.

Going back to "on the job": A city fireman loafs in his tilted chair for days on end, and then leaps from his bed in the dark and cold to battle the flames and rescue the occupants of a burning building—for an hour or two. A minister of the gospel spends one hour to 24 (so said the Lutheran clergymen) on his weekly sermon, then sits with the ill, the bereaved, the distraught for a day or a night or his whole holiday to comfort and to bring new strength and courage.

Relaxation to some, tedious waiting balancing intense effort and risk for another, the great reward of helpfulness for another. Does home painting steady the machinist at his lathe? Is the fireman not working while "at the ready"? Is the clergyman less "on the job" while listening compassionately than when composing some ringing phrases?

What is work, anyway?

Lutherans Hear Plea on Racial Bias

ROANOKE, Va., April 16 (AP) Lutheran Synod of Virginia convention delegates yesterday heard their president call for an end to racial discrimination.

Dr. J. Luther Mauney of Arlington, synodical president, said, "We are called upon just now, throughout the South especially . . . to cast out racial discrimination from our communities and from our hearts and to apply the full Gospel in all our dealings."

The delegates later approved constitutional amendments setting up full time offices of president, secretary and an assistant to the president. The president and secretary will serve five-year terms beginning July 1.

Dr. Mauney's remarks were in a sermon opening the four-day 129th annual convention of the Synod.

Lutherans Decry Racial Segregation

DETROIT (ANP) — Some 400 delegates, attending the 116th annual convention of the Illinois Conference of the Augustana Lutheran Church, approved a report of its commission on morals and social relations which backed racial integration and called it "one of the crucial issues facing the nation."

Lutherans Reject One Church Plea

By DUANE RAIR
Inquirer Reporter

ATLANTIC CITY, N. J., Feb. 6 —The National Lutheran Council today refused to act on a plea of its president to unite 5,000,000 American Lutherans into a single church.

The council based its decision on a committee report which ruled that the Rev. Dr. F. Eppling Reinartz was out of order when he proposed last Tuesday that the Council's eight Lutheran church bodies abandon plans for two separate mergers in favor of total union.

Although the top Lutheran officials representing two-thirds of American Lutherans did not rule out the possibility of total union in the future, they voted to accept the report which ruled that matters affecting church union "are constitutionally outside the competence of the National Lutheran Council."

Dr. Reinartz' ecclesiastical bombshell was made in his "president's report" to the 40th annual meeting of the Council. It was referred to the special five-man committee.

Long an advocate of Lutheran unity, Dr. Reinartz is secretary of the 2,335,000-member United Lutheran Church in America, largest of the Nation's 16 Lutheran bodies.

Seven Lutheran bodies are engaged in discussing two mergers. One involves the Evangelical, American and United Evangelical Lutheran Churches, a union from which the Lutheran Free Church recently withdrew. The other comprises the United, Augustana and American Evangelical Lutheran churches and the Suomi Synod.

The Rev. Dr. Oscar A. Benson, president of the Augustana Lutheran Church, termed the report "respectable" and "cautious beyond question."

The Rev. Dr. Frederick A. Schiotz, president of the Evangelical Lutheran Church, and Councilor Milton V. Burgess, of Pittsburgh, Pa., both voiced the hope that total Lutheran unity eventually would be achieved.

RACIAL SWIRL HELD PERIL TO CITY CHURCHES

BY RICHARD PHILBRICK

Churches are finding it difficult to remain on their feet in the swirling populations of American cities, the Rev. Dr. Theodore E. Matson, executive director of the board of American missions of the Augustana Lutheran church, reported to board members yesterday.

"Today's fluid, mobile population, which has shuffled and reshuffled people of varied cultures and races, has created a kind of upset for which the church, unfortunately, has been the least prepared," Dr. Matson said.

Annual Meeting On

The board is holding its three day annual meeting in the Maryland hotel. Dr. Matson was pastor of Ebenezer Lutheran church, Paulina st. and Foster av., from 1945 to 1955.

He told the board that church congregations are discovering that if they wish to exist in cities they must change in response to changes in the communities they serve.

Where a community has developed a diversity of race, class, and culture, Dr. Matson commented, congregations must find unity in spite of differences, "togetherness in spite of conflict." "Formerly," he said, "the church developed separate enterprises for its various racial and cultural groups; now it must work toward all-inclusive ministries."

404 Congregations Decline

Describing the need for evangelistic efforts by the board, Dr. Matson said "the sobering fact is that in 1956 there were 404 congregations [in the denomination] that reported a net decrease in church membership and 87 that reported no change." The two figures, he pointed out, represent almost half of the congregations in the Augustana Lutheran church.

The Rev. Dr. H. J. Hokenson of Minneapolis, board treasurer, reported that it had expended $125,000 last year to establish new congregations and $225,000 to sustain young and small congregations.

The board will be asked to approve a budget for 1960 of $1,043,000, to be presented for approval of the church at it sannual synod in June. Last year the board spent $812,944, Dr. Hokenson said.

Negro to Head Swedish Church

STOCKHOLM (AP) — The Swedish Missionary Church in South Africa for the first time will elect a Negro as its head, the Swedish Lutheran Church weekly, Our Church, said.

An editorial by the chief editor said the election of a new bishop of the Swedish Zulu Church of South Africa in May will assume "historical importance." The government of South Africa is vigorously pursuing a policy of racial segregation.

Ga.-Alabama Synod Of United Lutheran Church To Hold 99th Meeting Here In '59

Montgomery was voted the site of the 99th annual convention of the Georgia-Alabama Synod of the United Lutheran Church in America to be held in April, 1959, at the invitation of the host church, Our Redeemer Lutheran Church, 2810 Atlanta Highway, Karl E. Albrecht, delegate, and the Rev. R. E. Davis, pastor.

Meeting in Macon, Ga., April 22-25, the Synodical Convention reelected all officers. They were: Rev. Dr. Raymond D. Wood, Atlanta, president; the Rev. Dermon Sox, Birmingham, Ala., secretary; Donald A. Spann, Savannah, treasurer, and Rev. Dr. W. H. Negstead, Mobile, Ala., statistician.

Karl E. Albrecht, 2774 Fairmont Rd., was elected to the Synod's Board of Social Missions. His work includes social action, inner missions and evangelism in Georgia and Alabama. Rev. R. E. Davis was elected to the Examining Committee of the Synod. His work is to certify ministerial candidates for ordination.

ADMITTED TO SYNOD

New ministers admitted to the Synod include the Rev. Joseph W. Holt, Mission Developer in Southeast, Decatur, Ga.; the Rev. Rufus B. Cuthbertson, pastor of Good Shepherd Lutheran Church, College Park, Ga.; the Rev. Jack H. Warner, Mission Developer in Sandy Springs, Ga., and the Rev. Blix Lind, minister of music in the Lutheran Church of the Redeemer, Atlanta, Ga.

Donald Hanberry, Clio, Ga., was approved for ordination and has accepted the call to become pastor of Good Shepherd Lutheran Church, Garden City, Ga.

A new congregation, Faith Evangelical Lutheran Church, the Rev. Paul Haffly, pastor, was received into the Synod.

The Synod voted to call an executive secretary of Home Missions to assist the Synodical president in the work of church extension in Georgia and Alabama. Reports were given by Mission Developers from six points within the Synod, including Southeast Montgomery's Rev. C. K. Derrick Jr.

A 1959 budget of $140,152 was adopted by the 52 congregations which includes $47,021 for Synod needs, $63,379 for the Synod's share (with 32 other Synods) of the work of the United Lutheran Church in America, and $30,000 for the work of merciful institutions and the college and seminary.

3-DAY CONVENTION

Reports and recommendations from the Synod's five instiutions three conferences, three auxiliaries, 15 standing committees and four boards were acted upon during the three-day convention held in the Lutheran Church of the Redeemer, the Rev. Hugh Baumgartner, pastor.

Theme for the convention was set by the president in his opening sermon at the communion service when he spoke on "The Secret of Good Shepherding."

Dr. Wood said "The secret of good shepherding is found in Jesus, the Good Shepherd, who cared enough to give His life." He substituted the word "care" for love and interpreted such passages as "Thou shalt CARE for the Lord Thy God" and "He that CARES has fulfilled the law."

"Caring is the greatest need in the world. This is certainly so in human relations. We show how much we care by meeting the needs of others. Through the 1958 double apportionment, through meeting in full our $10,966 quota to Lutheran World Action; through the adequate care of persons in our institutions and through a vigorous program of evangelism, we show the Lord Jesus that we care," concluded Dr. Wood.

Forty clergy and 33 lay delegates, plus a large number of visitors, heard Dr. George Harkins, assistant to the president of the United Lutheran Church in America, describe Lutheran World Action as a "Looking With Affection" at the boys and girls in military service; as "Lightening Wide Areas" through world mission aid, and as aid to 16,500,000 refugees who are "Limping, weary and anxious" in their flight from Communist dominated sections of the world.

The Synod adopted a resolution which read, "We, as members of the Christian Church, having had committed to us the Word and the Sacraments, and being admonished to preach peace and good will, should exercise patience and Christian love in the midst of the social tension and racial pressures of our day."

INTEGRATION BACKED

Illinois Lutherans View It as a 'Crucial' U. S. Issue

DETROIT, April 25 (AP)—The Illinois Conference of the Augustana Lutheran Church went on record today as favoring racial integration.

It also supported freedom and justice in international diplomacy rather than dependency on military strength. And it expressed concern over the moral and social conditions brought about by continual movement of American workers.

The conference, winding up its 104th annual convention here, adopted the report of its Commission on Morals and Social Relations. Some 400 delegates attended, representing congregations in Michigan, Illinois, Indiana, Iowa, Wisconsin and Missouri.

The report recognized integration as "one of the crucial issues facing our nation."

DELAND, Fla., April 25 (AP)—The New York Conference of the Augustan Lutheran Church concluded its eighty-eighth annual convention today.

Negro church to host N. Y. Lutheran Synod

NEW YORK, June 6 (AP)—The United Lutheran Synod of New York and New England predominantly white, voted yesterday to hold next year's convention in a Negro church in Boston.

The 1959 convention was scheduled for May 25-28 in the All Saints Lutheran Church, which has an all-Negro congregation.

Church officials said it will mark the first time that a Negro congregation will have been host to a meeting of a Lutheran Synod.

White Minister To Leave Montgomery Negro Church

MONTGOMERY, Aug. 5 (UPI)—The only white minister of an all-Negro church here is leaving to become pastor of an integrated Lutheran Church in Columbus, O.

The Rev. Robert S. Graetz, 30, father of five children and a veteran of racial violence and threats, said he has accepted a call by the St. Philip Lutheran Church after "praying for a long time and becoming convinced that's what the Lord wanted me to do."

Graetz has been pastor of the Negro Trinity Lutheran Church in Montgomery for the past three years.

Graetz and his family say they have received hundreds of threatening telephone calls because of his anti-segregation stand and his brick home near the Negro church has been damaged by bombs twice. A third bundle of dynamite tossed on his lawn failed to explode.

"It's all part of what we have to go through," the Rev. Mr. Graetz said. "It wasn't very pleasant at the time but it didn't change our life or anything.

Graetz's transfer is effective Sept. 1. He has conducted serviecs in the Columbus Church and taught a Sunday School class there while attending Lutheran Capital University and seminary in Columbus.

Bombed-out Ala. cleric now in Ohio

COLUMBUS, Ohio — "I prayed for guidance and the Lord directed me here," a young minister told newsmen as he settled into his new apartment with his wife and five small children.

The Rev. Robert S. Graetz came here last week from Montgomery, Ala., to become pastor of predominantly colored St. Phillip Lutheran Church.

In Alabama, the 30-year-old minister, who was pastor of an all-colored Lutheran Church, was one of the main targets of segregationists.

* * *

THE REV. MR. GRAETZ'S home was bombed three times for his part in fighting segregation in Montgomery. He was one of the leaders in the year-long bus boycott which was headed by the Rev. Martin Luther King.

Speaking of Montgomery, he likes the city and its people and will go back anytime for the same reason he came here.

Lutherans To Extend Church Work In Africa

STOCKHOLM, Sweden — (UPI)—The Lutheran World Federation has decided to extend its activities in Africa to meet increased competition from Islam and other religious and political forces, it was disclosed yesterday.

The drive to expand Lutheran influence will be spearheaded by a 50,000-watt Christian radio station in eastern Africa costing $300,000.

It will be staffed by Africans and will transit music, entertainment and religious programs in all African languages, Arvid Bafverfeldt, executive secretary of the Church of Sweden Mission Board, told United Press International.

The station will be constructed as soon as money can be raised. It probably will be located in Tanganyika. It is hoped in time to increase the power to 100,000 watts, thus making it the most powerful radio station in Africa, Bafverfeldt said.

The Lutheran World Federation also plans to pen an all-African seminary next January in Marangu, on the slopes of Kilimandjaro. There will be 20 students in the first class.

Invasion Of Witnesses

NEW YORK — One hundred and fifty thousand Jehovah's Witnesses converged on New York Sunday for the opening session of the eight - day World Assembly.

The prayerful followers of the world's most rapidly growing sect took over Yankee Stadium and left hundreds of unsuspecting tourists stranded for lack of reservations as they took every available room.

The New York Convention Bureau told the AFRO that the gathering is the largest convention ever to come to the great white way.

Only the Jehovah's Witnesses themselves have approached this attendance mark in past years. That record was established in 1953 when 165,829 Witnesses from 97 countries come to New York for the same meeting.

* * *

BY SUNDAY more than 100,000 delegates from 120 countries had registered and convention manager John Groh said the number would reach 175,000 before the registration closed.

The Wittnesses overflowed both Yankee Stadium and the Polo grounds for the first session and 32 mammoth tents were errected to take care of the worshippers, who were unable to get into the stadia proper.

The Witnesses overflowed by the Harlem river, but only fifteen minutes walk apart, were connected by inter communication services that permitted the proceedings to be broadcast in both arenas as well as in the tents.

A spokesman for the convention told the AFRO that upwards of 20,000 colored delegates from all parts of the world were in attendance.

* * *

HE THEN added:

"We have no truck with segregation and discrimination. We are Witnesses for God and that means that all men are equal. We stand foursquare for the destruction of all forms of racial segregation."

Some idea of the mammoth job that lies behind the convention was gleaned when the spokesman pointed out that the Witness office in Brooklyn, headquarters for the confab, had prepared to feed and care for as many people as live in Spokane, Jacksonville, Fla., or Yonkers, N.Y.

In addition to these delegates and the thousand that are jammed in New York hotels, another 75,000 delegates will live in New York private homes for the duration of the meeting.

"We are very pleased with this arrangement," convention manager Groh said, "because it will give New Yorkers an opportunity to live with and know our people. It will also let them know something of New York."

* * *

FOR DAYS prior to the opening of the convention, Times Square was dotted with delegates to the convention sporting large badges telling a confused world that God Is Love.

The colorful costumes of Ghana, Liberia and Ethiopia were noticeable as the delegates made their way along the streets of New York.

And the convention planners are pleased with the reception they have received in New York. One Elmhurst, New York, physician wrote the committee:

"I am not one of your followers but I have been impressed with the true Christian spirit of your people. I can accommodate five of your delegates in my basement and my wife and I will gladly serve these people breakfast each day while they are here."

The doctor got his five delegates.

* * *

JO ANN WALL of Oklahoma City is a devout follower of the Witnesses despite the fact that she is a polio victim. Jo Ann was flown here for the confab and received special accommodation from a hotel that has a street landing which will permit her to enter and leave without climbing steps.

And the crowds that packed the stadia, had plenty to say "amen" about last Sunday for they witnessed the most unusual graduation ceremony in world history.

103 students of the Watchtower Bible and Tract Society training school for missionaries at Finger Lakes, New York, walked to the platform in the middle of Yankee Stadium and received their diplomas.

The school officials had delayed the graduation ceremonies in order for it to be accomplished in the presence of the worldwide congregation of Witnesses.

* * *

THE ENTIRE eight - day meeting will be concerened with fundamentalist Biblical lectures which have made the Witnesses a controversial sect in both national and international affairs.

Bitterly opposed to war, the Witnesses have angered both East and West by their refusal to play a role in current power politics.

But this week the Witnesses have come to town. Unlike the mammoth public relations show that swept the Billy Graham revival into New York the Witness have come large in number, loud in prayer, but meek in heart.

Hard - hearted New York, always ready to doubt everything and everybody, has opened its doors to these devout and persistent followers of the simple creeds of so long ago. For this week, at least, the Jehovah's Witnesses can do no wrong.

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JEHOVAH'S WITNESSES

Jehovah Witnesses Haranguing Kremlin

WASHINGTON — (UP) — Jehovah's Witnesses, religious sect with headquarters in Brooklyn, has been giving Kremlin leaders a headache as a center of anti-Soviet activities, it was reported Wednesday.

Exact status of the group's work inside Russia is unknown following a crackdown some months ago which resulted in arrests and trials of its leaders.

According to reports received here the "Witnesses" recently seemed the best organized and equipped of a "very few" anti-Soviet organizations.

They were reported active in Moldavia, the western Ukraine and Estonia where the trials were held. Red prosecutors accused the group's leaders of taking orders from the parent organization in Brooklyn.

Just as serious in Soviet eyes, according to the reports, were charges that the Russian "Witnesses" claimed the "dictatorship of Satan reigns in the socialist camp" in contrast with democracy in the U. S.

The witnesses also were charged with encouraging pacifism among draft-age youth and advising their members during the Hungarian revolt to prepare to fight the Soviet government.

Officials here were surprised the religious group drew the attention of Soviet prosecutors. Before accounts of the trials were published in Soviet newspapers there was no knowledge the Witnesses were active inside Russia.

All indications are that members are Russians, not Americans. Missionaires are not permitted insde Soviet borders, although some religious practices are permitted by the Communists.

W. L. Staunton, foreign service secretary of the Witness magazine "Watchtower," said he cannot reveal details of the group's underground operations.

He said however that 80,000 "minister" members of the Witnesses are preaching behind the Iron Curtain and 5,000 are imprisoned at the Vorkuta slave labor camp in Siberia with thousands more in other camps.

Jehovah's Witnesses Assembly To Be Held In St. Joseph

A delegation from this area will attend an assembly of Jehovah's Witnesses in St. Joseph, Mo., April 11 through 13, according to Mr. William G. Thomas, presiding minister of the local congregation.

The Friday evening session of the week-end meeting will be held at the Electric theater and then moved to the Municipal auditorium for the remaining two days. The purpose of the assembly is to offer encouragement and suggestions for improving the ministry work of Jehovah's Witnesses.

Mr. Thomas pointed out that since all of Jehovah's Witnesses take an active part in the ministry, the theme of the meeting will be "Fulfilling Our Ministry." Discussions and demonstrations illustrating ways of improving the effectiveness of the individual ministers, as well as upbuilding talks, will be featured on the program.

The Watchtower Bible and Tract society of Brooklyn, N. Y., is sponsoring the assembly. W. A. Tracy and Joseph Saia, who directly represent the society, will have charge of the meetings.

A highlight of the three-day program will be on Sunday at 3 p.m., at which time Mr. Tracy will speak on the subject "Facing The Future Without Fear." Also scheduled during the assembly is a baptismal service. The Witnesses view baptism as an outward symbol that they have dedicated their lives completely to the service of Jehovah God. Thus it is a serious step for them.

Some 1,200 delegates are expected to attend the meeting. They will come from 23 congregations in Northwestern Missouri and Southwestern Iowa.

The local congregation meets at 4619 E. Truman road on Thursdays at 7:30 p.m. and Sunday at 6:30 p.m.

Dunn Appointed To Staff Of Watchtower Convention

Russell Dunn, 44 year-old presiding minister of the Central congregation of Jehovah's Witnesses in Louisville, who has been a resident here for 35 years, has been appointed to the news staff of the Watchtower Convention in New York.

Dunn, who resides at 1818 Olenda Drive, has been in New York several weeks sharing in the preliminary preparations for the "Divine Will International Assembly of Jehovah's Witnesses" to be held simultaneously in Yankee Stadium and the Polo Grounds July 27 through August 3.

Returning here briefly to turn over his congregation duties to the assistant presiding minister, William B. Simpson, who resides at 1012 Homeview, Dunn returned to his new assignment July 1 to remain there until the climax of the eight-day world assembly.

According to Dunn 150,000 Jehovah's Witnesses from 120 lands will arrive for the convention including 900 from this area. He said the mass spiritual and cultural exchange is sponsored by the Watch Tower Bible and Tract Society, legal governing agency of Jehovah's Witnesses world-wide. A recent survey made by this Society indicated that 32,000 foreign delegates will be in attendance at the two sports arenas.

"I attended several of our European assemblies in 1955 and met many of Jehovah's Witnesses from the Soviet zone of Germany." said Dun. "They told me of the violent persecution waged against them there. It was inspiring, to say the least, to see these people remain faithful to God, whose courage had not been impaired and who risked arrest and imprisonment to gather together in Christian assembly. I expect to meet some of them here at this world convention."

"There men from 120 nations will learn what it really means to be united in Christ. Program speakers will devote about 75 hours to Bible instruction on how to apply Bible principles more fully to every-day living. The effects of this assembly will leave a lasting impression on the minds and hearts of those who attend," he concluded.

190 Fulton Jehovah Witnesses To Attend International Meet

About 190 of Jehovah's Witnesses from the Hunter Hills East Point and Decatur congregations will attend an internation al convention in New York July 27 through August 3.

Mr. Floyd Smith, presiding minister of the Hunter Hill congregation, in announcing the plans of the local delegates, said that a limited program of meetings will be held in the Kingdom Hall, 1824 Eason St. N. W. since most of those in charge of various features will be attending the Christian assembly, Smith said, an assistant minister, will be in charge of the local group during the convention.

He said that the local delegates attending the international gathering will benefit greatly not only from the rich spiritual provisions, but also from Christian association with Witnesses from foreign lands. The convention, he said, will further the understanding and good will among the various races and nationalities of Jehovah's Witnesses. and will demonstrate to the world how the Bible message and Christian living can unite people from all walks of life, regardless of race or other backgrounds that tend to divide the world. Only common interest in the pure worship of the Creator, Jehovah God, can do this, he said.

When questioned about the expected attendance, watchtower officials in New York convention in New York city's Yankee Stadium. At that time several overflow areas provided space for the Witnesses and interested persons.

Yankee Stadium has again been secured, but because of the cramped quarters of the previous assembly the Polo Grounds will be used in addition. The program will be presented by the same participants following the first presentation in Yankee Stadium.

Most of those from the local congregations will be staying in private home in New York city and nearby areas. All hotel accomodations will be filled, accordig to the Watchtower rooming committee, and the majority of attenders will be placed in homes following a gigantic house-to-house effort to find available accommodations

Witnesses To Attend N.Y. Meet

About 3,500 of Jehovah's Witnesses from the Chicago congregations will attend an international convention in New York city July 27 through August 3.

George Lenz, presiding minister of the thirty Chicago congregations, in announcing the plans of the local delegates, said that it has been necessary to cancel all local meetings from July 25 to August 3 due to many being away for the Christian assembly.

Lenz said that the local delegates attending the international gathering will benefit greatly not only from the rich spiritual provisions, but also from Christian association with Witnesses from foreign lands.

The convention, he said, will further the understanding and good will among the various races and nationalities of Jehovah's Witnesses, and will also demonstrate to the world how the Bible message and Christian living can unite people from all walks of life, regardless of race or other backgrounds that tend to divide the world.

When questioned about the expected attendance, Watchtower officials in New York pointed to the record attendance of 165,000 at the 1953 international convention in New york City's Yankee Stadium. At that time several overflow areas provided space for the Witnesses and interested persons.

Yankee Stadium has again been secured, but because of the cramped quarters of the previous assembly the Polo Grounds will be used in addition. The program will be presented by the same participants following the first presentation in Yankee Stadium.

Baptism Here Today For 5,000 Witnesses

30 'Immersion Lines' to Serve Candidates at Orchard Beach

By David Lyle

Jehovah's Witnesses will have a giant mass baptism ceremony this morning at Orchard Beach in the Bronx. They will, it is expected, easily break the baptismal record they set here in 1953 when 4,640 Witnesses were immersed in Riverside Cascade Pool at Broadway and 134th St. This year, the number of candidates for baptism is estimated at 5,000 to 6,000.

The group will gather first at 9 a. m. in Yankee Stadium for a brief Bible talk. Then they will be taken to the beach in thirty chartered buses.

At the beach, the candidates will change into bathing suits and join thirty "immersion lines" extending seventy-five feet out into Long Island Sound. On these lines there will be ninety baptizers waiting to plunge the candidates beneath the surface.

Nicholas Kovalak jr., who is in charge of the event, expects that the baptisms will be accomplished at the rate of 100 men, women and children a minute if all goes well. To help make sure that it does, forty attendants—with a number of good swimmers among them—will be on hand. So will Park Department life guards.

For Witnesses, who are all either full or part-time ministers, baptism is equivalent to ordination. Nathan H. Knorr, president of the Watch Tower Bible & Tract Society, governing body of the Witnesses, explains it as follows:

"They recognize baptism as a symbol of the dedication of one's life to God. Going under the water symbolizes death to one's former course of life and coming out means the Christian is henceforth alive to the doing of God's will. That is his dedication vow. Sprinkling, pouring or some similar method would not show this full and complete agreement."

Yesterday's attendance at the Witnesses' Divine Will International Assembly was 147,000.

150,000 Witnessess In New York At Convention

Journal — Guide
Norfolk, Va
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Sat 8-2-58
P. 19.

NEW YORK (UPI) — More than 150,000 Jehovah's witnesses gathered here last week for the largest religious convention ever held in New York and a demonstration of how such an enterprise can be run on a shoestring.

The Witnesses, each paying his own expenses, have come from all the states and from 122 foreign lands for the Divine Will International Assembly, which opened Sunday.

BOTH THE Yankee Stadium and the Polo Grounds will be used through Aug. 3 to accommodate the faithful gathered for the convention, designed to serve as an advanced ministerial training program.

The Witnesses, governed by the Watchtower Bible and Tract Society, prepared for the convention in keeping with their beliefs. They believe that all baptized Witnesses are ministers of Jehovah and that each is bound by conscience and teaching to devote his time, his earnings, and in fact, his life to God's work.

• • •

WITNESSES attend religious meetings five nights a week and in addition make door-to-door calls. They use their own funds for this work, despite the fact most of them are from low-in come groups.

Because of the scarcity of funds and a shoestring budget, planners of the convention had to resort to a huge voluntary program. Several months ago more than 10,000 volunteers canvassed private homes to find 132,000 rooms for visitors.

During the convention, 8,700 volunteers are acting as ushers and traffic directors, 6,600 as cooks and 2,400 stay after day-long services to clean the stadiums, eliminating another item of expense.

Find Move To Integrate L. R. Churches A Farce

By M. L. REID

LITTLE ROCK, Ark.—When neighbors of Albert Hudson, a 45-year-old unemployed licensed practical nurse, saw him leave home dressed up on a recent Sunday morning as they were preparing to leave for church, some of them assumed that he was going to either a funeral or a wedding.

He was not a man who attended church regularly.

It was not until the next day when they picked up their newspapers, or switched to the television news that they found out that he had attempted to attend the white Second Baptist church, and that he was accused of trying to integrate the churches.

But Mr. Hudson told the Tri-State Defender in a private interview last week that integration of the churches is not his motive. "If I were trying to integrate the churches," he said, "I would be asking for membership. We have not forced our way into a single church. If they say we are not welcome, we leave."

'A CRUSADE'

Just what his purpose is in trying to attend services at a white church, Mr. Hudson would not say. He did say that it was "a crusade," and that when his mission is completed, he would probably reveal its purpose in an article.

During an earlier interview, the nurse told a reporter that had officials at the Second Baptist church known his mission they would have no doubt thrown their doors wide open to him and his group and at the same time not welcomed them in.

"I am seeking Christian-minded men and women to follow me," he said, "some who look for Christianity to stand for what it really is. Negroes and whites are worshiping the same God, and I do not see why there should be such a rigamarole over them worshiping together."

'THE POWDER KEG'

That his "crusade" began at the time of the crisis over school integration, Mr. Hudson said, is merely coincidental. "I am trying to escape the powder keg," he said "and not trying to set it off."

"Christ willed peace to men on earth, and it is up to us to find it, and if we seek it, we shall find it and we certainly need it now."

Mr. Hudson said that he was somewhat disturbed over the fact that reporters and photographers were capitalizing over his crusade, and "popping those bulbs in my face."

SENSITIVE ABOUT PIXS

"Besides," he said, "those pictures make me look too fat. I was looking at one on television last night, and it was horrible. The one I like best though, is the one on page 93 of the 'U. S. News and World Report," the one of me coming down the steps of Second Baptist."

Mr. Hudson is five feet eleven inches tall, and has brought his weight down to 260 pounds from a previous 300. He said that during his youth he wanted to be a rural schoolteacher, and that after finishing high school in Little Rock, he entered Shorter college in North Little Rock, but was forced to quit school and go to work.

His first job, he said, was as a short order cook in a sandwich shop, and since then he has worked as a male orderly in a hospital, and as a licensed practical nurse. He took the nursing course from a Chicago correspondence school, and then did his practice work at the University of Arkansas hospital.



CRUSADE LEADER — Albert Hudson, right, 45-year-old unemployed licensed practical nurse, who made headlines in recent weeks for attempting to attend white churches in integration-torn Little Rock is given the frigid stare by Mrs. Daisy Bates, who showed up with other reporters at the man's home under the impression that he had called a press conference. Persons who accompanied the man to churches said they were taken there by a white man, and were paid by Mr. Hudson. He denied both charges.

Two of Mr. Hudson's uncles were prominent ministers in the Church of the Living God. One was Elder S. K. Nichols, of Omaha, Neb., a divine healer; and the other was Elder J. W. Nichols, of West Helena, Ark., both deceased. He said that he belonged to the church at West Helena, but attends no church regularly now.

Mr. Hudson said that just a few minutes before the interview, the assistant minister from one of the most prominent churches in the city had called him, expressed regret that he and his group had been denied entrance to the other churches and invited them to attend their church on the next Sunday.

"He said that the officials of his church had decided to extend the invitation to us after a meeting, and that they would be looking for us. I am not going to tell you where it is, because all of your reporters would be there," he said.

When asked how the assistant minister was able to locate him by telephone at a neighbor's house, since he had no phone, the unemployed male nurse said that he did not know, but agreed that it was quite unusual.

NEIGHBORS' VIEWS

"I am going to check back and see if it is genuine," he said. "The man did sound sincere through."

Mr. Hudson's neighbors, however, are not much impressed by his sudden interest in churchly affairs, and only one was able to suppress a laugh when asked if he had ever been engaged in religious activities before.

Four persons who are not impressed by the crusade are Mr. and Mrs. Lee Harris and their children, Carolyn, 12, and Carl Bradford, 15.

Said Mr. Harris, "I never would have gone along with him if he had not promised to give me five dollars, and the children $2.50 each. I have beeen out of work for five months, and I sure did need the money."

"You didn't need it that bad," Mrs. Harris, who said that she was also invited to go along to the tune of five dollars, interrupted. 'And the children were ashamed to go to school after their pictures appeared trying to get into that white church.'

PICKED UP BY WHITE MAN

Mr. Harris said that Mr. Hudson and a middle-aged white man came by and picked them up in a light blue '55 or '56 Plymouth, and that when they approached the church the white man told them to come on back to the car if the ushers refused to let them go inside.

None of the three remembered hearing Mr. Hudson call the white man's name during the ride, but said that they could probably identify him if they were to see him again.

Asked about the charge later Mr. Hudson said that it was not true. "The man who carried us to the church was Robert Mosley and he is as black as I am."

He said that he did not know how Mosley could be reached, but that he lived "way out," and worked for some white people.

'DON'T KNOW HIM'

He was told that some of the people in the community suspected that he was being paid by Jimmy Karam, a local haberdasher, who was accused by a national magazine of promoting strife during the Little Rock Central High school integration dispute last year and he said that the charge was false. "I don't know Karam personally," he replied.

One of the city's leading Negro photographers, who said that he did not want his name used said he was also invited by Hudson to go to church for pay, and that he refused to accompany the man.

Mr. Hudson, he said, then asked him to come to the church and make a picture of him as he went to church, but that he went

New Little Rock Drama

White Christianity Undergoing Test

LITTLE ROCK, Ark. — For four straight Sundays, Negroes have tried to attend worship services in white Christian churches here.

In each instance, they have found the doors closed to them for no other reason than that they are Negroes.

Who is behind the campaign and what its purpose is are mysteries to the people of this city torn by school integration strife.

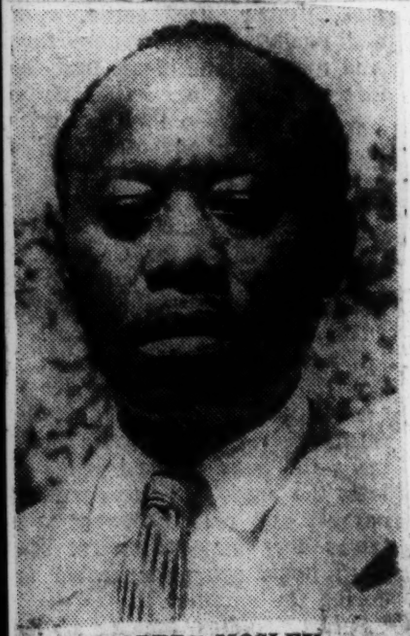
The NAACP, through Mrs. L. C. Bates, has not only disassociated itself from the church integration effort, but has condemned it.

Some are of the opinion that the purpose is to embarrass some white ministers who have favored integrated public schools.

INSINCERITY

But whatever the purpose, the Negroes have succeeded in proving that the professed Christianity of the people in these churches is, to be charitable, insincere.

As one Negro pointed out as he



ROBERT MOSLEY

was turned away from the doors of a white church: "What kind of Christians are they?"

Last Sunday five more Negro men tried to integrate a Presbyterian church in residential Pulaski Heights, but they too were turned away by three burly ushers and an elder.

It was the fourth straight Sunday Negroes have tried to attend white churches.

Robert Mosley, 52, the spokesman for the group of Negroes who appeared at the church last Sunday, said they had been "invited to attend." The pastor is the Rev. T. B. Hays, another of the Little Rock ministers who has advocated integrated from the pulpit.

PREDICT TROUBLE

But Charles S. Harley, an elder in the Pulaski Heights Presbyterian church, told the group to "go on back, you aren't wanted here. You just came to cause trouble."

A young boy rode past on a bicycle and yelled "don't let them in." The congregation was filing into the church when the Negroes walked up near the front. One girl started crying. "There are the real troublemakers," she said, pointing to newsmen.

Reporters and photographers had been told by an anonymous telephone call to be on hand.

Seated across the street from the church was Mrs. Roy Morrison the white woman who took her Negro maid to the Pulaski Heights Methodist church with her three-weeks ago, kicking off the drive to integrate white churches.

The four Negroes with Mosley identified themselves as Frank Smith, 19; John McCrey, 20; Marshal Gyce, 18 and Elijah Adams.

ROBERT MOSLEY, 52, the spokesman for the group that attempted to attend Pulaski Heights Presbyterian church Sunday told Elder Charles S. Harley he had been invited to attend. Harley replied that this was not true and that Negroes in the church would only cause trouble. (UPI).

They said their leader, husky Albert Hudson, a male nurse, was unable to be with them because he was sick.

HUDSON LEADER

Hudson led a group of Negroes to the Second Baptist church two weeks ago, and again last Sunday. The first time they were turned back. The second time Hudson and seven other Negroes were taken to the basement, but they left without hearing the sermon when an usher said he would turn on a loud speaker for them.

Later, one of the Negroes that accompanied Hudson told reporters he had been paid $5 to go, and said he got $2.50 for each of his two children he took with him. Hudson said it "is all a lie."

Harley and three husky ushers blocked the sidewalk as Mosley and his group tried to go to the front door of the church.

"We were invited to come, said told there would be seats for us," Mosley said. He said he did not know who invited them.

"You know that is not the truth," Harley said. "The fact is that you were paid to come here and cause trouble.

"We paid for this church. There is no public money involved. You have your own churches to go to if you really want to worship God. You did not come here for any good, and you will not be seated."

Mosley denied that he had been paid.

"We just came here to worship, but we will leave before we cause a bad disturbance and they call the police," he said.

'Paid To Attend Church'

NAACP Believes Segregationists Plot Campaign

NEW YORK. — Attempts b groups of Negroes to attend ser vices at white churches in Littl Rock would appear to be "a man euver of the segregationist force and may well have been stimulat ed by some state officials," the National Association for the Ad vancement of Colored People de clared in a statement released here by Dr. Channing H. Tobias, chairman of the Association's board of directors.

The statement, adopted by the NAACP Board of Directors at its regular monthly meeting here on Oct. 14, reaffirms the association's conviction that "the churches of Christ should be voluntarily desegregated everywhere.

However, it points out, "an investigation by the NAACP seems to indicate that worship in Christian fellowship was not the real objective" of those colored persons seeking to attend churches "whose ministers have been moderates on the school integration question."

The investigation revealed that certain of the "alleged worshippers" had been paid to attend the white churches and had been transported to the churches by white men as part of "an organized effort to embarrass the ministers and arouse not only the congregations immediately concerned, but other white church-goers as well."

One of the men playing an active role in this scheme, the N.A.A.C.P. statement asserts, "is the proprietor of a nursing home which receives patronage and support from the state of Arkansas. It was also learned that few, if any, of the members of the delegation are members of any church, or are in the habit of attending any house of worship."

The statement further notes that "no Negro citizens of standing and responsibility in the Little Rock community are identified with this disruptive plot."

In furtherance of this plot, the segregationists are reported planning to send Negroes to a farewell reception in honor of the Rev. Dunbar Ogden who, because of his opposition to school segregation, has been forced to give up his pastorate of a Presbyterian church in Little Rock.

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LUTHERAN

Hollings Tells Lutherans S. C. Will Not Mix

Defends South's Stand, Explains Moral Position

DAYTON, Ohio (AP)—E. Fritz Hollings, lieutenant governor of South Carolina and the Democratic nominee for the governorship of that state, said Friday night that South Carolina would not integrate the public schools.

Hollings, a delegate to the United Lutheran Church in America convention here, tried unsuccessfully to table a resolution reaffirming the church's stand against segregation.

The convention was asked to reaffirm its prointegration stand taken first in 1952, and reaffirmed in 1956, by the Rev. Ronald F. Keller of Allentown, Pa. The proposal was referred to a committee which will report later in the convention.

The proposal drew an immediate protest from Hollings who said he particularly objected to the Rev. Keller's suggestion that the convention express its awareness "of our corporate and individual guilt—in race relations—through sins of commission as well as omission."

Hollings, who was one of the assistant counsels who argued the integration question before the Supreme Court in 1952, retorted: "If it's for brotherhood, I'm for it. If it's for the advancement of colored people, I'm for it. But if it's talk of continuing guilt and desegregation, I don't feel that guilt as a public official."

"We in South Carolina are proud to be Lutherans. We are law abiding people and we are not going to integrate the public schools of our state. We feel we are abiding by the Constitution of the United States in not doing so," he said.

Hollings said he believed schools were for "education — not integration."

Hollings will assume office as governor of South Carolina next Jan. 3; his nomination as Democratic candidate for the governorship in the spring primaries was tantamount to election.

The stand which the Rev. Keller asked the convention to reaffirm was set forth in a 1952 statement on human relations which emphasized that "all men are created of equal worth in God's sight," and warned "evil tensions and injustices resulting from racial and cultural practices must be faced before God."

Rev. Graetz, MIA Officer, Leaving Here

A white minister of a Montgomery Negro church who has taken an active role in the fight against segregation here has accepted the pastorate of a church in Columbus, Ohio, effective Sept. 1.

The Rev. Robert S. Graetz, pastor of the all-Negro Trinity Lutheran Church since June 1955, announced here Tuesday that he has accepted a call to the St. Philip Lutheran Church in Ohio.

Graetz, a member of the Montgomery Improvement Assn.'s executive board, played an important role in the long Negro bus boycott. The boycott ended here after city and state bus segregation laws were held invalid. Negroes formed a car pool to provide transportation to bus boycotters. Graetz drove one of the cars.

Before coming to Montgomery, Graetz spent two years in Los Angeles where he ministered to an interracial congregation.

The white minister, whose fight against segregation made him a target in three bombing attempts at his home here, did his undergraduate work at Capital University in Columbus, Ohio. From the Ohio institution, he received his A.B. and B.D. degrees.

Graetz said his congregation in Columbus would be predominately Negroes.

The 30-year-old minister will be honored here Aug. 18 during a regular mass meeting of the MIA. The MIA was organized to direct the bus boycott and has continued the fight against segregation elsewhere.

It was during the boycott that three bombing attempts were made on the minister's home. Two of the bombs exploded, but no one was injured.

Graetz said he received the call to the Ohio church about the end of May and accepted the pastorate about the end of June.

"The congregation agreed on June 22 to delay action here so I could accept the call," he said.

A native of Clarksburg, W. Va., Graetz is married and the father of five children. For two consecutive years, the clergyman received the Russwurm Award of the National Newspaper Publishers Assn.

He is currently chairman of the Montgomery Council on Human Relations; chairman of the Alabama Lutheran Pastoral Conference of the American Lutheran Church, secretary of the Montgomery Improvement Assn., and a member of the Advisory Council of the Y.M.C.A.

"When I first received the call from the Ohio church, I thought about returning it for we didn't want to leave Montgomery. But after praying about it, I decided the Lord was directing me to take it so I accepted the call," Graetz said.

Human Relations, Bible Workshops Slated

Two workshops — one on "How To Deal with Controversy" and the other on "Better Bible Teaching" — are slated for Miami area churchmen next week.

Dealing with integration and other human relations problems, the first workshop will be sponsored by the United Church Women of Greater Miami. It will be held Monday and Tuesday at Wesley Methodist Church.

The clinic on Bible teaching will be for Baptists of the southwest section and will be held Monday through Thursday at University Baptist Church.

Leading the human relations workshop will be Miss Edith L. Groner, of New York, who is associate general director of the department of United Church Women from the National Council of Churches.

She is a Methodist and will be assisted by two Baptists — Mrs. Lilburn Mosely, wife of a Pittsburgh, Pa., pastor, and Miss Violet Rudd, an ordained minister on the staff of the American Baptist Convention.

The all-day and evening sessions will begin at 10 a.m. and deal with prejudices, how to overcome them, methods for working in the field, and specific situations where tensions exist.

A pair of films will be shown Monday morning and Dr. Dean Epley, head of the department of human relations at the University of Miami, will speak on human relations in this area on Monday afternoon.

The Bible teaching workshop will be held from 6 to 8 p.m. each night at University Baptist Church.

On the faculty for the clinic will be Dr. C. F. Barry, of Jacksonville; Curtis Stone, Miami Baptist Association Sunday school superintendent; Mrs. Carl Howell, of Jacksonville; Mrs. H. W. McGlamery, of Gainesville; Mrs. A. C. Posey, of Jacksonville; Mrs. Louise Entzminger, of Columbia, S.C.; Mrs. C. F. Barry, of Jacksonville; Lindsey Boyd, minister of education at Riverside Baptist Church here; and the Rev. J. Marshall Walker, of Southside Baptist Church.

The school will offer classes for all age group workers as well as two general and church administration courses.

Wednesday, Dr. Barry, who is Florida Baptist Sunday school executive secretary, will address the entire school.

A daytime session will be held from 9:30 a.m. to 3 p.m. Thursday when Dr. Sibley C. Burnet, director of vacation schools for the Southern Baptist Convention from Nashville, will conduct a clinic on vacation Bible school opportunities.

"We Are All First Human Beings"

Racial Discrimination Held Out Of Place In The Church

"The Christian Church is one, united. Discrimination on the basis of race, color or caste has no place within it. The Church must learn that this problem cannot be solved by force, bitterness or violence but by love, sympathy, understanding and education."

This was a basic premise of the first address of the Reverend Dan Singh Chowdhry, Principal of Union Theological Seminary of the Methodist Church in Bareilly, India as he spoke in Gammon Chapel, Tuesday, April 22.

Rev. Chowdhry's lectures at the Seminary are another of the outstanding features of the year long celebration of the 75th Anniversary of the founding of the Seminary.

A GREAT SCHOLAR

Dr. Harry V. Richardson, president of Gammon, presented Rev. Chowdhry as one of the great scholars and Christian leaders in India. Rev. Chowdhry received much of his higher education in the United States. He also spent a year in specialized study at the University of Edinburgh, Scotland. In his introduction of the speaker, Dr. Richardson stated that it was Rev. Chowdhry's belief that the two great issues of the world today are race and political ideologies. India has largely overcome its divisions of caste and class that have prevailed for thousands of years. Today the practice of discrimination is punishable by law.

INTRODUCTION TO INDIA

In the course of his opening lecture on the theme "Introduction to India" Reverend Chowdhry stated 'Human nature is much the same everywhere. People are people, moved by the same emotions, feelings, passions and aspiration. No matter what race, color, creed or class we are all first human beings.

"The world has been brought together into a neighborhood by the applications of modern science to human living, but man's heart still remains unmoved, uncivilized. It is the task of the church to see progress made along this line too."

SPEAKS OF CONTRASTS

The speaker told of the great contrasts in his homeland, India; high mountains and great plains, very hot and very cold weather, palaces and hovels, bullock carts and the latest American cars, ancient wooden plows and the most modern western farm machinery.

He spoke also of the difficult problems of India, the melting pot of many races, the home of many of the world's great religions; of the recent division of India on religious lines, of the concern over US aid to Pakistan. He reported 10,000,000 Christians now in India and told of the Centenary celebration in 1956 of the founding of Methodism in the city of Bareilly.

ATTITUDE OF INDIA

Rev. Chowdhry answered briefly some of the questions put to him in the US. What is the attitude of India to China and Russia? What is Nehru's policy of co-existence? It is Rev. Chowdhry's belief that India will never become a Communist nation but will develop state socialism only in several areas of public need as Great Britain has. India's destiny is deeply felt by the nation as that of bringing about world peace, following the philosophy of Ghandhi that soul force, not material force, must prevail. This aim, the speaker felt would be helped to reality by the great world wide tidal wave of democracy.

Rev. Chowdhry will be a guest on the Gammon campus through Friday. He will be with the students in the dormitory, in class rooms and dining room and in conference on many informal occassions. The community is invited to hear Rev. Chowdhry's second and final lecture in the Gammon Chapel, Thursday, April 24, when he will speak on the philosophies of Gandhi and Nehru and their application to present day problems.

Church Adds 3 Negroes As Members

The Rev. Thomas B. Ehlers announced today that three Negroes recently became members of the Brightwood Park Methodist Church, Eighth and Jefferson streets N.W.

Mr. Ehlers said this is the first church of the Baltimore Methodist Annual Conference to become integrated. He noted that when the Negro members were accepted on two separate occasions white persons also joined the congregation.

The minister said more than 20 Negroes have attended services and several have come to adult Bible class sessions.

There are 36 colored students in the 200-pupil Sunday school, Mr. Ehlers said. Thirty-four of them were taken into the school following a two-week survey of the area in February. According to the pastor, the survey was made with the aim of inviting people to join the church regardless of race.

37 Methodists To Attend Evangelism Convocation

NASHVILLE, Tenn. — Thirty-seven Methodist leaders have been chosen to be resource leaders for group meetings on evangelism to be held at the National Convocation on Local Church Evangelism, July 3-6, at Uline Arena, Washington, D. C.

The group includes: the Rev. A. S. Dickerson, superintendent, Atlanta South District of the Methodist Central Jurisdiction; and the Rev. Dr. Harry V. Richardson, president, Gammon Theological Seminary, Atlanta, Ga.

Sponsored by the Methodist General Board of Evangelism, the convocation is expected to be attended by thousands of Methodists from all over the United States. One of its purposes is to arouse churches for greater evangelistic endeavor. Another is to develop evangelistic skills for churches.

Thirty group meetings will be held on Saturday afternoon of the four-day convocation. It is expected that a bishop will preside for each of them and make an opening statement. A resource leader will then make a statement, and much of the rest of the session will be spent in discussion. In each group, the discussion will be led by a "Parade of Witnesses," which will consist of six persons who have had notable success in evangelism.

Most of the 37 persons who have been chosen resource leaders met in Nashville April 24 to plan and discuss the procedure and content of the group meetings. Leader of the planning session was the Rev. George A. Fallon, Lakewood, Ohio. He is president of the National Methodist Council of Evangelism, which has responsibility for the convocation group meetings. The council is an auxiliary of the General Board of Evangelism.

FORMER ATLANTAN IS NAMED TO CHURCH POST

NEW YORK, N. Y. — Miss Dorothy L. Barnette, 5002 Hunt Street, N. E., Washington, D. C. has been elected a field worker of the Woman's Division of Christian Service, Board of Missions of The Methodist Church.



MISS DOROTHY BARNETTE

Miss Barnette, a former social worker and high school teacher, will speak to Methodist women on the local church, district and conference levels, interpreting and promoting the work of the Women's Division. She is a staff member of the Section of Education and Cultivation of the Division and will work out of the Division headquarters [illegible]. A native of Gainesville, Ga., Miss Barnette spent her early life in Atlanta. She is a graduate of Spelman College in Atlanta and holds the master of religious education degree from Gammon Theological Seminary there. As a Crusade scholar of The Methodist Church, Miss Barnette attended a seminar on the "United States in World Affairs" at American University in Washington.

For seven years, Miss Barnette was assistant to the superintendent and social workers at People's Community Center, a Methodist institution in New Orleans, La. She had previously taught high school English and done office work in Georgia and had been a house director in a girl's dormitory at Howard University in Washington.

CAROLINIAN TO PASTOR WHITE CHURCH IN MASS.

Greensboro,N.C. The Rev. G. Haven Caldwell,Jr., a graduate of A & T College and Boston Univ., School of Theology, and a member on trial in the North Carolina Conference of the Central Jurisdiction of the Methodist Church, has been transferred to the New England Southern Conference and appointed to the Bryantville and West Duxbury Churches (Massachusetts) He thus becomes the second Negro pastor to be appointed to a charge in this conference,the first being the Rev. Simon Peter Montgomery, who, two years ago, was appointed to the Old Mystic, Connecticut, charge. He is now at Rockville,Conn. Both serve in "all white" parishes.
The Transfer of the Rev.Mr.Caldwell was announced by Bishop Edgar A. Love, head of the Baltimore Area of the denomination, who presided over the 100th session of the North Carolina Annual Conference at Bennett College, here,June 10-15 Bishop John Wesley Lord is resident bishop of the Boston Area, of which the New England Southern Conference is a part,

. . . .

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P.10
Sat. 6-26-58
Norfolk,Va.

Accept Negro Church Into White Methodist Conference

CHICAGO — (ANP) — By other non-state buildings.

a unanimous vote, delegates to the 114th annual Rock River conference of the Methodist Church last week accepted a predominantly Negro church into the white conference.

The transfer of St Matthew Methodist Church marked the first time a congregation has transferred from the Lexington (Negro) conference to the Rock River conference.

In moving that the transfer be approved, the Rev Charles Jarvis, pastor, First Methodist Church, Oak Park (Ill), declared:

"With the approval, we initiate a development that looks toward the elimination of the racial juridiction in Methodism. It will enrich our fellowship and state the resolve of the (white) conference to bring the Gopel to all people of the geographical area irrepective of race.'

The Rev T. J. Griffin is pastor of St Matthew.

Oppose Use Of Churches For Segregation

RICHMOND, Va. — The Virginia Annual Conference of the Methodist church has voted not to permit the use of its church buildings for segregated schools if and when public schools are closed because of integration.

The president-setting action was taken at the conference's annual sessions on June 10, but is moral and advisory rather than binding upon local churches.

The resolution, adopted overwhelmingly, was offered by the Rev. J. William Hough of Fairfax, Va., opposing "the use of Methodist property to house any part of, or substitute for, the state system in event the public schools are closed."

It further urged "the Methodist churches of the Virginia Conference to resist all efforts to have their property so used."

Virginia communities, an- a "showdown" this fall ssue of integrated public s are taking steps to operate

9 1958

Four Negro Bishops In Methodist Church Rate High In Conference

Washington, D. C.—The four Negro bishops now in active service of the Central Jurisdiction of The Methodist Church in this country took a prominent part in the Methodist Convocation on Local Church Evangelism that was held here July 3-6 in the Uline Arena.

Dr. John W. E. Bowen, Atlanta, head of the Atlanta Area presided at the opening session Thursday. He is a member of the Board of Evangelism of the denomination.

Bishop Willis J. King of New Orleans, head of the New Orleans Area conducted the devotions for the Friday morning session. The New Orleans prelate is also a member of the Board of Evangelism.

Bishop Matthew Clair, Jr., of St. Louis, the resident bishop of the St. Louis Area conducted the devotions for the Saturday morning session. He served as chairman of Group One on Saturday afternoon when the entire convocation was divided into 18 seminars. Bishop Bowen was chairman of Group Three; Bishop Edgar A. Love of Group Seven and Bishop King was chairman of Group 16.

Bishop Edgar A. Love, of Baltimore, head of the Baltimore Area led the devotions for the mass meeting, that was the closing session of the convocation, held in Griffith Stadium (the American League ball park) on Sunday night. Bishop Love, Bishop Paul N. Garber of the Richmond, Virginia Area and Bishop G. Bromley Oxnam of the Washington, D. C. Area, were the host bishops.

Bishop Arthur J. Moore, head of the Atlanta Area, told the 15,000 delegates and members of local churches in the Washington metropolitan area that the race problem would be settled if the white people would do away with their arogance and the Negro with his resentments.

The nearly 5,000 registered delegates heard in each of the general sessions, witness, who related their experiences as Christians. The Rev. E. W. Stevenson, a Negro pastor, who drives a taxi cab in Washington, was the witness for the Thursday afternoon session.

Mrs. Marian Jackson Downs, of Pasedena, California (widow of the late Dr. Karl Downs) was the soloist for the convocation. Dr. A. S. Dickerson, of Atlanta, Ga., a member of the Executive Committee of the Board of Evangelism was chairman of the general committee on Materials and Sales and Dr. J. D. Roy, pastor of the Asbury Methodist Church, Washington, was the chairman of the local committee on Transportation. Dr. Kelly L. Jackson, superintendent of the Washington District of the Washington Conference, was the vice-chairman of the local Executive Committee.

The largest delegation from a district in the Central Jurisdiction was from Columbus, Ohio District of the Lexington Conference, with 16 registered delegates, including the superintendent, the Rev. Clarence T. R. Nelson.

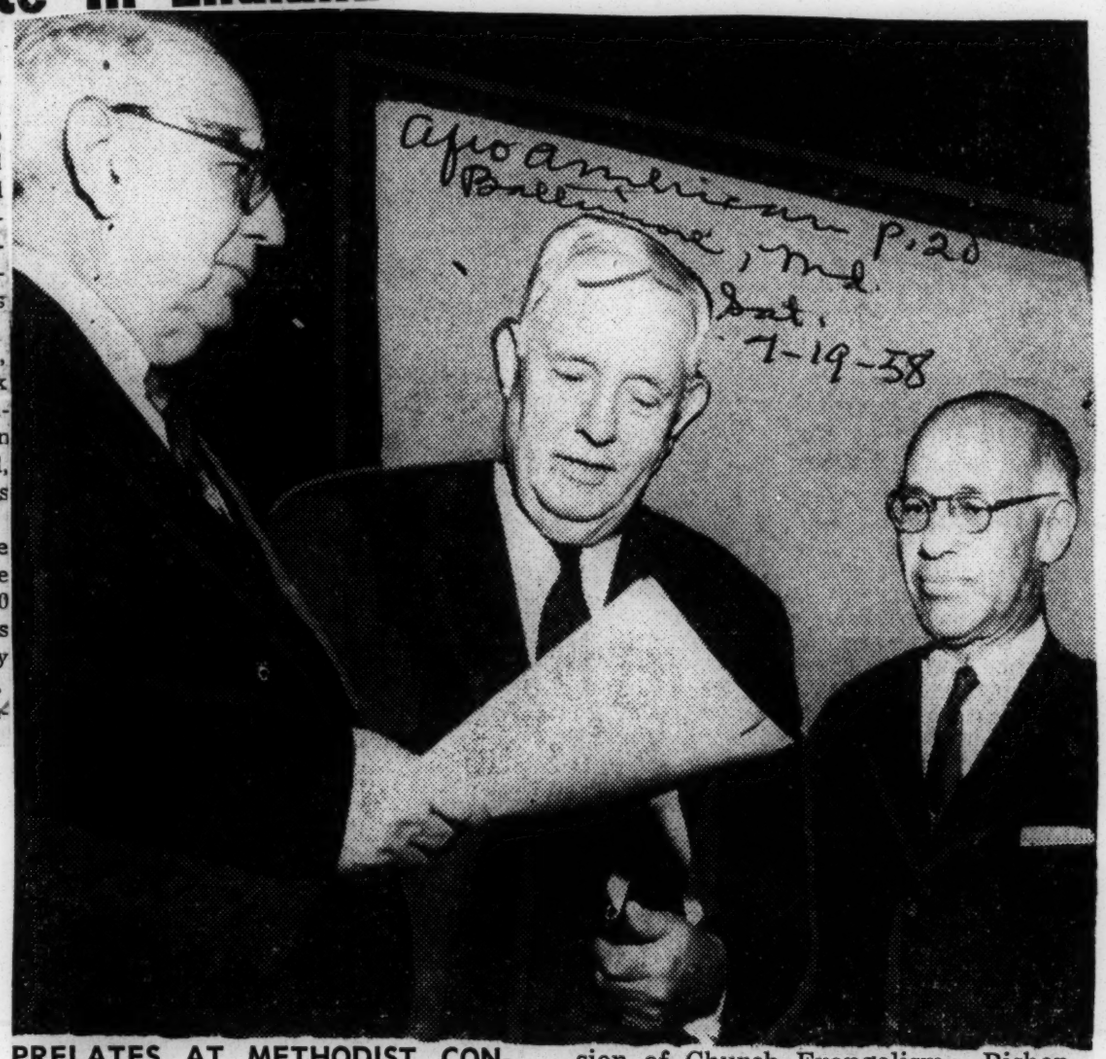
METHODIST

Negro Minister To Attend Meth Institute In England

ATLANTA — (ANP) The Rev Rogers P Farr of Bethune-Cookman college, Daytona Beach Fla, is among a group of 35 American Methodists scheduled to take part in the first Oxford Institute of Methodist Theological Studies to be held at Lincoln college, Oxford university, England, July 19-29, it was announced here.

The Rev Dow Kirkpatrick, pastor of the local St Mark church, who made the announcement, said the delegation sailed July 8th from Montreal, Canada aboard the Empress of France."

Under the sponsorship of the World Methodist Council, the nstitute will bring together 100 Methodist pastors, educators and church executives for s tudy under the general theme, "Biblical Theology and Methodist Doctrine."



PRELATES AT METHODIST CONVOCATION—Among the dignitaries who participated in the Assembly of Methodist Congregations at Uline Arena in Washington were these prelates seen chatting during the session of Church Evangelism. Bishop Angie Smith of Oklahoma City; Bishop Arthur J. Moore of Atlanta and Bishop Edgar A. Love of Baltimore and Washington.

Methodist Church seeks $6 million for colleges

NASHVILLE, Tenn. — The Commission on Christian Higher Education of the Methodist Church reported last week that the church needs at least $6 million for its 13 colored colleges.

Dr. John O. Gross, director of the commission, said that the money is needed for building and equipment, teachers' salaries, scholarships and endowment.

Currently, the church has a million dollar campaign, with the goal to be reached on Feb. 8. The church hopes to raise the money through its Race Relations Sunday offering.

"WHEN THE $1,000,000 goal from Race Relations Sunday offerings is reached, it will allow the church to claim several additional millions from foundations and individuals who are interested in higher education for colored people," the report stated.

The Race Relations Sunday offering reached the highest point in its 18-year history in 1958 with a total of $355,456.

Colleges that benefit from the annual offering are:

Dillard University, New Orleans; Bennett College, Greensboro, N.C.; Bethune-Cookman, Daytona Beach, Fla.; Clafin, Orangeburg, S.C.; Clark, Atlanta; Paine, Augusta, Ga.; Huston-Tillotson, Austin, Texas;

Philander Smith, Little Rock; Rust College, Holly Springs, Miss.; Morristown College, Morristown, Tenn.; Wiley, Marshall, Texas; Gammon Theological Seminary, Atlanta; and Meharry Medical School, Nashville.

Methodist Church heads are urged to stand on integration

NEW YORK — The leaders of nearly 10 million members of the Methodist Church were exhorted last week to join with the leaders of the Presbyterian and Protestant Episcopal Churches in taking a forthright stand on desegregating the schools.

From replies received to his letter to the bishops of the Methodist Church recently by Dr. Charles A. Warren, pastor of St. Mark's Methodist Church in Harlem, it appears that this question will dominate the next meeting of the Council of Bishops to be held the second week in November.

In his letter of Sept. 18, Dr. Warren, pastor of some 4,500 Methodists in this city, urged the leaders to "give some direction and hope in this most crucial hour in America," saying that more than 300,000 colored Methodists listen for a current message.

,000 business, professional women to attend Guild meet

ST. LOUIS, Mo. — More than 1,000 business and professional women of the Methodist Church are expected to attend the quadrennial meeting of their national organization, the Wesleyan Service Guild, at the Sheraton-Jefferson Hotel, here, May 9-11th.

The meeting, officially called the "Assembly Guild Weekend," will follow the week-long quadrennial assembly of the Woman's Society of Christian Service of Methodism, which is expected to draw 10,000 Methodist women to St. Louis.

* * *

THE WESLEYAN SERVICE GUILD, named for John Wesley, founder of the Methodist movement, is a sister organization to the Woman's Society and is especially for employed women. There are about 130,000 members in 5,500 Guilds. Women from every state are expected at the Assembly Guild Weekend.

The over-all theme of the Assembly Guild Weekend will be the same as that of the Woman's Society assembly, "Christ's Message for Today." A major portion of the Weekend, however, will be given over to a sub-theme, "The Employed Woman, Her Witness and Her Mission." That subtheme will be borne out in speeches, panels and small group discussions.

* * *

THE OPENING ADDRESS on Friday evening, May 9, will be given by Mrs. J. Fount Tillman, Lewisburg, Tenn., president of the Woman's Division of Christian Service of the Methodist Church. The topic will be "Christ's Message for Today."

The theme will be presented in two panels at the morning session, May 10. The members of the panel on "Her Witness" will be: Miss Lillian Johnson, New York, national executive secretary of the Guild; Dr. Louise Branscomb, Birmingham, Ala., national chairman of missionary education; Miss Ruth Foy, Pittsburgh, Pa., national chairman of Christian social relations, and Miss Mary Cannon, Washington, D.C., chief of the International Division of the Women's Bureau of the United States Department of Labor.

MEMBERS OF the panel on "Her Mission" will be: Miss Peggy Billings, missionary to Korea; Miss Doris Bloomster, deaconess at the Bisti School and Community Center, Framington, N. Mex.; Miss Hannah Gallagher, missionary to India; Mrs. Margaret Hopkins, director of the Iowa National Esther Hall, Des Moines, Iowa, and Miss Louise Nichols, New York field worker of the Woman's Division of Christian Service.

The speaker at a banquet Saturday night will be Miss Eva Shipstone, head of the psychology department at Isabella Thoburn College, Lucknow, India, and formerly a member of an international goodwill team which toured Methodist churches in the United States under the auspices of the Woman's Division. Her topic will be "Quest for Fulfillment."

A communion service Sunday morning, May 11, will be led by Bishop Matthew W. Clair Jr., and Bishop Eugene M. Frank, both of this city.

Methodist Bishops OK Integration Step

By ADON TAFT
Herald Religion Editor

Integration of white and Negro units in the Methodist Church took a step forward Wednesday at the Council of Bishops of the church, meeting in Miami.

The council ratified a constitutional amendment which deals with the transfer of a church or conference (state organization) from one jurisdiction to another.

The central (Negro) jurisdiction is now separate.

Ratified by a vote of 22,687 to 1,623 in the general conferences, the amendment provides that the switch in jurisdiction may come with the consent of two-thirds of all the parties concerned.

The denomination is divided into six jurisdictions for administrative pruposes. Five of these are geographical and one is composed entirely of Negro churches, although not all Negro churches are in this Central Jurisdiction.

Under the present amendment which takes effect today, a Negro church or conference could leave the Central Jurisdiction and become affiliated with one of the geographic jurisdictions if two-hirds of the geographic jurisdiction voted to receive the Negro group.

Two other newly-ratified amendments provide for another lay representative in the annual conference for churches with two pastors and for raising the maximum number of delegates at the quadrennial General Conference from 800 to 900.

The bishops, who are meeting in the Roney Plaza Hotel, also heard reports that:

More than 40 million dollars will be invested in the denomination's 120 institutions of higher education in the four years ending in 1960.

The church now has 9,566,629 members in the U.S., not counting 1,382,206 preparatory members, and has 773,153 members and 581,991 preparatory members overseas.

Gifts to the church last year totaled $443,677,506.

METHODISTS URGED TO TAKE WORLD ROLE

MIAMI BEACH, Fla., April 11 (AP)—The Council of Bishops called on Methodists today to correct a theology that it said reflected a loss of political initiative in world affairs.

"Politically, we appear to have lost the initiative," the council said. "Theologically, we discuss the theme 'Jesus Christ, the hope of the world,' but many seem to have lost hope."

Condemning a state of mind in which security was the chief consideration, the council said in an official message to the world Methodist meeting here:

"The restless millions of the world await positive proposals that express our idealism.

"It is no wonder the Communist wins the exploited. He tells them he is out to abolish the exploitation of man by man. Instead of telling the peoples of the world that our economic aid is given because we are children of One Father and because we want a peaceful world, we advise them that such aid is in our own national interest and for the purpose of maintaining our own security.

"They take us at our word. No wonder the poverty-stricken peoples of Asia respond to the slogan 'classless society.' No wonder the children of God whose skins are black or brown or yellow march with the Communist who says there is no color barrier among Communists."

LAYMEN SIGN RACE PETITION

Methodist Group Protests Ministers' Action

(Special to The Times-Picayune)

MOBILE, Ala.—A group of Methodist laymen of Mobile who rebuked their ministers for signing a petition to the Mobile city commission asking them to stop segregation of races on city buses have announced a protest meeting for Monday night at the Scottish Rite cathedral.

The meeting was announced over the week end by William B. Dillard, temporary chairman.

The association is being established, Dillard said, to demand that the Methodist Church "continue its stand for equal but separate facilities between the races, working in harmony as they have in the past years."

Dillard said that the recent action of 17 Mobile area ministers in joining 14 other white Protestant ministers in endorsing a proposal to end bus segregation has left no doubt in the minds of thousands of Methodists that these ministers and the majority of the church membership are traveling down two entirely different roads."

Recently, resolutions signed by more than 300 Methodist laymen and carrying the endorsement of official boards of two churches were submitted to the governing bodies of Mobile, Prichard and Chickasaw protesting the ministers' actions.

hTe white ministers endorsed a petition by 37 Negro ministers asking repeal of bus segregation ordinances.

Fire Destroys Religious Camp Near St. George

By WILLIAM P. WAMER

ST. GEORGE — Fire destroyed most of the buildings at century-old Shady Grove Camp Ground, eight miles north of here about 2 a.m. Friday.

Razed were 102 cottages arranged in a circle around the tabernacle of the Negro Methodist institution. Only the metal roof of the tabernacle kept it from being burned.

Also spared were 12 cottages built in a row outside the circle. The virgin growth long leaf pines that dot the site were scorched to their tops. These probably will recover.

Charlie Bryant, secretary of the board of trustees, estimated that it would require $50,000 to restore the buildings.

Exact origin of the religious and social meetings held here the last week in October is uncertain. Tradition has it, according to Bryant, that it was founded seven or eight years after Indian Field camp meeting began on a site near St. George in 1839.

Control of Shady Grove is vested in three churches, Trinity of St. George and St. Mark's and Shady Grove, nearby, of which the Rev. E. N. Jamison is pastor.

Cause of the fire was undetermined. Electricity had been turned off at the end of the camp meeting last October. There was no evidence of a woods fire in the area.

Gammon Official Is Delegate At Women's Meeting

Mrs. Charles B. Cupher of Gammon campus, is in St. Louis, Missouri, attending the Fifth Assembly of the Women's Society of Christian Service of the Methodist Church. Mrs. Cupher, who is secretary of Missionary Education for the Georgia Conference is an official delegate of the Conference and attended the meeting of the Central Jurisdiction delegates on May 5 preceeding the Assembly.

KIEL AUDITORIUM

The Assembly met in Kiel Auditorium from May 6-May 9, with the leaders of one of the greatest women's bodies in the United States discussing the theme "Christ's Message for Today" as well as the far-flung program of Christian service in the local

church, in home missions and around the world.

The leading speakers at the Assembly were: Dr. Willa B. Player, President of Bennett College, Greensboro, North Carolina; Dr. Georgia B. Harkness, professor of Applied Theology at Pacific School of Religion, Berkley, California; Dean Walter G. Muelder, Dean and professor of Social Ethics at Boston University School of Theology and author of the study book "In Every Place a Voice" used by WSCS groups everywhere in their study this year of the race problem.

Mrs. Cipher was registered at th Jefferson Hotel during the Assembly.

GAY ELECTED HERE

Mr. Seaborn G. Gay, a middler at Gammon Theological Seminary, was recently elected Secretary-Treasurer of the Inter-Seminary Movement of the Southeast. The election of this inter-racial group took place at the Annual Meeting held at Black Mountain YMCA camp, near Ashville, North Carolina.

NEGRO CHURCH PUT IN METHODIST AREA

The New York East Conference of the Methodist Church voted unanimously yesterday to admit a Negro congregation into membership. It was the first such action to be taken by any of the four conferences in the New York Area.

Nationally, the Methodist Church is divided into geographic jurisdictions except for its Negro congregations, which are lumped together in the controversial Central Jurisdiction without regard to location.

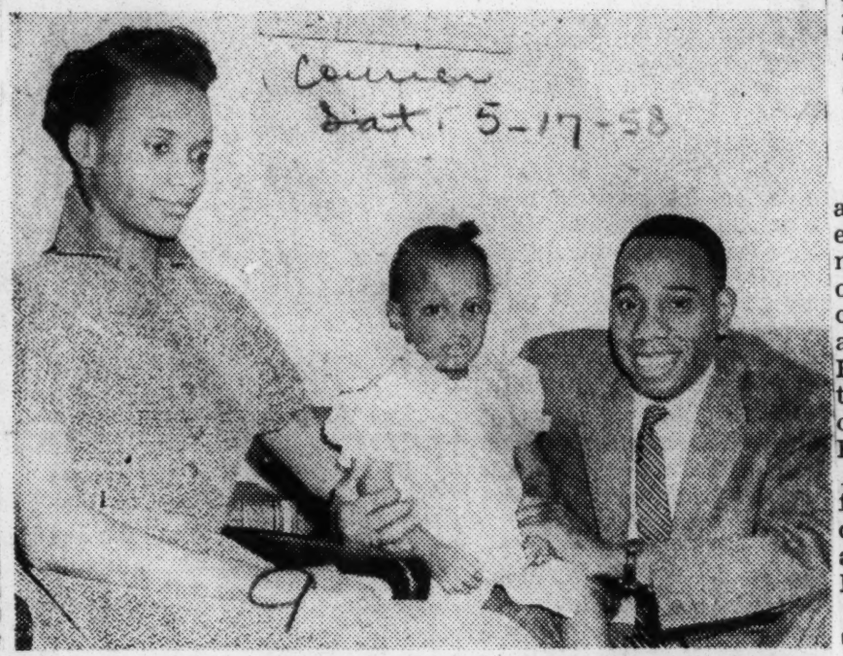
In 1956 the church's General Conference adopted legislation enabling Negro churches in Negro conferences to transfer to those in which they are geographically located.

The new member of the New York East Conference is St. Paul's Church, 108th Avenue and 173d Street, Jamaica, Queens, an affiliate of the Delaware Conference of the Central Jurisdiction. Its pastor is the Rev. Howard D. Asbury.

The New York East body is holding its annual meeting at Hanson Place Church, 144 St. Felix Street, Brooklyn. After the vote yesterday Bishop Frederick Buckley Newell of the New York Area hailed the action as "a significant move in the right direction."

A Methodist Victory

Negro Pastors Mixed Parish in New York



The Rev. George T. Johnson with his wife, Mrs. Bertha Brown Johnson, and their 16-month-old daughter, Jocelyn Ann, at the parsonage of the Modena-Clintondale Methodist Parish in Modena, N. Y.

NEWBURG, N. Y. — A young Negro minister has been appointed pastor of a Methodist parish serving 268 persons of nearby Modena and Clintondale. Only two of the members are non-white.

The 28-year-old student of Drew Theological Seminary had been pastoring the flock only four months when Bishop Frederick Buckley Newell, at the New York annual conference of the Methodist Church, appointed him pastor of the parish. The new pastor is the Rev. George T. Johnson.

The Bishop explained he was bowing to the wishes of the parish when he appointed the young man.

Joseph Hasbrouck Sr., a trustee of the parish, said: 'I don't see how we could have taken any other course if we were the Christians we professed to be. We liked Mr. Johnson from the beginning. He rings true."

AS TO THE small group which was not in accord with the appointment, another member said: "The Rev. Mr. Johnson's first four sermons were on love . . . stressing kindness and forgiveness. Instead of speaking bitterly of them (those who failed to back him), or taking the attitude that the church could do without them, Mr. Johnson told us we must try to love and forgive them."

The Rev. Mr. Johnson's wife, Mrs. Bertha Brown Johnson, says that 13 of her 16 brothers and sisters became ministers or missionaries. Her father, the Rev. Leander Brown., is district superintendent of the Methodist Church for the Winston-Salem (N. C.) District and was for years pastor of the Methodist Church in Asheville, Tenn. An uncle, Dr. Prince Taylor, is a Bishop in the Methodist Church in Liberia, Africa. None of the Rev. Mr. Johnson's family are ministers.

He took a pre-medical course at Howard University and then enlisted in the Air Force. He is now studying for his Bachelor of Divinity degree at Drew Theological Seminary, where there are less than 10 Negro students. He was sponsored for study at the nearby seminary by his own church, Trinity Methodist, in the Bronx, New York City.

Mrs. Johnson was graduated from Bennett College, a Methodist school, and then studied on a Fulbright scholarship in Paris, France, for a year.

They have a 13-month-old daughter, Jocelyn Ann.

Negro Methodist Church Admitted To Indiana Unit

WARSAW, Ind. (AP) — Neighborhood House, an all-Negro Methodist church in Fort Wayne, Ind., was admitted to the Northern Indiana Conference of the Church Thursday.

It was the first such transfer from the denomination's Central (Negro) Jurisdiction to any of the three conferences in Indiana.

The admittance came on a unanimous vote of 800 ministerial and lay delegates at the conference session.

A spokesman said similar transfers of other Negro churches are under way in Indiana.

Methodists Of All Races Plan Washington Meet

When 30,000 Methodists of all races gather in Washington July 3-6 for the Methodist Convocation on Local Church Evangelism, three prominent Methodists of Atlanta will take part in the Convocation. Bishop W. E. Bowen of the Atlantic Coast Area will preside over the opening session July 3rd. Rev. A. S. Dickerson, District Superintendent of the Atlanta South District and member of the Executive Committee of the Convocation and Chairman of the Committee on Materials and Sales, will serve as one of the Resource leaders. Associated with Rev. Dickerson will be Bishop Richard C. Raines and Dr. Eugene E. Golay. Dr. H. V. Richardson, President of Gammon Theological Seminary will also serve as a Resource leader. Associated with Dr. Richardson will be Bishop H. Clifford Northcott and Rev. Roy T. Hemwood.

The massive Convocation will be held in the Uline Arena in Washington, D. C. The Convocation will bring to the nation's capitol every active bishop of The Methodist Church. Many church leaders, both lay and ministerial, will witness the first meeting of its kind held in the nation's capitol.

"You Do Not Segregate Those You Love," Methodist Bishop Oxnam Declares

WASHINGTON D.C.—"Segregation is a sin . . . . You do not segregate people you love" the more than 1,000 ministers, laymen and women, attending the second national Methodist Convocation Urban Life in America, held in the Willard Hotel Feb. 18-20, were told by Bishop G. Bromley Oxnam in the closing session.

Bishop Oxnam, head of the Washington Area of The Methodist Church spoke on the subject "The Impact of the Cities of America on the World Scene," said that colored men are rejecting white men allover the world. He insisted that segregation ceases to be a political issue because it is basically a religious matter. He lauded Marian Anderson, a Negro woman- as America's most effective ambassador of good-will.

A score of Negroes served in various capacities during the three day confab as presiding officers, members of the various planning committees, speakers consultants resource persons in several of the 16 discussion groups. Bishop Matthew W. Clair, Jr., head of the St. Louis Area of the Central (Negro Jurisdiction, was the ranking Negro officer, serving as a member of the Council of Bishops Committee, which called the meeting. He presided over the second general session on Tusday night and was the presiding officer of one of the the discussion groups.

Bishop Edgar A. Love, head of the Baltimore Area of the Central Jurisdiction was the presiding officer of one of the discussion groups. The Rev. Charles L. Carrington, pastor of the Brooks Memorial Methodist Church, Jamaica, N. Y., was a discussion group leader. The Rev ("Deacon") Daniel Towler, nationally know informer Los Angeles Rams football star, served as a resource person in the same discussion group.

"Some Results from Conference Integration" was the subject of a statement made by the Rev. Dr. L. L. White, pastor of the Holman Methodist Church, Los Angeles, as one of the four ministers who spoke on "Our Church Today" on Tuesday night. (Dr. White is pastor of a Negro Methodist Church in the Southern California-Arizona Conference, where white and Negro churches are integrated in that conference, there never having been any Central Jurisdiction churches wtihin its bounds.)

Dr. White said, "Integration in the Southern California - Arizona Conference is a growing thing. It is the symbol of increasing awareness of a great social problem. It is a deepening of spiritual insight. It is the sign of growing conviction and concern. It is taken that old traditional walls of separation have begun to tumble."

In a breakdown of pastoral appointments of the annual session that met last June, Dr. White said that of the 393 there are 25 Latin American churches with Latin American pastors; 10 churches with predominately Negro memberships and Negro pastors; three integrated churches with white pastors; two integrated churches with Negro pastors (including one of which "Deacon" Dan Towler is pastor); one Negro church with white pastor and one Negro church with white Director of Christian Education and a Negro pastor.

Also one church with a Chinese membership and pastor; one church with Korean membership and pastor; 349 churches with predominately white membership, although many of these include a few members of the various minority groups. "The Negro is the oldest minority group in the conference. He wants an open-door church policy, not so much for the experience of worshipping in a white church, as for the right to worship without restriction. He believes that the church should reflect in its membership the pattern of the community. If the community is mixed the church should be mixed. He wants the church to support him in his quest for better housing and upgrading in employment. He believes an inclusive church is proper symbol for a society moving toward integration," the speaker asserted.

Another speaker on the panel Dr. White was the Rev. Jerry Walker, white pastor of the integrated St. James Methodist Church, Chicago. Charles B. Jordan, a student as Garrett Biblical Institute, Evanston, Ill., was the Negro member of a panel that spoke on the subject, "The Church of Tomorrow-as Seen from the Seminary."

Racial Issue Praise Halts Church Meet

DURANT, Miss. — (INS) — The First Methodist Church of Durant cancelled Thursday a scheduled revival because the minister, who was to have conducted it sent congratulations to Millsaps College in Jackson for airing both sides of racial issue.

The church's board of directors called off the revival, which was to be held next Monday, because the minister, The Rev. J. Ted Hinson, of Sardis, Miss., held attitudes "which completely disagree with our beliefs in Christian ideals."

In a message of congratulation to Dr. H. Ellis Finger, Jr., President of Millsaps, Hinson praised the educator for "letting young people have an opportunity to hear both sides of the race question."

Finger and the all-white college have been the object of widespread criticism from segregationists because of a college-sponsored debate recently at which students from a Negro school expressed their views of racial integration.

For higher education—

$1 million Negro school fund is Methodist aim

CINCINNATI, Jan. 16—(AP)—The board of education of The Methodist Church proposes to raise a million dollars a year for higher education for Negroes.

The board, winding up its annual meeting here yesterday, also said some states have passed laws permitting the abolition of public schools and added efforts might be made to use church facilities to maintain segregated schools.

"SEGREGATED parochial schools are advocated by some as an alternative to non-segregated schools," the board said. "We believe such proposals contain elements which endanger our democratic way of life and threaten the integrity of our churches."

The board said it proposes to raise the money for higher education on Negroes at a church-wide racial relations offering Feb. 9.

Declaring the Methodist Church does not support segregated education, the board said the money would go to support Negro colleges related to the church.

The meeting yesterday wound up week-long sessions of Methodist educational groups.

The Methodist board of education voted to hold its 1959 meeting at Kansas City Jan. 12-14.

Appoints Prelate To White Parish

GREENSBORO, N. C. — The Rev. L. Haven Caldwell, jr., a graduate this year of the Boston university School of Theology, and a member on trial in the North Carolina Conference of the Central Jurisdiction of The Methodist Church, has been transferred to the New England Southern Conference and appointed to the Old Mystic, Connecticut, charge. He is now at Rockville, Conn. Both serve in "all-white" parishes.

He thus becomes the second Negro pastor to be appointed to a charge in this conference. The first was the Rev. Simon Peter Montgomery, who, two years ago, was

The transfer of the Rev. Mr. Caldwell was announced by Bishop Edgar A. Love, head of the Baltimore area of the denomination, who presided over the 100th session of the North Carolina Annual Conference at Bennett college here, June 10-15.

Bishop John Wesley Lord is resident bishop of the Boston Area, of which the New England Southern Conference is a part.

Young Caldwell is the son of the Rev. G. Haven Caldwell, who is also a member of the North Carolina conference, and pastor at Reidsville.

He was married a year ago to Miss Grace Dungee, a graduate of Bennett college, who is also doing post graduate work at Boston university.

Caldwell plans to do further graduate work at the school of theology toward a doctorate in theology.



WHITE LEADERS SUPPORT NEGRO CHURCH — Frank E. Allen, president of the Canton Exchange Bank, and Homer Casteel, Sr., former lieutenant-governor, above center, are leading a drive among the white people of Canton to help rebuild the fire destroyed Asbury Methodist Church, one of the oldest Negro church organizations in the state. Lem Jones, left, church treasurer, and the Rev. H. C. Clay, the church's pastor, indicate their appreciation.—Photo by Phil Mullen.

Canton White People Helping Negro Congregation Build A New Church

By PHIL MULLEN

CANTON — The traditional close relationship of the races of Mississippi in community problems, and the mutual concern of the white and colored people for their separate institutions, again is being highlighted in a splendid manner this week as white leaders of Canton gave their support to a drive for funds to rebuild the Asbury Methodist Church, for Negroes, which was destroyed by fire on March 5.

Homer Casteel, Sr., former lieutenant - governor and a legendary figure in Mississippi politics, gave the drive a big push Tuesday when he called The Herald and said, "My friend, Lem Jones, needs some help in rebuilding his church and I know the white people throughout the Canton community will respond generously if they know of the need."

Lem, who is the long - time, well respected Negro porter of the Canton Exchange Bank, saw the immediate volunteering of another good friend of his, Frank E Allen, president of the bank.

DONATIONS

Mr. Allen said, "I'm making a personal contribution, the bank is making a donation, and we all want to see the members of the Asbury Methodist Church worshiping in a new building as soon as possible."

This Negro church organization is one of the historic religious groups of Methodist. It was organized "in a brush arbor" located near where the county jail is now, sometime before the Civil War. Its first church building was located on East Academy where now are the homes of Phil Mullen and Chase Alsworth. In this first church was organized the Mississippi Conference of the M. E. Methodist Church which is the oldest of Methodist groups for Negroes in the state.

The church building, which was destroyed three weeks ago, was constructed in 1924 on Cameron Street at a cost of $37,000. Furniture and materials also lost in the fire would amount to another $13,000, according to the Rev. H. C. Clay, pastor.

180 MEMBERS

Church membership of the Asbury Methodist Church now stands at around 180.

Jones, who is the church treasurer, said today that the congregation will move ahead towards a new building immediately and conferences are being held with the architect this week. Some fund assistance is expected from the Mississippi Conference of the M. E. Methodist Church and it has not been decided as yet where the site of the new church will be. Jones said the congregation hopes to build a church with a sanctuary to seat around 250 people and the cost is expected to exceed $35,000.

Among the church members who are soliciting funds, in addition to Jones, are Ben Tates, Richard Ellis, Daisy Powell, Oliver Knight, Marion James, Marian Mackie, Lena Davis and Aridelle Jones.

Tuesday afternoon, as the two white leaders met with the two Negro leaders at the site of the burned church, both Governor Casteel and Mr. Allen said they would be pleased to talk with anyone in regard to the church's needs and to explain their interest in the fund drive.

Local group issues statement—

Methodist group decries 'dabblers' in race matters

A Methodist church group organized in Birmingham in 1954 has warned against "impractical dreamers" dabbling with the race question inside the church.

The Assn. of Methodist Ministers and Laymen expressed this view in a newly published information bulletin.

Differences between whites and Negroes should be settled on the basis of "what is fair and acceptable to both races," the group advises.

Parley asked

"THERE MUST BE a renewal of communication between the two races," the bulletin advised," and this should be undertaken by sincere and responsible representatives . . . determining what is fair and acceptable to both races."

The bulletin noted that "in a democratic society the majority also has its rights, and to force unreasonable measures upon them by court decrees or any other process is fundamentally immoral and unchristian."

The report quoted the annual Tuskeegee Institute report which found race relations in the South "in a more unsettled and disturbed status than a year ago."

Commenting upon this, the Methodist bulletin noted that "this is not surprising. The whole program to force integration on the South is in the hands of radical propagandists, financed and supported by organizations, groups and individuals who have not the slightest idea of what tremendous and tragic consequences may flow from their efforts."

The Assn. of Methodist Ministers and Laymen was formed in 1954, when 300 ministers and laymen met in Birmingham to resist efforts within the church to abolish the Central Jurisdiction (Negro) of the church and integrate the Negro churches into white conferences.

THE INFORMATION bulletin carried results of hearings in 24 cities on the jurisdictional system. It concluded that the Southern conferences are firmly opposed to abolition of the Central Jurisdiction, but it is generally favored in most other areas.

The jurisdictional question is one of the big issues sure to rise at the 1960 General Conference in Denver.

The bulletin quoted an association member in answer to the demand of Negro membership for merger into white conferences:

"This would be an unnatural alliance. To compromise by yielding to the demands of radical leaders would create tensions and arouse the resentment of nearly four million Methodists in Southern and border conferences (there are 9,500,000 Methodists all told).

"The present arrangement is admittedly awkward and disturbing to a small, demanding minority in a predominantly white church. But the Methodist Church is not to be used to promote racia lintegration or to beat the drums for radical reforms or as an ally of the NAACP.

"If the Negro membership (300,000 members) in the Central Jurisdiction is unhappy about the present relationship, let them consider the advantages of a closer bond with other Methodist groups of their own race, the C. M. E., A. M. E. or A. M. E. Zion Church . . . Methodist churches of their own race who have not expressed the slightest desire for union with predominately white denominations."

THE BULLETIN referred to the "absence of communications" between the races as follows:

"Irresponsible statements have created new areas of resentment among Negroes and whites. The program to force integration has been in the hands of extremists. Unfortunately, the churches in some areas, to their great hurt, have joined hands with the agi-

tators.

"This is not a field for impractical dreamers. It is imperative that there be a renewal of communication if we are to escape tragedy. This should be undertaken by sincere and responsible representatives — not by pious gestures but by facing the stark facts, and with a determination to find a basis fair and acceptable to both races. And it will be well for all to remember that in a democratic society that the majority has its rights and to force unreasonable measures upon them is fundamentally immoral and un-Christian."



FIRST-HAND INFORMATION —Mrs. G. Haven Caldwell, Sr., of Greensboro, N. C., left and Miss Isabelle R Jones, of Asheville, right, listen as Mrs. S. A. Peeler, of Greensboro, tells of the early days of the Woman's Home Missionary Society of the Methodist Church which was instrumental in the establishment of Bennett College in 1873. Mrs. Peeler's late husband was Bennett's fifth president in the days when it was coeducational.

Negro Group Invited to Join White Section

LAKESIDE, Ohio.—The Northeast Ohio Conference of the North Central Jurisdiction of the Methodist Church, meeting here June 24-29, voted unanimously to renew its invitation to the churches of the Columbus District of the Lexington Conference of the Central Jurisdiction to transfer into the white conference.

The motion was made by the Rev. Dr. Oscar Thomas Olson, chairman of the Ohio Area Committee on Transfer of Lexington Conference Churches, who introduced the Rev. Clarence T. R. Nelson, superintendent of the Columbus District of the Lexington Conference, who addressed the conference.

The Columbus superintendent, who was the ministerial fraternal delegate to the Northeast Ohio Conference, said, "It needs to be pointed out that the apparent hesitancy on the part of the churches of the Lexington Conference to accept the invitation to transfer to other conferences should not be taken as 'not being interested.' The matter of the transfer of churches needs to be given thorough study and during this period of study Methodists in local communities should be working and studying together to create a favorable climate of understanding. The transfer of churches is a step toward integration, but far from the whole story."

Mr. Nelson called attention to several examples of cooperation between the two conferences, particularly in the Methodist Youth Fellowship and Woman's Society of Christian Service on conference, district, sub-district and local church levels. He mentioned the cooperation of the Columbus and Youngstown Methodist unions and the Canton District in church extension.

John Wesley Carmack, prominent Cleveland business man and church lay leader for the Cory Methodist church, was the lay fraternal delegate from the Lexington Conference. He was introduced by Dr. Olson, with his wife, sister-in-law and Mr. and Mrs. Houston, Mrs. Carmack's parents.

Dr. Charles T. Talbert, pastor of the Second Methodist church, Elyria, Ohio, of the Leinxgton Conference, was requested by Bishop Hazen G. Werner to pronounce the benediction for the Wednesday afternoon session. It was announced that Dr. Talbert, who is chairman of the Board of Education of the Lexington Conference, has been elected one of the two trustees from the Lexington Conference for the Methodist Theological school in Ohio. Dr. Talbert served on the provisional committee ofr the school that is scheduled to be opened at Delaware, Ohio in 1960.

The Rev. Merrill E. Nelson, pastor of the Mt. Pleasant Methodist church, Cleveland, of the Lexington Conference attended the meeting of the Board of World Peace of the Northeast Ohio Conference at Lakeside on Monday and the opening session of the conference on Tuesday. He is a member of the Board of World Peace and several other Lexington Conference members belong to several boards and commissions of the two Ohio Area conferences—the Ohio and Northeast.

Everett McCollum, a Negro member of the Mahoning Avenue Methodist church of Youngstown was the song leader for the conference.

According to the Ohio Area Report there is one outstanding example of a Methodist church in Ohio that is "fully and harmoniously integrated on an interracial basis." It is the Bethel church on the Steubenville District.

An interracial conference sponsored by the Methodist oBard of Social and Economic Relations and Bishop Werner of the Ohio Area and Bishop Matthew W. Clair jr. of the St. Louis Area of the Central Jurisdiction is expected to be held in Ohio in 1959.

Work for Integration Ed... Methodist Women Urged

Special to The Constitution

NEW YORK—Methodist women have been urged to "work for compliance with the Supreme Court decision for integration in public schools."

A resolution adopted here by the executive committee of the Methodist Division of Woman's work declared:

"Our voices and the voices of our fellow Christians throughout the land must be heard with new determination to remove every pattern of enforced segregation from our churches, communities and nation."

The committee, representing some 1,800,000 Methodist women in this country, also attacked "state officials (who) have used the powers of their high office to circumvent the law of the land."

The committee recommends that "Methodist women join with other like-minded groups . . . to work for compliance with the Supreme Court decision for integration in public schools; open occupancy housing policies in their communities; fair employment policies and practices in all phases of the community life; (and) 'a fellowship without barriers' in their local churches."

In another resolution the women criticized U.S. foreign policy and urged the drawing up of a statement of principles "under which we believe a free nation as our own must operate."

"This (statement) should include an emphasis on our intention to promote . . . the freedom and welfare of people everywhere. It should apply to our own domestic problems as to those of the rest of the world. The statement should clarify our policy in respect to the United Nations."

CME Bishop Urges Support Of NAACP

CHICAGO. — Members of the Christian Methodist Episcopal church of the fifth episcopal district have been urged by their presiding prelate, Bishop E. P. Murchison, to at least double their support for the NAACP and immediately send their contributions to the NAACP headquarters."

Bishop Murchison's district embraces the states of Florida and Alabama. The NAACP, he reminded the members of his denomination, "has done more than any other organization to bring about justice and freedom for minority groups. Its victories in the courts during recent years have been so overwhelming and far reaching that the racial extremists and enemies of democracy are determined to destroy the NAACP.

The Association, he pointed out, "faces an emergency. It must have additional funds at once. . .to continue its fight for democracy."

Race Relations Day Nets Methodist Church Large Contribution

The 1958 Methodist Race Relations Day offering reached a total of $355,456, about $10,000 more than last year and the largest in the 18-year history of the program.

The offering received in Methodist churches across the country will go to the Negro colleges related to the Methodist church.

Most of the amount was contributed on Race Relations Sunday, Feb. 9, 1958, but contributions for the cause were received by the Methodist Board of Education for several months after the observance, said the Reverend Dr. James S. Thomas, Nashville, Board of Education staff member.

Woman Takes Negro To All-White Church

LITTLE ROCK, Ark. (AP)—A segregationist mother of four took a Negro woman to an all-white church Sunday because "I wanted to see if the members would practice what they preached."

Mrs. Roy T. Morrison said she would take more Negroes to the Pulaski Heights Methodist church if the pastor, Dr. J. Kenneth Shamblin, continued to advocate school integration.

She said she and the Negro woman, whom she declined to identify, were asked to leave but remained throughout the service.

The Rev. Woodrow Smith, assistant pastor, called the move "an effort to embarrass our pastor." Shamblin was not available for comment.

Mrs. Morrison said the action was prompted by a sermon by Shamblin last Sunday calling for school integration as the only way to reopen the city's four high schools, closed as an anti-integration measure by Gov. Orval E. Faubus.

"What's good enough for our children is good enough for the adults," she declared.

None of her four children have attended integrated schools.

Ask Mixing Of Pastors

CARLISLE, Pa. (AP) — Four Methodist district superintendents have urged 560 central Pennsylvania churches to disregard race in appointing pastors.

Right now only one of these churches in the Central Pennsylvania Methodist Conference has a Negro pastor. And that church has a Negro congregation.

"We in the North sometimes point fingers of accusation and condemnation at our brothers in the South because of the way we think they handle, or mishandle, the whole problem of race and racial relationships. Yet we are not always Christian in our attitude or behavior when the problem comes close to us.

"Even in central Pennsylvania some would say the Negro should 'know his place and stay there.'"

Bishop Love spends 2 months in Africa

Bishop and Mrs. Edgar Love leave Sept. 11 for London, Brussels, Geneva, Athens, Beirut and Jerusalem, then two whole months in Africa.

They return Dec. 8. In Africa they visit Egypt, Southern Rhodesia, one month in the Belgian Congo, Ghana and Liberia.

The full itinerary of Bishop and Mrs. Love is as follows:

Thursday, Sept. 11—1:00 p.m. Leave New York
Friday, Sept. 12—5:15 a.m. Arrive London BROWN'S HOTEL
Monday, Sept. 15—10:00 a.m. Leave London
11:20 a.m. Arrive Brussels HOTEL COSMOPOLITE (see notice for details)
Thursday, Sept. 18—9:10 a.m. Leave Brussels; 11:10 a.m. Arrive Zurich; 1:25 or 2:37 or 3:27 p.m. Leave Zurich by train 226 or 322 or 429 p.m. Arrive Lucerne — HOTEL BALANCES ET BELLEVUE
Friday Sept. 19 to Sunday Sept. 21—Traveling in Switzerland—No Hotel Address
Monday, Sept. 22—5:05 p.m. Leave Geneva; 10:35 p.m. Arrive Athens—HOTEL ACROPOLE PALACE
Tuesday, Sept. 23—11:20 p.m. Leave Athens
Wednesday, Sept. 24—2:15 a.m. Arrive Beirut—HOTEL CAPITOLE
Friday, Sept. 26—Traveling in Holy Land — No Hotel Address; 5:00 p.m. Leave Jerusalem; 8:45 p.m. Arrive Cairo — HOTEL VICTORIA
Saturday, Sept. 27—10:30 p.m. Leave Cairo
Sunday, Sept. 28—1:05 a.m. Arrive Khartoum and change; 6:15 a.m. Khartoum; 3:20 p.m. Arrive Salisbury —for Old Umtali
Monday, Sept. 29 through Thursday, October 9—In Southern Rhodesia — Old Umtali Mission, P B P 24, Umtali c/o Rev. Peter Hassing.
Friday, Oct. 10 — 8:30 a.m. Leave Salisbury; 12:30 p.m. Arrive Elisabethville
Monday, Nov. 3—In Belgian Congo—Boite Postale, 522, Elisabethville, Belgian Congo, c/o Bishop Newell S. Booth
Tuesday, Nov. 4—2:10 p.m. Leave Leopoldville; 4:30 p.m. Arrive Luanda
Wednesday, Nov. 5 through Monday November 10—In Angola—No Hotel Address
Wednesday, Nov. 12— a.m. (Midn. Tues.) Arrive Accra—AMBASSADOR HOTEL
Thursday, Nov. 13—In Ghana
Saturday, Nov. 15 through Sunday, Nov. 23—In Monrovia — THE METHODIST CHURCH, Monrovia Area, Monrovia, Liberia, c/o Bishop Prince A. Taylor
Wednesday, Nov. 26—9:00 a.m. Leave Lisbon; 12:30 noon arrive Paris GRAND HOTEL
Tuesday, Dec. 2—Boat train to Le-Harve and sail on the S.S. LIBERTE
Monday, Dec. 8 — Due to land New York. Pier 88

The Fervent Prelates

"The politician who swears to uphold the Constitution of the United States and then cooperates with the forces that seek to deny the Negro the vote is a subversive," said the persistently argumentative Bishop G. Bromley Oxnan at the Convocation on Evangelism of the Methodist Church last week in Washington. The silence of Christians when the vote is denied Negroes . . speaks so loud that black men overseas cannot hear what our missionaries say . . . Reasonable progress will take time, and sensible men know it. But by what argument, Christian or democratic, can any American plead for delay in granting the franchise to a fellow American, created by the Eternal and in His image, a being of infinite worth, worthy to wear the uniform in war and to die in battle, a taxpayer, a citizen? . . . Are ministers chaplains of the status quo? Are they brainwashed by contemporary culture? Are they court jesters for a feudalistic regime ready to totter? The answer is no . . . Methodism could turn the tide in the race issue."

▶"The spirit of reconciliation in Christ . . . is no longer new, but it does not grow old," said the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, at the opening service of the Lambeth Conference, which brought together more than 300 bishops of the Anglican Communion (NEWSWEEK, July 7). "The whole Catholic Church," declared Dr. Fisher in Canterbury Cathedral, "knows that Christ is calling it to the joys and hazards of a reconciliation and reunion still beyond our reach but no longer beyond our confident endeavor."

White And Colored Methodists Enjoy Youth Fellowship

DAYTON, Ohio — Throughout the past several weeks the youth of the Grace Methodist Church of the Ohio Conference of the Methodist Church and the Dixon Methodist Church of the Lexington Conference of the Central (Negro) Jurisdiction have been enjoying themselves in a unique interracial project of the white and Negro churches.

Director of the program is Jim Hardy a junior at Bowling Green University, who is preparing for the ministry. A group of high school and college students assisted him, as well as Mrs. E. L. Porter, wife of the pastor of the Dixon Church, as co-director.

The 30-member labor force, ages 8-11, spent two days each week at each church. The working day began with a brief worship service, followed by two hours on a job, a recreation period, lunch served by the host church and two more hours of work in the afternoon.

Rev. Johnson Preaches At Tuskegee Church

TUSKEGEE INSTITUTE, Jan. 4—The Rev. S. L. Johnson, on a return visit to Tuskegee Institute, his home, preached the morning sermon at Bowen Methodist church last Sunday. Presently the Rev. Johnson's charge is Rocky Mount in Roanoke, Ala.

The speakers subject was "God forbid that I should Glory," Rev. Johnson laid emphasis upon virtues such as courage, being busy and helpful to others—all motivated by love, courage and intelligence. He contrasted these virtues with laziness, thoughtlessness, hate, fear and backwardness consequent to the lack of interest.

VISITORS

Among the several visitors at Bowen were Mrs. S. L. Johnson, wife of the day's speaker, Miss Mate Carter for Mrs. Freddye Burns, Mrs. Eloise M. Martin, week-end guest of Mrs. G. W. A. Scott, and Mrs. I. M. Callaham.

Little Miss Loretta Rowe and Andre Callahan were assigned to alter duties last Sunday.

Coming events of interest at Bowen is the concert that will feature Rev. and Mrs. S. T. Martin and the Rev. J. F. Norwood, to be staged on Jan. 1 at 4:30 p.m. In addition to this, Rev. Norwood reminded the members assigned to each of the travelling ladies to begin immediately with their respective responsibilities. The drive ends on Sunday, Feb. 9.

Mrs. Clara W. Early, former organist and choir director, was absent last Sunday due to the funeral of her mother-in-law, the elder Mrs. Early who died while on a visit here to her son.

On the evening of Sunday Dec. 26, the commission on Social Relations of Bowen Methodist church sponsored an "evening of fun" for members and friends. The occasion was a memborable one, made so by many activities and a variety of refreshments.

Henry Hooten enlivened the gathering by an assortment of games in which young and old happily participated. Prizes were awarded to the winners of the several contests—especially the simulated name that tune contest.

Pine needles bedecked pillars and a flower decorated table picturesquely displayed an abundance of colorful refreshments: oranges, assorted cakes, candies, nuts, hot coffee and cocoa.

The hosts and hostesses responsible for this enjoyable event were the Rev. and Mrs. J. F. Norwood, Mr. and Mrs. Knowledge Lee, Mesdames Anne Kollock, Cora Long and Maudry T. Williams. Mrs. Benson, a friendly non-member of Bowen rendered highly acceptable assistance.

Methodist Bishops Not Too Eager to Break Up All-Negro Jurisdiction

Courier p. 12 Dec. 1-4-58

BALTIMORE, Md. (ANP)—The position of the Negro bishops of the Methodist Church on the question of the Central (Negro) Jurisdiction of the denomination has been made clear in a resolution adopted recently by the Jurisdiction's College of Bishops.

Bishop Edgar A. Love, head of the Baltimore Area, and president of the college, has made public the statement prepared by the bishops at the meeting of the Methodist Council of Bishops at Gatlinburg, Tenn. The statement says:

"We are in favor of the eventual abolition of the Central Jurisdiction.

"This has been the sentiment of the general conference in the adoption of amendments dealing with this question. These amendments have the overwhelming approval of the annual conferences of the Central Jurisdiction.

"We approve the so-called 'open door policy' by which the conferences of the Central Jurisdiction will be merged into the other five jurisdictions (geographical) when and as both groups are ready for such action.

"We recommend that active measures be taken in each jurisdiction where churches and conferences of the two groups are proximate to each other, so as to make possible the development of freer relationships and better understanding, to the end that each will be better prepared for the eventual absorption of the Central Jurisdiction by other jurisdictions."

The Bishops cautioned churches on "too hasty action in breaking away from the Central Jurisdiction, except in cases of churches that are isolated from others in the jurisdiction." Their feeling is that the Central Jurisdiction should be maintained with a "reasonable degree of strength" so long as its existence is necessary—and this would mean until "all churches and conferences in the jurisdiction are welcomed into other jurisdictions with equality and mutual respect."

Negro Bishops present at the meeting were J. W. E. Bowen, Atlanta; M. W. Clair Jr., St. Louis; Willis J. King, secretary of the college, New Orleans; Edgar A. Love, Baltimore; Alexander P. Shaw, retired, Los Angeles, and Prince A. Taylor Jr., Monrovia, Liberia.

Religious Divisiveness Called Form Of Segregation Reds Make Capital Of

Methodists Hear Dr. James Rank

© New York Times News Service

Washington, Feb. 18.—Religious divisiveness was singled out here Tuesday by a New York psychologist as a form of American segregation that Communists "make capital of" and secularists find "repelling."

In a keynote speech at the opening of a national Methodist convocation on urban life, Dr. James G. Ranck deplored what he described as the "alienation of Jew and Christian, the rift between Catholic and Protestant, and the denominational fragmentation of Protestantism."

Dr. Ranck, a member of the faculty at Drew University, Madison, N. J., cited two other forms of segregation in the religious life of this country which, he said, "astound" secularists and provide propaganda for the Russians.

He listed these as discrimination against racial and minority groups and the segregation of socio-economic and cultural groups.

Addressing more than 1,000 Methodist leaders, both lay and clerical, from every section of the country, Dr. Ranck asserted that the religious forces of the nation "can no longer afford anything less than a united front in proclaiming the fallacy of secularism and the primacy of moral and spiritual values."

Oxnam Sees Segregation As a Test

G. Bromley Oxnam, Methodist bishop of Washington, yesterday called racial segregation the "fundamental test" for religion in the United States.

Bishop Oxnam made the closing address at a 3-day meeting of Methodist lay leaders in Buck Hill Falls, Pa.

"Ho do we expect to get Christian results when we repudiate the practice Christianity demands?" he asked.

He expressed concern at division within the church over violation of racial equality laws. He said it is "self evident" that society cannot be built upon classes, races or nations.

Rather, society's unifying concept, Bishop Oxnam said, is "the Christian concept of a common Father and the fact that all of us belong to one family. Our relationships with each other should emrge from love.

"If we do not believe in the esesntial teachings of Christianity let us be frank enough to say so. If we do believe in them, let us turn to their practice in the relations of states, of economic interests and of races."

Educator Praises Church Integration

A noted educator expressed optimism Tuesday over the integration of the Methodist Church during his historical account of the major problems confronting the church, particularly the Negro Central Jurisdiction.

Dr. James P. Brawley, president of Clark College, said in his speech to the Atlanta Frontiers Club that segregation will disappear as the church works toward eliminating it.

He said the problem of the Central Jurisdiction of the Methodist Church in regard to segregation stems from the days of slavery. In 1844 the Methodist Church separated over the question of slavery and north and south jurisdictions were established.

Dr. Brawley, who was a delegate to the General Methodist Conference in 1948, 1952 and 1956, stated that in 1870 the Colored Episcopal Church emerged.

The period of 1930-39 saw the establishment of the jurisdictions which prevail today. There are five geographical jurisdictions and the Negro Central Jurisdiction.

The question of eliminating segregation and the Central Jurisdiction was raised in 1952, Dr. Brawley said and in 1956 the church passed a resolution, leaving integration up to the individual churches and jurisdictions on the basis of two-thirds vote.

The membership in the Methodist Church has been set at 10 million with about four per cent of that number being Negroes, he reported.

During a question and answer period following his speech, Dr. Brawley explained that increased political activity on the part of the Negro will also aid in tearing down segregation.

He was introduced to the Frontiers by William Bennett, Atlanta University librarian. Mr. Bennett also introduced his guest, Henry Konyike, district supervisor of schools in Ugandi, British East Africa, who is traveling here as a guest of the U. S. State Department.

Another guest was Dr. C. D. Maxey, New York dentist and brother-in-law of Frontiersman M. R. Austell. President Jesse O. Thomas was in charge of the meeting.

Negro Church Admitted

WARSAW, Ind.—An all-Negro Methodist Church, Neighborhood House, was admitted to the Northern Indiana Conference of the church by unanimous vote of 800 ministerial and lay delegates at a conference session.

Methodists Bar Aid to Segregation

CINCINNATI, Jan. 15 (AP)—The Methodist Board of Education went on record today as opposing the use of churches in programs designed to maintain segregated school systems."

The board, in its final session, selected Kansas City, Mo., for its 1959 meeting. The meeting will be held Jan. 12, 13 and 14.

Presented by Bishop John Wesley Lord of Boston, the resolution on desegregation said:

"Rather than accept desegregation, some states have passed laws permitting abolition of the public schools.

"Efforts may be made to use church facilities in programs designed to maintain segregated school systems. Segregated parochial schools are advocated by some as an alternative to non-segregated public schools.

"We believe such proposals contain elements which endanger our democratic way of life and threaten the integrity of our churches."

The board also approved a budget of more than $1 million to operate its theological schools.

Second Convocation On Rural Life To Be In Washington

St. Louis, Mo.—Bishop Matthew W. Clair, Jr., head of the St. Louis Area of the St. Louis Area of the Central (Negro) Jurisdiction of The Methodist Church, and a score or more of district superintendents, pastors and laymen from the four conferences of the 15 states area, will attend the second Methodist Convocation on Urban Life in America that will be held in Washington, D. C., Feb. 18-20.

Among those who have already registered for the convocation that will be attended by 1,200 Methodists representing the denomination's 9,500,000 members, are Rev. Edwin C. Sanders, and Rev. and Mrs. J. H. Oliver, both of Pine Bluff Ark., and Rev. E. F. Wallace, Oklahoma City, Okla., representing the Southwest Conference.

Rev. D. M. Gresham, Memphis, Tenn and Mrs. E. D. Willis, Murfreesboro, Tenn., are delegates from the Tennessee Conference.

Representatives from the Central West Conference include Rev. Dr. John J. Hicks, Bige Wyatt, and Mrs. O. N. Morris, all of St Louis, and Rev. L. W. Thomas, Springfield Mo.

The Lexington Conference will be represented by Rev. Dr. S. P Jenkins, Rev. George Rice, both of Chicago; Rev. H. M. Marbly Sr., Mrs. James Wesley and Rev. Alvin Burton, all of Detroit, Mich.

Also, Rev. H. H. Green, Louisville Ky., Rev. Dr. S. M. Riley, Jr., Cleveland, Ohio, Mrs. J. Ernest Wilkins, Washington, D. C., and Rev Phillip Harley, Fort Wayne, Ind.

Negro leaders for the convocation will include the Rev. Dr. J. L. White pastor of the Holman Methodist Church, Los Angeles, who will speak on "Some Results from Conference Integration" and the Rev. Charles Carrington, pastor of Brooks Methodist Church, Jamaica, N. Y., will lead a discussion group on the problems of the city church.

The Hon. J. Ernest Wilkins, Washington, Assistant Secretary of Labor and chairman of the Judicial Council of The Methodist Church, will be one of the panel that will introduce the fourth general topic of the convocation, "The Role of the Clergy and Laity in Community Life," the night of Feb. 19. Mr. Wilkins, who is a member of the St. Mark's Methodist Church, Chicago, was lay leader of the Lexington Conference before being elected a member of the Judicial (the denomination's "Supreme Court") Council in 1948.

Fire Destroys Large Canton Negro Church

CANTON, Miss. (Special)—The Asberry Methodist Church, one of the largest Negro churches in Canton, was destroyed by fire yesterday afternoon. It is believed the fire probably started earlier in the day from defective wiring in the attic of the structure built at a cost of some $40,000 and smouldered during the morning, then suddenly burst into flames in the brick-veneered building.

The million-dollar fertilizer plant of the Mississippi Co-Op is located directly across the street from the church. The fire department and volunteer assistants kept constant watch on the large frame building as sparks flew from the burning building.

Church Move Strikes At Segregation

PHILADELPHIA — What church leaders regard as the first important step toward the elimination of segregational barriers in the church in this area was taken when the Delaware Annual conference of The Methodist Church meeting in its 96th session, voted to release one of its larger churches to the New York East conference.

Delaware conference churches are a part of the Central (all-Negro) Jurisdiction of the denomination. The New York East Conference is in the Northeastern Jurisdiction.

St. Paul Church in Jamaica, N. Y., is the church released by the Delaware conference. Resolution recommending the transfer was submitted by the Rev. Dr. Walter R. Hazzard, superintendent of the Philadelphia district. While the vote was overwhelming (208-13) the action was not taken without vigorous debate from the floor.

Leading the opposition was the Rev. Dennis R. Fletcher, staff member of the Methodist Board of National Missions, Philadelphia, who contended that the conference would be materially weakened if the request of the St. Paul Church caused a wave of such transfers.

Proponents of the plan, however, held that the establishment of brotherhood and the eventual attainment of a fully integrated society was of more importance than the strength or weakness of any ecclesiastical structure.

Methodists Vote to Admit Negro Church

From the Herald Tribune Bureau

CHICAGO, June 24.—Delegates to the Rock River Conference of the Methodist Church voted 333 to 0 today to admit a predominantly Negro church.

The conference, representing 380 Methodist churches in northern Illinois, has had a few scattered Negro members in the past. In moving for the admission of St. Matthews Methodist Church and its congregation of more than 350 Negroes, the Rev. Charles Jarvis, pastor of the First Methodist Church in Oak Park, said:

"With the approval . . . we initiate a development that looks toward the elimination of the racial jurisdiction in Methodism."

The Methodist Church, Mr Jarvis explained, has six jurisdictions across the country. Five are geographical, one racial. An amendment recently passed by the Council of Bishops allows churches to transfer from one conference to another, thus making possible the integration of the Negro jurisdiction into the geographical ones.

Bennett Host To Leadership School

Methodist Event Attracts 105

GREENSBORO, N. C. — A total of 105 participants, about 50 per cent of them attending for the first time, took part in the Baltimore Area Leadership School of the Methodist Church which recently closed a one-week session at Bennett College on Saturday.

A surprise visitor was Bishop Edgar A. Love, resident bishop of the area. Largest representation came from the Delaware Conference, with 39, followed closely by the Washington Conference with 38. There were 23 from the North Carolina Conference and five from the East Tennessee Conference, according to Dean Howard A. Bailey, of Yeadon, Pa.

Among the speakers heard were the Rev. Trevor Jones, pastor of Mt. Pleasant church, Preston, Md.; Dr. Noah W. Moore, jr., pastor of Tindley Temple, Philadelphia, Pa.; the Rev. S. L. Townsend of Lenoir; Mrs. Beryl Williams, of Baltimore, and the Rev. Richard L. Clifford, pastor of Centennial church, Baltimore, Md.

Following the final Saturday morning classes, there was a communion service in Pfeiffer Chapel, with Dr. Major J. Jones, pastor of Stanley Methodist church, Chattanooga, Tenn., conducting the meditation.

Members of the staff were luncheon guests of Dr. Willa B. Player, president of the college, on Thursday.

In addition to classes and workshops, there were a number of recreational events, including a softball game and an informal party on Friday night.

The complete registration list follows:

DELAWARE CONFERENCE

Mrs. Thelma Co Alford, Oxford Md.; Rev. C. W. Bagwell, Laurel, Del.; Rev. Marion O. Ballard Dover, Del.; Rev. W. G. Brown, Jersey City, N. J.; Rev. David W. Bridell, Philadelphia, Pa.; Mr. Sylvanus Browne, jr., Centreville, Md.; Miss Sylvia Browne, Centreville, Md.; Calvin C. Byrd, Delmar, Del.; Mr. and Mrs. Thomas E. Cameron, Chester, Pa.; Rev. C. W. Cannon, Pocmoke, Md.; Mr. and Mrs. James A. Carroll, Chester, Pa.; Miss Leotia M. Carroll, Chester, Pa.;

Miss Mary V. Chaney, Chester, Pa.; Miss Mamie H. Collins, Ozone Park, N. Y.; George O. Dalrymple, Brooklyn, N. Y.; Miss Sallye F. Derrickson, Salisbury, Md.; Mrs. Carolyn C. Dorman, Snow Hill, Md., Rev. Edwin Ellis Princess Anne, Md.; Mrs. Bertha W. Emory, Queenstown, Md.; Mrs. Lucille Fleming, Newark, N. J.; Miss Adelaide Grier, Philadelphia,; Mrs. Odella G. Jackson, Snow Hill, Md.; Rev. Trevor B. Jones, Preston, Md.

Rev. C. Edgar Jordan, Centreville, Md.; Mrs. Margaret Laury, Chester, Pa., Miss Delores P. Norwood, Lewes, Del.; Miss Muriel Owens, Chester, Pa.; James H. Roberts, Easton, Md.; Rev. John R. Shockley, Wilmington, Del.; Rev. William Strother, jr., Philadelphia, Pa.; Rev. Walter S. Taylor, Englewood, N. J.; Rev. Crawford L. Trader, Easton, Md.; Miss Geraldone Wood, Philadelphia, Pa.; Robert A. Young, Lincoln, Del., and Mrs. Morris R. Young, Lincoln, Del.

EAST TENN. CONFERENCE

Mrs. Della S. Brysor, Chattanooga, Tenn.; Miss Lorena M. Hight, Chattanooga, Tenn.; Rev. J. M. Pannell, Knoxville, Tenn.; Mrs. Mabel H. Scruggs, Chattanooga, Tenn.; and Mrs. Annie M. Washington, Chattanooga, Tenn.

NORTH CAROLINA

Mrs. Rosanna Barrett, Asheboro; Rev. Mr. and Mrs. Joseph B. Bethea, Elkin; Mr. O. W. Burwick, Asheboro; Miss Beulah I. Caldwell, Denver; Rev. John G. Corry, Leaksville; Mrs. Gladys E. Costner, Gastonia; Mrs. Sidney E. Davenport, Lenoir; Mrs. Vastine Dunlap, Asheboro; Rev. J. W. Gwynn, Winston-Salem; Mrs. Alma C Hogue, Shelby; Miss Evelyn C. Jones, Greensboro;

Also Rev. J. T. Jones, Gastonia; Mrs. Delilah Knight, Spindale; Miss Estelle McCallum, Greensboro; Miss Fannie McCallum, Greensboro; Rev. R. C. Sharpe, Fayetteville; Rev. S. L. Townsend, Lenoir; Mrs. Maude B. Tyson, Asheboro; Miss Catherine Warren, Winston - Salem and Miss Anette Witherspoon, Lenoir.

Mrs. Katherine Baker, Keyser W. Va.; Miss Naomi Boston, Grafton, W. Va.; Mrs. Virgie Broady Roanoke, Va.; Mrs. Georgianna Brooks, Fairmont, W. Va.; Mrs Mary Brooks, Moorefield, W. Va.; Mrs. Robert A. Carter, White Sulphur Springs, W. Va.; Miss Angela Clark, Roanoke, Va.; Rev. Ernest Clark, Pittsburgh, Pa.; Rev Richard Clifford, Baltimore, Md.; Mrs. Alice Davis, Baltimore, Md.;

Floyd D. David, Salem, Va.; Miss Lafayette J. Davis, Salem, Va.; Mrs. Bernice Gordan, Baltimore, Md.; Miss Alice Greene, Ronceverte, W. Va.; Miss Helen Hamilton, Roanoke, Va.; Miss Theresa Himilton, Roanoke, Va.; Mrs. Mary E. Harris, Cumberland. Md.; Mrs. Inez J. Hawkins, Brandywine, Md.; Miss Ethel P. Jackson, Baltimore, Md.; Miss Elizabeth Johnston, Roanoke, Va.;

James W. King, sr., Simpsonville, Md.; Mrs. James Miller, Ronceverte, W. Va.; Miss Marcie M. Miller, Baltimore, Md.; Wendell Parker, Roanoke, Va.; Miss Lillie Patterson, Roanoke, Va.; Mrs. Malcomia Phillips, Baltimore, Md.; Mrs. Edna Renick, Lewisburg, W. Va.; Mrs. Mimi Roberts, Glen Burnie, Md.;

Also Miss Evelyn N. Smith, Washington, D. C.; Miss Ruth Starks, Baltimore, Md.; Miss L. Mattie Steiff, Salem, Va.; Miss Ruth A. Steiff, Salem, Va.; Rev. Mr. and Mrs. Godfrey Tate, Ronceverte, W. Va.; Mrs. Beryl Williams, Baltimore, Md., and Mrs. Edna Williams, Baltimore, Md.

STAFF MEMBERS

Rev. Howard A. Bailey, Yeadon Pa.; Rev. Julius S. Carroll, Baltimore, Md.; Rev. Robert M. Cox Nashville, Tenn.; Rev. Ernest T Dixon, Nashville, Tenn.; Rev. Mr. and Mrs. Lowell B. Hazzard, Washington D. C.; Rev. C. L. Miller, Philadelphia; Mrs. Mamie B. Miller, Baltimore, Md., and Miss

CHURCH OPPOSES MIXING STAND

Conference Resolution Method Hit

BATON ROUGE, La. (AP)—The Bernice Methodist church is on record as "unalterably opposed to a resolution passed by the Louisiana Methodist annual conference opposing segregation bills to close public schools.

Rev. W. M. Rainach, chairman of the legislative segregation committee, released the resolution passed June 15.

Both the conference and Baton Rouge district supervisor D. W. Poole came out against six bills setting up machinery to close public schools threatened with racial integration.

The Bernice church said, "... Said resolution was by design and cunning brought to the floor of said conference and in a manner calculated to secure consideration . . . after a large percentage of the lay delegates had left the conference for their homes. . . .

". . . The official board of the Methodist church in Bernice, La., deplores and condemns, not only the passage by the conference of said resolution, but deplores and condemns also the manner in which same was presented to the conference.

"We view with alarm the concerted efforts of a multitide of self-styled reformers within the Louisiana Methodist conference who are seeking to cast off the whole tissue of ancient custom like a tattered garment."

The resolution endorsed continued racial segregation to preserve "the integrity of both white and Negro races."

Bishop Flays Christian Hypocrisy

WASHINGTON, D C (ANP)—In an address before 5,000 delegates at the Methodist Church egates at the Methodist Church's national convention on Local Church Evangelism at Uline arena here, Bishop G Bromley Oxnam of Washington scored Christians who proclaim themselves "Saved" but belong to such un-American, un-Christian organizations such as the Ku Klux Klan.

The bishop, who is president of the Council of Bishops of the Methodist Church, declared:

"Once again the Ku Klux Klan burns crosses and masquerades in white. It proclaims its message of vicious racialism, anti-semitism and religious bigotry. Many church members, who proudly declare they are 'Saved,' belong to this un-American and un- Christain body. When the Ku Klux Klan burns the cross, it desecrates a sacred symbol and joins the mob that marched to Calvary shouting "crucify Him.'

The bishop added that Christians must not condone racial injustices and warned that politicians who swear to uphold the Constitution of the United States and then cooperate with the forces that seek to deny the Negro the vote are subversives.

ANTI-MIXING HIT BY CHURCHMAN

Bishop Says Depriving of Vote Subversive

WASHINGTON—(AP)—Methodist Bishop C. Bromley Oxnam said that a politician who swears to uphold the U. S. Constitution and then "co-operates with the forces that seek to deny the Negro the vote is a subversive."

Bishop Oxnam, president of the Methodist Church Council of Bishops, bitterly assailed racial discrimination in a prepared address to the opening session of a four-day Methodist convocation on evangelism.

KU KLUX KLAN

"Once again the Ku Klux Klan burns crosses and masquerades in white," the bishop said. "It proclaims its message of vicious racialism, anti-semitism and religious bigotry. Many church members . . . belong to this un-American and un-Christian body. When the Ku Klux Klan burns the cross, it desecrates a sacred symbol.

Calling for Methodism to "turn the tide in the race issue," Bishop Oxnam said:

"The preacher who pledges himself to follow Christ and then stands silent in the presence of segregation betrays his Lord.

"The silence of Christians when the vote is denied Negroes, and segregation is enforced, speaks so loud that black men overseas cannot hear what our millionaires say."

'WILL TAKE TIME'

Bishop Oxnam said reasonable progress toward racial integration "will take time and sensible men know it." But he asked "by what argument, Christian or

democratic, can any American plead for delay in granting the franchise to a fellow American . . . surely the blood stream is not polluted when a Negro votes."

In the keynote address to the convocation, Bishop W. Angie Smith of Oklahoma City urged greater emphasis on evangelism.

"The time has arrived," he said in a prepared address, "for Methodism to know that any other than an evangelistic church will be a failure . . . The only possibility of saving our civilization from decay and ruin is in the message from the evangelistic church."

5,000 Hear Bishop Flay Race Haters

WASHINGTON

Bishop G. Bromley Oxnam opened the Methodist Evangelism convocation Thursday with a keynote address before some 5,000 Methodists at Uline Arena.

"The politician who swears to uphold the Constitution of the United States and then cooperates with the forces that seek to deny the colored citizens the vote is subversive," he said.

The 4-day meeting will be climaxed at 8 p.m. Sunday with a rally in Griffith Stadium.

Hosts are Bishop Edgar A. Love of Baltimore, Bishop Paul N. Garber, Richmond, and Bishop Oxnam.

Excerpts follow from the address delivered by Bishop Oxnam before the body:

"Contemporary evangelism must be relevant as well as reverent. We, the clergy, remembering that He "stooping to Man, that men might rise to God," must kneel before our own altars in repentance. The clergy within the chancel must be cleansed before the clergy standing in the pulpit can communicate the cleansing gospel of Christ.

"Once again the Ku Klux Klan burns crosses and masquerades in white. It proclaims its message of vicious racialism, anti-semitism, and religious bigotry. Many church members, who proudly declare they are "saved," belong to this un-American and un-Christian body.

"When the Ku Klux Klan burns the cross, it desecrates a sacred symbol and joins the mob that marched to Calvary shouting 'Crucify Him!'

"Repentance is antecedent to salvation. Centuries ago God refused the burnt offerings of worshippers, and said 'I hate, I despise your feast days'; He called upon them to take away 'the noise of thy songs' and commanded 'Let judgment run down as waters, and righteousness as a mighty stream.'

"The politician who swears to uphold the Constitution of the United States and then cooperates with the forces that seek to deny the colored citizen the vote is a subversive.

"The preacher who pledges himself to follow Christ and then stands silent in the presence of segregation betrays his Lord.

"The silence of Christians when the vote is denied colored, and segregation is enforced, speaks so loud that black men overseas cannot hear what our missionaries say.

* *

"THE DISTINGUISHED chaplain of a great educational institution, who has earned the bachelor's and master's degrees in arts, and the doctorate in philosophy, is denied the right to register by an uneducated official on the ground that he cannot read the Second Amendment to the Constitution solely because he is colored.

"White Christians counsel patience when they mean acquiescence. The voice of the evangelist is unheard as conscience cries out in condemnation.

"The same proof texts and specious arguements once mobilized to justify slavery are summoned today to sustain segregation. Reasonable progress will take time and sensible men know it.

"But by what argument, Christian or democratic, can any American plead for delay in granting the franchise to a fellow-American, created by the Eternal and in His image, a being of infinite worth, worthy to wear the uniform in war and to die in battle, a tax payer, a citizen?

"Surely the blood stream is not polluted when a colored man votes.

"Recently I walked through an air terminal in a city of many churches and many great preachers. I saw waiting rooms, some with the word "white" on the doors and some marked "colored." so, too, the wash rooms.

"I did not see a restaurant for colored people. There may have been one. But I did see white and colored board the same plane, sit in the same cabin, use the same wash rooms, eat the same meal served by white stewardesses.

"It simply does not make sense. Are ministers chaplains of the status quo? Are they brain-washed by contemporary culture? Are they court-jesters for a feudalistic regime ready to totter? The answer is no.

"Courageous young ministers, far-seeing youth, consecrated laymen and laywomen, await the voice of leadership. Methodism could turn the tide in the race issue.

"The individual can repent of his sins and experience the redemptive love of Christ. Society cannot repent of social sins. It is only as individuals act in concert and apply the teachings of Jesus to the group life that social salvation is won.

"Thus personal evangelism and social evangelism are of a piece. If an individual Methodist like Branch Rickey can apply his religion in baseball, church members cannot do less at the table of Holy Communion.

Survey Cites Dual Pay Scale

The glaring discrepancy between the pay of white and Negro teachers in the South has long been a widely publicized fact.

However, a similar situation which has existed in the case of white and Negro ministers throughout the United States has largely gone unpublicized.

A shocking double-standard pay scale in the field of religion is disclosed in a survey made by the Methodist church.

Although this survey was conducted among Methodist ministers, it can be assumed that a similar pattern exists in other denominations.

The average Methodist pastor's salary in the five jurisdictions of the Methodist church other than the Central (Negro) Jurisdiction is $4,733. In the Central Jurisdiction it is $2,301.

These facts are revealed on a map of the United States prepared for the special 70-member commission now studying Methodism's jurisdictional system and carried in the June issue of the New Christian Advocate, the professional journal for pastors put out by the Methodist Publishing house.

In the five jurisdictions other than Central, the averages range from $3,681 in the Maine Conference to $5.810 in the New Mexico conference.

Highest averages appear most frequently in the South Central jurisdiction, made up of churches in the state of Nebraska, Kansas, Missouri, Arkansas, Louisiana, Oklahoma, Texas and New Mexico, while the lowest averages are to be found in the Northwestern Jurisdiction, made up of churches in the New England states, New York, New Jersey, Maryland, Delaware, Pennsylvania and West Virginia.

One of the major efforts of conferences in recent years has been to enact legislation raising the salaries of their ministers. Of the 81 conferences in the five jurisdictions, 17 now have reached an average of better than $5,000.

They are: New Mexico, $5,810; North Texas, $5,711; Texas, $5,640; Memphis, $5,500; Little Rock, $5,367; Southwest Texas, $5,358; Central Texas, $5,321; Rock River (in Illinois), $5,298; South Carolina, 5,249; Oklahoma, $5,209; Newark, $5,156; Florida, $5,136; North-East Ohio, 5,106; Indiana, $5,078; Illinois, $5,073; North Georgia, $5,049; and Central Kansas $5,013.

For the Central Jurisdiction, the average range from $1,396 in Central Alabama Conference to $3,266 in the Delaware Conference.

Methodist Ministers, Laymen Release Report On Race Issue

MONTGOMERY, Ala. — The Association of Methodist Ministers and Laymen, a voluntary organization of clerical and lay members of The Methodist Church, has just released a report on the race issue in the nine - and-a-half million member denomination. Since its organization in 1954, when more than 300 Methodist pastors and lay members met in Birmingham at the Highlands Methodist Church, the Association has extended to all Southern conferences and has carried on a program of informing Methodist members of the efforts of groups and agencies to use the Church to promote integration in churches, schools and conferences.

The Association's "Information Bulletin" to Methodist ministers and lay officials in all Southern states, released today, gives a factual report on how controversial race problems are viewed in different church areas and how Methodists are reacting to integration proposals.

ONE NEGRO DISTRICT

Under the Plan of Union, adopted in 1939 three Methodist bodies united and accepted the jurisdictional plan which included six regional divisions. One of these — the Central Jurisdiction, was formed to contain the Negro membership hitherto a part of the Methodist Church in the North but segregated into all-Negro annual conferences.

Many Methodists in the North and West are now demanding the dissolution of the Negro Jurdisdiction and the merger of Negro churches and Conferences of the Central Jurisdiction into white conferences and jurisdictions. Proponents of the change argue that the Central Jurisdiction is a symbol of segregation and places the church on the side of race prejuduce.

The current information bulletin was issued by the Association's Committee on Publication, of which Dr. G. Stanley Frazer, St. James Church, Montgomery, is chairman. It contains a review of the official "hearings" held in 24 American cities by the Commission to Study the Jurisdictional System which is to report to the 1960 General Conference in Denver.

STRONG SUPPORT

Statements presented at the hearings indicate strong support for the retention and strengthening of the jurisdictions in all Southern conferences, together with approval of wholly separate conferences and areas for the 300,000 Negro Methodist members, However, in the four Northern and Western jurisdictions a majority of Methodists are reported to be indifferent or opposed to the system and are almost unanimous in their opposition to maintaining the Central Jurisdiction as a separate Negro unit rather than as an integrated part of the whole organization.

According to the Association's statement, this conflict will be the occasion for spirited debate at the next General Conference. It is said that an organized effort will also be made to weaken and eventually destroy the vital jurisdictional system by legislation requiring the separate jurisdictions to hold their quadrennial meetings at the place and in some interim period during the General Conference. The Southern conferences are expected to offer strong resistance to this proposal.

ANSWER TO DEMAND

In answer to the demand of the Negro membership for merger into white conferences, the Association spokesman said:

"This would be an unnatural alliance. To compromise by yielding to the demands of radical leaders would create tensions and arouse the resentment of nearly 4 million Methodists in Southern and border conferences.

"The present arrangement is admittedly awkward and disturbing —a small, demanding minority in a predominantly white church. But The Methodist Church is not to be used to promote racial integration or to beat the drums for radical reforms or as an ally of the NAACP.

"If the Negro membership in the Central Jurisdiction is unhappy about the present relationship, let them consider the advantages of a closer bond with other Methodist groups of their own race — the C. M. E., A. M. E., or A. M. E. Z. Church — strong Negro organizations with whom they can have normal and natural affiliations — Methodist churches of their own race who have not expressed the slightest desire for union with predominantly white denominations."

Referring to "the absence of communications" between whites and Negroes, the statement said:

"Irresponsible statements have created new areas of resentment among Negroes and whites. The program to force integration has been in the hands of extremists. Unfortunately, the churches in some areas (to their great hurt) have joined hands with the agitators.

"This is no field for impractical dreamers. It is imperative that there be a renewal of communication if we are to escape tragedy. This should be undertaken by sincere and responsible representatives — not by pious gestures but by facing the stark facts, and with a determination to find a basis fair and acceptable to both races. And it will be well for all to remember in a democratic society that the majority has its rights and to force unreasonable measure upon them is fundamentally immoral and unChristian."

ENDORSED MOBILE BUS MIXING

Methodist Laymen Hit Cleric Action

MOBILE, Ala., (AP) Thirty-one white Protestant ministers "violated their places in our chuches" by endorsing a Negro ministers' petition for desegregation of Mobile buses, 369 Methodists said Friday.

A resolution criticizing the white ministers was signed by the 369 Methodist laymen and others from the official boards of the two Methodist churches. They said they found the action of the 31 white ministers "hard to believe."

The resolution asked the city officials of Mobile and suburban Prichard and Chickasaw to disregard the statement of endorsement by the white ministers.

The ministers had approved a petition by 34 Negro ministers asking repeal of city ordinances requiring separate seating of the races on city buses. The 31 white ministers included 17 Methodist pastors.

William B. Dillard, head of a delegation which presented today's statements to the city officials said those who signed them represented 21 Methodist churches.

Resolutions of censure by official boards of the Toulminville and Crawford Methodist churches were also presented. Their pastors had not signed the white ministers' statement.

The resolutions said the white ministers "violated their places in our churches by taking action without consulting the congregations and disregarding the overwhelming opposition of a great majority of the laiety."

Dillard said that "more resolutions will be forthcoming in the very near future."

He said the laymen have organized the "Methodist Laymen's Assn. of the Mobile Area" with the purpose of letting "it be known that Methodist laymen do not approve actions that have been taken recently within the Methodist churches."

He said the group was organized on the belief "the action of any person employed by the church should have the approval of the majority of the members of that church."

The Negro ministers presented their petition to the city commission March 4, and the endorsement by the white ministers came the next day. City officials have taken no action.

Methodists Move Nearer Integration

MIAMI BEACH, Fla. (AP) — Integration of white and Negro units of the Methodist Church moved closer Thursday through action of the Council of Bishops of the church.

The council ratified a constitutional amendment which would permit transfer of a church or conference (state organization) from one jurisdiction to another. The Central (Negro) Jurisdiction is now separate.

The amendment, ratified by 22,-87 to 1,623 in the general conferences, provides a change in jurisdiction may come with the consent of two-thirds of all parties concerned.

The amendment, which takes effect today, would allow a Negro church or conference to leave the Central Jurisdiction and affiliate with one of the geographic jurisdictions of the jurisdiction voted to receive the Negro group.

Integration By Force Is Protested

MOBILE, April 13 (AP)—The congregation of the Mobile Gospel Tabernacle today approved a resolution protesting "forced integration" of the races.

The resolution was adopted last week by the board of stewards of the Protestant Church, which has more than 200 members.

A group of Methodist laymen plan to meet tomorrow night and formally organize the Methodist Laymen's Assn.

William B. Dillard, temporary chairman, said the organization will demand that the Methodist Church continue its present system of a separate jurisdiction for Negro churches.

Thirty-one Mobile area white Protestant ministers, some of them Methodists, recently endorsed a proposal of a group of Negro ministers for elimination of racial segregation on buses in Mobile.

Dr. Henry Grube is pastor of the Tabernacle.

Negro Methodist Church Admitted To Indiana Unit

WARSAW, Ind. (AP) — Neighborhood House, an all-Negro Methodist church in Fort Wayne, Ind., was admitted to the Northern Indiana Conference of the church Thursday.

It was the first such transfer from the denomination's Central (Negro) Jurisdiction to any of the three conferences in Indiana.

The admittance came on a unanimous vote of 800 ministerial and lay delegates at the conference session.

A spokesman said similar transfers of other Negro churches are under way in Indiana.

2 Negro Methodists Get New Pastorates

Two Louisville Negro Methodist pastors and the district superintendent received new appointments as the Lexington Annual Conference of The Methodist Church ended here yesterday.

The Rev. C. V. Haynes, Louisville-distdict superintendent for six years, received the pastoral assignment of McKinley Church in Dayton, Ohio. He will be succeeded by the Rev. H. M. Marbly, pastor of Berea Church, Detroit.

The Rev. Thomas C. Durr, pastor of New Coke Church here, will transfer to Wesley Church at Jeffersonville. He will be replaced by the Rev. Delaney Smith, Racine, Wis.

Pastor of Hobbs Chapel at Anchorage, the Rev. Thomas R. Sumner, received an appointment to Rust Methodist Church, Oberlin, Ohio. His vacancy at Anchorage was not filled.

LaGrange Post Unfilled

The Rev. Floyd Allen, pastor of Mission Church here, did not receive a new appointment. The Rev. W. L. Walters, of the LaGrange circuit, will become the new pastor at Mission. Mr. Walters' vacancy at LaGrange was not filled.

The new appointments become effective next month.

Three Louisville pastors were reappointed to their assignments. They were: Leonard Johnson, Calvary; H. L. Greene, R. E. Jones Temple, and J. W. Robinson, Parkland.

Other reappointments in the Louisville District were:

R. D. Hines, Beaver Dam circuit; Jesse Scott, Cynthiana and Falmouth; Pauline Graves, Finchville; N. J. Johnson, Georgetown; Walter Hardiman, Hardinsburg circuit; J. E. Walker, Irvington circuit; Rusaw Downs, Jeffersstown; Elmore Figgs, Leesburg circuit; R. M. Payne, New Zion Place; John C. Durr, Asbury Church. Owensboro; John H. Roach, Shelbyville and Simpsonville, and L. H. Fields, Simpson Church, Versailles.

Change at Lexington

In the Cincinnati District, the Rev. Wilbert H. Williams, Evansville, will succeed the Rev. Louis Wise as pastor of Gunn Tabernacle, Lexington. Mr. Wise did not receive a new assignment.

New superintendent of the district is the Rev. John A. Greene, Mount Zion Church, Cincinnati. The Rev. O. B. Quick, present superintendent, will become pastor at Mount Zion.

The Rev. J. H. Simpson was reappointed as pastor of Asbury Church in Lexington.

The Rev. J. C. Brooks was appointed pastor of the North Vernon, Ind., Church and of the Madison circuit.

The new appointments were made at a meeting at Central High School.

Lexington Methodist Conference Would Accept Negro Unit

LOUISVILLE, Ky.—The Lexington Conference of the Methodist Church has approved 158-8, the transfer of a Negro unit into an all-white conference.

The Lexington Conference voted to allow the Neighborhood Methodist Church, Fort Wayne, Ind., to join the Northern Indiana Conference. However, permission must be obtained from that body.

If the transfer gets final approval, it would be the first Negro church to leave the Central Jurisdiction, the national Negro division, to enter an all-white conference.

Jamaica Methodist Church Leaves Central Jurisdiction

PHILADELPHIA, Pa. — What church leaders regard as the first important step toward the elimination of segregationar barriers in the church in this area was taken Friday (May 16) when the Delaware Annual Conference of The Methodist Church, meeting in its 96th session, voted to release one of its larger churches to the New York East Conference.

Delawar e Conference churches are a part of the Central (all-Negro) Jurisdiction of the denomination. The New York East Conference is in the Northeastern Jurisdiction.

(The Methodist Church in the United States is divided into six jurisdictions, five geographical and one racial—the Central). The General Conference passed legislation in 1952 and made it more simplified in 1956, permitting churches to transfer from one jurisdiction to another after following the steps set forth in the law. Approximately ten Negro churches have since transferred from the Central Jurisdiction to that in which they are geographically located. One other church—Mitchell Memorial in Harrisburg, Pa., has transferred to the Northeastern Jurisdiction. This transfer was effected in 1956).

JAMAICA CHURCH

Saint Paul Church in Jamaica, N. Y., is the church released by the Delaware Conference Friday. Resolution recommending the transfer was submitted by the Rev. Dr. Walter R. Hazzard, superintendent of the Philadelphia District. While the vote was overwhelming (208-13) the action was not taken without vigorous debate from the floor. Leading the opposition was the Rev. Dennis R. Fletcher, staff member of the Methodist Board of National Missions, Philadelphia, who contended that the conference would be materially weakened if the request of the St. Paul Church caused a wave of such transfers. "We must retain our strength as an organizational structure, if we are to hold our own with other great conferences of the denomination," he said.

Proponents of the plan, however, held that the extension of Christ's Kingdom through the establishment of brotherhood and the eventual attainment of a fully integrated society was of more importance than the strength or weakness of any ecclesiastical structure.

The Rev. Howard D. Asbury is pastor of the St. Paul Church. He stated that the New York East Conference had voted the day before unanimously to receive the Negro congregation into its fellowship.

Methodists Set Family Conference

Chicago, Ill.

The theme of the third National Methodist Conference on Family Life, to be held Oct. 17-19 at the Conrad Hilton hotel will be "Faith Freedom and the Family."

Several Negro leaders will participate in the conference. They include the Rev. Dr. W. D. Lester, of Nashville, Tenn., a staff member of the general board of evangelism of the Methodist church, who will be one of the work group leaders.

Also Miss Theressa Hoover, New York City, a staff member of the woman's division of Christian Service and Rev. Howard Bailey, Yeadon, Pa. executive secretary of the board of education of the Delaware conference who will serve as group work secretaries.

Among the subjects to be discussed will be Christian standards, racial prejudice, social pressures, juvenile delinquency, Christian vocations, the mission of the church, the United Nations, preparation for marriage, interfaith marriage, and worship. All will be considered as they relate to family life.

Martha Ellen Lewis, 16-year-old daughter of Mr. and Mrs. William Lewis of Columbus, Ohio, will be the Negro member of the youth panel that will be heard during the conference.

Bishop Hazen G. Werner of Columbus, Ohio, is the chairman of the conference and the Rev. Dr. Edward D. Staples of the Department of the Christian Family Life of the Methodist Board of Education, Nashville, Tenn., is the director.

Methodist Bishops Back Integration

Concern Expressed Over Increasing Disregard of Law

Special to The Washington Post

CINCINNATI, Ohio, Nov. 14 The Council of Bishops of the Methodist Church today was on record as calling for acceptance of the school desegregation ruling of the Supreme Court "in good faith."

The Council also expressed concern over "a growing disregard of law evidenced by the bombing of synagogues, churches, schools and even private dwellings."

The Council called upon members of the church to make "in all good faith" whatever "far-reaching and often difficult community adjustments" may be made necessary by the Court's decision.

The resolution, adopted yesterday, said that "in these days of extreme tensions we commend our people who, while not always sharing the same attitudes on integration, are determined to demonstrate in their own lives the qualities of understanding, tolerance and brotherhood."

Carolina Methodists Also Take Stand Against Klan

Duke Urged To Drop Race Bars

LAKE JUNALUSKA, N. C.—Following a spirited discussion delegates to the Western North Carolina Methodist Conference went on record as favoring the admission of colored persons to the Duke University Divinity School.

The resolution was adopted by a vote of 91-46 and was addressed to the university's board of trustees, and requested the abolishment of its racial policy.

P. 1 Sat 6-14-58

A RESOLUTION was also adopted against the actions of the Ku Klux Klan.

"All of them are pursuing a way that leads to the endless dark. Their rule of terror and violence cannot stand the light of truth," the resolution stated.

Norfolk, Va.

The resolution which was adopted by the group's board of social and economic relations further stated:

"WE INVITE you to study and expose this group masquerading more often than not, under the name of Christ, burning the symbol of faith while marching in cadence to religious songs.

Sat 6-14-58

"This board invites your mutual concern over the recent renewed activities of the Ku Klux Klan in North Carolina in recent months", it requested.

The resolution regarding the admission of persons to the divinity school without regard to race was passed following the defeat of two substitute motions.

Delegates Of Six States Met In Omaha Conference

The Central West Conference of The Methodist Church convened in its 29th annual session at the beautiful and newly acquired Clair Methodist Church, 25th and Evans ave., here, May 27 - June 1, with delegates from Missouri, Iowa, Nebraska, Colorado, Illinois and Kansas. Rev. E. T. Streeter, pastor and Bishop M. W. Clair, jr., presided.

Pre-Conference

The Pre-Conference session was held Tuesday afternoon with the Bishop's Preface and Orientation period. Tuesday evening the local church was host to Bishop and Mrs. Clair and delegates in a beautiful reception.

The business session of the Conference opened Wednesday morning following the service of Holy Communion.

5-21-58

The memorial service was conducted by the Reverend Jordan Ray; Reverend J. Blaine Walker gave the meditation.

DEVELOPS THEME

The Theme of the Conference was "Christ And Our Resources" of which a different phase was developed each morning by the following speakers: Reverends Junious E. Hall, Amos B. Wamble, Gladstone E. Wells.

The composite report of the three District Superintendents, read by Dr. H. D. Overton, St. Louis District Superintendent, indicated advance in membership evangelism, missions, stewardship and finance.

Representatives from the General Boards of the Methodist Church who brought greetings and made presentations were: Dr. Robert Mayfield, secretary of the General Board of Lay Activities; Dr. T. B. Schools, General Board of Pensions; Mrs. E. E. Kinkel, Board of Social and Economic Relations; Dr. L. S. Allen, editor of the Central Christian Advocate; Samuel T. Chapin of the Methodist Publishing House, Kansas City, Mo.; Dr. Harry Denman, General Board of Evangelism, Nashville, Tenn.; Rev. Dennis Fletcher, Division of National Missions, Philadelphia, Pa.; Dr. Walter Lester, Board of Hospitals and Homes, Chicago, Ill.

Visitors: Reverend and Mrs. Sidney L. McCaig, Executive Secretary, Board of Education, the Nebraska Conference. Mrs. McCaig ins the Director of Children's Work of the Nebraska Conference.

Dr. Harold Sandol, Supt. of Lincoln District, Nebraska Conference, Rev. Bruce Giddeon, Havelock Methodist Church, Lincoln, Nebraska; Edgar Gates, Christ Church, Omaha; Rev. A. M. Anderson, Wesley Chapel, Little Rock; Mrs. Johnnie Howard Franklin, director of Music for the National Baptist B T U, and Sunday School Congress: Rev. J. C. Wade, president of Baptis New Era State Convention, Omaha.

Conference preachers were Revs. J. Blaine Walker, Richard W. Miller, J. C. Jackson, jr., Junious E. Hall, Cc Coy Hanson, John J. Hicks, Amos S. Wamble, Alva Clark, L. S. Allen, C. Jarrett Gray, Gladstone E. Kelis, H. M. White, and Bishop E. Bascom Watts, who brought the chaleng-ing message at the closing session of the conference on Sunday afternoon.

Highlighting the Conference was a panel discussion presented by members of the Conference Woman's Society of Christian Service on the Fifth National Assembly held in St. Louis, Mo., May 6-9, at the Eiel Auditorium — on the theme: "Christ Message For Today."

RETIRED MINISTERS

The Ministers Wives organization of the Conference paid a high tribute to the retired ministers in a program titled, "You Were There." Each retiring minister was presented a loving cup by Mrs. M. W. Clair, jr. This organization also made a substantial donation toward the Reserve Pension Fund.

P. 2

The Organization Service was held on Saturday evening, May 31, at which time the Rev. Joseph A. Johnson, jr., Associate Minister of Union Memorial, St. Louis, Mo. was ordained an Elder.

Bishop and Mrs. M. W. Clair jr., were feted with a banquet on Saturday evening at 6 o'clock in the spacious dining hall of the church.

The Conference adjourned to meet at Centennial Methodist Church, Kansas City, Mo., Rev. C. Crosby Reynolds, pastor, in May, 1959.

Churchman Speaks At Dillard

Journal and Guide

Seniors Reminded Rights Of Man Come From God

P. 3

Norfolk, Va.

NEW ORLEANS —America Methodism's highest rank in spokesman called segregation 'a sin against God and man.'

Bishop G. Bromley Oxnam president-designate of the Council of Bishops of the Methodist Church, made this unequivocal declaration at Dillard University's baccalaureate service, at which he was the principal speaker.

Sat 6-14-58

THE NOTED churchman reminded his listeners of the words of Jesus, "A new commandment give I unto you: that you love one another as I have loved you."

Bishop Oxnam said that segregation is fundamentally a religious issue, notwithstanding the importance of the social, economic and political aspects.

"You do not segregate those you love. When we cease to love, we sin. The segregation issue is as simple as that, and as significant as that. Segregation is sin," he stated.

"The state does not confer our liberties," he observed, "it only confirms them. The rights of man come from God, and in God's sight every man is a being of infinite worth."

Minister Turns Down Aspirants

St. Louis Methodist Pastor Suggests Two Women Wait A While

By BUDDY LONESOME

ST. LOUIS. — (NNPA) — The pastor of a white Methodist church turned two colored would-be members away from his church doors last week.

Call

This was after a strongly worded statement supporting integration had been issued by the national group of Methodist women, recently meeting in convention here in St. Louis.

The minister, still grimly clutching segregated Christianity to his robed breast, is the Rev. William Roy Foster, pastor of Mt. Auburn Methodist Church, located at Modiamont and Wabada.

Sept 13 58

Last week, Mrs. Barbara Hunt, 5952 Wabada, and Mrs. Victoria Williams, 5959 Wabada, entered the Mt. Auburn Church to talk to the pastor. They had recently moved into the neighborhood and, finding the church located on the corner, decided to ask the pastor whether they could join.

In the audience with Rev. Mr. Foster, the women said he politely, but firmly, told them to seek their Christian salvation elsewhere. The Man of God directed them to a church some 10 blocks distance — a colored church.

Informed of the minister's reaction this reporter was at first inclined to think the Rev. Mr. Fos-

ter had been misquoted, especially in view of the pro-integration attitude of the powerful Methodist women.

But the two complaining women were right. The Rev. Mr. Foster is not ready to save black souls—and he declares the congregation shares his views.

The Rev. Mr. Foster said:

"This is what I told them. That the church as yet had not adopted a policy . . . wait let me make a suggestion to you.

"You will get a whole lot further and with much less difficulty if you don't put too much pressure on people . . . you shouldn't try to make too many changes too fast.

"If you people permit the pastor to work things out there won't be any turmoil.

"If you go to throwing your weight around it won't be any good."

The Rev. Mr. Foster delivered himself of these "pearls of wisdom" in quiet, scholarly tones. He wasn't mad, he wasn't emotionally disturbed, and he wasn't impolite. He honestly believed what he said.

This reporter took his remarks with as much grace as they were delivered. But then found it necessary to interrupt. At that time the Rev. Mr. Foster was saying:

"If you just give people time."

He was asked: "Don't you think 95 years of waiting for the right 'time' is long enough? And don't you think, Rev. Foster, that the colored people are tired, sick unto death, of giving whites more 'Time' ?"

The Rev. Mr. Foster, not one whit abashed, answered:

"But you're not going to push these people around. Just a little more time Mr. Lonesome, give them time . . ."

That was where I came in.

Centennial Celebration Opens Tuesday For Negro Methodists

GREENSBORO — Hundreds of Negro Methodists from all over the state are expected to gather at Bennett College on Tuesday for the opening of the opening of the 100th session 100th session of the North Carolina Annual Conference (Central Jurisdiction) of the Methodist Church.

The Centennial Celebration, over which Bishop Edgar A. Love, resident bishop of the Baltimore Area, will preside, will continue through Sunday, June 15, at which time the conference appointments will be read.

Assisting the Rev. W. T. Brown, superintendent of the Greensboro District, in entertaining the conference, will be six local pastors, the Revs. J. T. Brower, G. M. Phelps, F. D. Caldwell, C. C. Armstrong, Liston Sellers and J. W. Shuford.

Meetings of conference boards and commissions will take up the greater portion of Tuesday afternoon and the first public session will be held at 7:15 that night in Pfieffer Chapel with a welcome program over which the Rev. F. D. Caldwell will preside. The Rev. J. W. Ferree will preach the annual sermon and the Bennett College choir will sing.

On Wednesday morning Bishop Love will administer holy communion. Immediately following the organization of the conference, there will be a memorial service, at which time the Rev. W. R. Crawford, of Winston-Salem, will deliver the memorial message. Business sessions will be held in the afternoon.

On Wednesday night the conference will hear an address by Dr. L. Scott Allen, of New Orleans, La., the editor of the Central Christian Advocato.

A feature of the Thursday morning session will be the presentation of a conference citation to Ben L. Smith, retiring superintendent of Greensboro public schools, for his leadership in opening the way for the first integration in the local schools. The presentation will be made by A. H. Peeler, principal of the J. C. Price School.

The Thursday night program with the theme: "Emphasis Higher Education and Goals," will feature an address by Dr. Willa B. Player, Bennett College president.

Feature for Friday night will be the Centennial Banquet, at which time Bishop Willis J. King, resident bishop of the New Orleans Area, will give the address. Two other prelates, Bishop R. E. Jones of Waveland, Miss., first Negro bishop elected from the conference, and Bishop Love will also speak.

Methodists OK Racial Decree

CINCINNATI, Nov. 8 (AP). —The Methodist Council of Bishops today reaffirmed its support of United States Supreme Court decisions banning segregation in public schools.

The bishops meeting here declared in a message to the church as a whole that "we earnestly urge all our people to accept the rulings in good faith."

Another section of the message took cognizance of southerners who are going along with school integrattion although the yare opposed to it. The bishops said, "in these days of extreme tension we commend our people who, while not always sharing the same attitudes on integration, are determined to demonstrate in their own lives the qualities of understanding, tolerance and brotherhood."

The council of bishops first pledged support to the Supreme Court rulings in 1954 and reaffirmed that pledge in 1956.

The bishops expressed concern over bombings of synagogues, churches, schools and private dwellings and said:

"We would remind our people that equal justice can be had only under the law. To obey the law only when it suits us is to invite others to do likewise and that ultimately leads to anarchy."

In another part of the message eMthodists were urged to improve family life as a means of curbing juvenile delinquency.

Methodist Segregation Resolution

CINCINNATI, Nov. 14 The text of the statement by the Council of Methodist Bishops on school desegregation follows:

In November, 1954, the Bishops in their message to the church gave formal support to the decision of the Supreme Court of May 17, 1954, abolishing segregation in the public school system. In that statement, we affirmed that the ruling of the high court was in keeping with the attitude of the Methodist Church as expressed in its official pronouncements, both in the Social Creed and in the episcopal address of 1952. The pronouncements were reaffirmed in the general conference of 1956.

Difficulties Noted

In addition, the general conference of 1956, apparently anticipating the difficulties which would be involved in the enforcement of these decisions, approved the following statement with respect to the decisions of the Supreme Court relative to segregation:

"The decisions of the Supreme Court of the United States relative to segregation make necessary far reaching and often difficult community adjustments throughout the Nation. We call upon our people to effect these adjustments in all good faith, with brotherliness and patience. In doing this, all racial groups must be willing to admit their imperfections and seek to correct them. Let these things, however, be done in love lest the cause of Christ suffer at our hands."

We reaffirm our support of the Supreme Court in the decisions relative to segregation in the public school system, and earnestly urge all our people to accept the rulings of the courts in good faith. We seek with the guidance of the Holy Spirit to create that kind of social climate which will work toward the elimination of friction between any and all racial groups and ultimately achieve the realization of Christian brotherhood in all community relationships — North and South and everywhere in the world. We heartily commend those lay people, pastors and Bishops who demonstrated Christian courage in critical areas. In these days of extreme tensions we commend our people, while not always sharing the same attitudes on integration, are determined to demonstrate in their own lives the qualities of understanding, tolerance and brotherhood.

We are disturbed by a growing disregard of law evidenced by the bombing of synagogues, churches, schools and even private dwellings. We would remind our people that equal justice can be had only under law.

To obey the law only when its suits us is to invite others to do likewise and that ultimately leads to anarchy. We, therefore call upon our people to treat obedience to and respect for law as a Christian moral obligation, and to see to it that, if and when any law needs to be revised, strengthened or eliminated, it can be done not by resort to force or violence but by legally established legislative procedure.

At Duke Divinity School

Western Methodists Vote to Lift Race Ban

News + Observer

LAKE JUNALUSKA (AP) — The Western North Carolina Methodist Conference passed a resolution Saturday favoring a petition of the faculty and students of the Duke University Divinity School that "properly qualified persons" be admitted to the divinity school "without regard to race." Sun. 6-8-58

The resolution carried by a margin of 91 to 46 after a short but heated discussion. P. 16-I

Presented during the report of the conference's Board of Social and Economic Relations, the resolution came during a lull shortly before the noon lunch break, and there were only about 150 persons in the auditorium.

The resolution stated that the conference "go on record favoring a petition, supported by the faculty and the students of the Duke Divinity School, requesting the board of trustees to restudy the University's racially-restricted admissions policy, and to reconsider admitting to the divinity school properly qualified students, without regard to race."

The resolution was read by Courtney P. Ross of Salisbury, secretary of the Board of Social and Economic Relations.

It was passed after the defeat of the substitute motions:

1. That the resolution be referred to the Conference Board of Education and;

2. That the conference "express our confidence in the integrity and Christian spirit of the trustees . . . and in their ability and desire to make any changes."

Edwin L. Jones of Charlotte, conference lay leader, moved that the resolution be referred to the education board.

Dr. Embree H. Blackard of Asheville, chairman of the education board, made the second substitute motion.

In another part of the report, the Board of Social and Economic Relations took a rap at the Ku Klux Klan, saying, "This organization often cloaks much black hatred under its white robe."

"All of them are pursuing a way that leads to the endless dark. Their rule of terror and violence cannot stand the light of truth," the board said.

"We invite you to study and expose this group masquerading, more often than not, under the name of Christ, burning the symbol of faith while marching in cadence to religious songs.

"This board invites your mutual concern over the recent renewed activities of the Ku Klux Klan in North Carolina in recent months," the report said.

In other business the conference:

Voted a raise in minimum base pay, roughly equivalent to $200 a year, for its ministers.

Decided to hold the 1959 conference at Lake Junaluska again.

Approved plans to raise three million dollars for their colleges and Wesley Foundation.

Ministerial appointments, a subject for active speculation Saturday, will be announced Sunday at noon.

All four classifications of ministers — supplies, approved supplies, probationers, and members of conferences — will get minimum base pay raises of $200.

In addition, they will receive increases of up to $600 annually for length of service ($100 for each four years service) and another $100 annually for each child up to six children, if they do not use the length of service supplement.

R. G. Tuttle of High Point, chairman of the commission on minimum salaries, said the ultimate goal is to establish a base minimum of $4,000 for the top-level of ministers plus supplements of $200 a year to each child. But he said, it probably will be four to six years before this goal is reached.

Oxnam: 'Segregation is sin'

Afro-American Baltimore, Md.

NEW ORLEANS—American Methodism's highest ranking spokesman last Sunday called segregation "a sin against God and man." Sat. 6-14-58 P. 1

Bishop G. Bromley Oxnam, president-designate of the Council of Bishops of the Methodist Church, made this unequivocal declaration as the principal speaker at Dillard University's baccalaureate service.

The noted churchman reminded his listeners of the words of Jesus, "A new commandment give I unto you: that you love one another as I have loved you."

Bishop Oxnam said that segregation is fundamentally a religious issue, notwithstanding the importance of the social, economic and political aspects.

"You do not segregate those you love. When we cease to love, we sin. The segregation issue is as simple as that, and as significant as that. Segregation is sin," he stated.

Big Methodist Church Takes Steps To Bar Integration

SHREVEPORT, La. (AP) — One of Shreveport's largest Methodist churches has taken action to bar integration of its membership. News

The board of Mangum Memorial Methodist Church revealed yesterday it had adopted a resolution against integration and that if Negroes present themselves for membership in the church, they will be courteously refused.

The resolution came shortly after the Louisiana Methodist Conference adopted one opposing legislation which would close public schools threatened with integration.

Elmer L. Berry, building contractor and a leader in the Mangum church, said he was afraid the conference stand would be interpreted as representing the whole Methodist membership. Berry said the official Methodist stand as expressed by the southern regional conference last year is that integration is a local option.

Mangum Memorial has a membership of about 1,500.

Church will not integrate—

Afro-American Baltimore, Md.

SHREVEPORT, La. (NNPA —The official board of the Mangum Memorial Methodist Church it was revealed Wednesday, had adopted a resolution that the church will not integrate with colored Methodists. The church has one of the city's largest Methodist congregations. Sat. 6-14-58

The resolution specifies that if colored persons present themselves for membership or entrance at the church, they will be courteously refused admission. P. 2

Action of the board came after the Louisiana Methodist Conference went on record here as opposing legislation which would permit closing of public schools, threatened by racial integration.

The official Methodist Church stand on integration of its membership as expressed by the Southern Regional conference last year is that integration is, and should be, by local option.

Two Admitted By Methodists

Commercial Appeal

Mississippi Conference Also Accepts 5 On Trial

10 BECOME DEACONS

P. 33

By TOM FARRELL

From The Commercial Appeal
Greenville, Miss., Bureau

GREENVILLE, Miss., June 5 —Two new ministers Thursday were admitted to the North Mississippi Methodist Conference. Fri. 6-6-58

Five others were admitted on trial, 10 ministers and students were elected to deacon orders and four to elder orders during the third day of the 89th annual conference at the First Methodist Church here.

Admitted as ministers in full connection were the Rev. T. J. Bowie of Greenwood Springs and the Rev. Joseph E. Young of Holcomb.

On Trial Basis

The following were admitted on trial: The Rev. David Eugene Rhea of Pope, the Rev. Benjamin Cecil Nunn of Cockrum, the Rev. James Locke Jones of Tupelo, the Rev. Jack B. King of Ripley, the Rev. Benjamin Franklin Lewis of Black Hawk.

Those elected to deacon orders Thursday, which was designated "Methodist Youth and Institutions Day," included the following ministerial students: Leslie Wayne Rushing, Glen Roland Grammar, Jack B. King, William Howard Henson, Charles Lindberg Potts, Jesse Walter Moore, all of Emory University at Atlanta, Wallace Pembroke of Westminster Seminary at Washington, Jack Higgins Mooris of Vanderbilt School of Religion and Benjamin Franklin Lewis, pastor at Black Hawk and Gomer Jackson Shumate, pastor at Smithville.

Get Elder Orders

Named for elder orders were Howard Lee Hathorn, pastor at Verona, T. J. Bowie, pastor at Greenwood Spring Charge, Ellis Eugene Tucker, student at Emory University and Joseph Elsert Young, pastor at Holcomb.

Ordination of deacons and elders will be held Friday preceding the reading of pastoral appointments for the coming year by Bishop Marvin A. Franklin.

Dr. Ellis Finger Jr., president of Millsaps College, presided at a program on Methodist youth fellowship during the afternoon session.

The conference adjourns Friday with announcement of appointments.

Interracial Race Cooperation For Methodists Hoped

Atlanta World Atlanta, Ga. Tues. 6-24-58

LAKESIDE, O. —(ANP)— Closer cooperation between Negro and white Methodist churches in Ohio is in prospect.

Some 1,400 delegates at the annual Ohio Methodist Conference recently voted to enlarge a program of "communication, cooperation and joint action with Negro churches."

Negro Methodist churches in Ohio are affiliated with the Lexington Conference, part of the all-Negro Central jurisdiction of the church.

Bishop Oxnam Calls Segregation Sin Against God, Man

Atlanta World Atlanta, Ga.

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I have loved you."

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Methodists Urge More Foreign Aid

BY CASPAR NANNES
Star Staff Writer

WESTMINSTER, Md., June 7.—Economic aid and technical assistance for needy nations will halt the spread of Communism and aid freedom, a report approved today by the Baltimore Annual Conference of the Methodist Church, declared.

The Board of World Peace statement urged our Government to provide greater economic aid and technical assistance, divorced from military ties and political expediency, for these countries.

"Disregard for the economic needs of the 'have-not' nations plows the ground for the seeds of Communism," the statement claimed. "The fostering of world trade and economic health, is therefore and in important means of preventing the pserad of Communism and furthering the cause of freedom."

The 1,000 lay and minister delegates to the annual conference at Western Maryland College also called on Government to take the lead "in hastening negotiations with other nations toward the cessation of the testing of nuclear weapons and the abolition of nuclear warfare."

Asks Arms Cut

As a corollary, the statement suggested a "progressive lowering of our arms level," but also asserted "an adequate defense through strength at home and of allies aroad is essential."

Similar statements were issued earlier this week by the general assembly of the United Presbyterian Church in the United States of America at Pittsburgh.

The report also made the following statements:

1. Urge Christian young people to learn more about the language and customs of other lands since "peace comes from mutual understanding and common goals."

2. Asserted the Christian way to fight Communism must not be confined to "mere opposition" but should be "one of aggressive spreading of our ideals."

3. Warned that peoples overseas will not accept the Christian doctrine of the "brotherhood of men if it is not practiced at home."

Methodist Bishop G. Bromley Oxnam, of Washington, told the session that the outcry about integration in the public schools has obscured the fundamental issue of the right to vote.

"When we deny a great body of our electorate the right to vote, we are doing something un-Christian and un-American," Bishop Oxnam declared." The politician understands the right to vote of a Negro. When the vote is there, the politician is going to think in terms of proper treatment."

The Washington bishop also expressed disappointment that no strong Methodist voice has been raised in the South on this issue to show where the Methodist Church stands. "There is no use talking about the good news of Jesus Christ if you do not carry it out in concrete situations," he declared.

D. Stewart Patterson of Washington, general secretary of the Commission of Camp Activities, appealed to Methodist churches not to neglect their young men who enter the military service.

"It has been estimated that approximately 1.4 million Methodists will have had service in the period 1950-60," he said. "Thousands of others will enter later. We need to be very much concerned what happens to these people while in military service, for these same people will become the leaders of tomorrow."

New Professorship

The first professorship of city and church planning will be initiated in September when Wesley Theological Seminary opens its doors on the American University campus.

The announcement was made jointly by the conference Board of Missions, Wesley Seminary President Norman L. Trott and Bishop Oxnam.

First occupant of the new post will be the Rev. Clifford C. Ham, jr., 34, at present co-pastor of the Broadway-East Baltimore Parish. He is a graduate of the Massachusetts Institute of Technology and of Andover Newton Theological Seminary.

Dr. Philip C. Edwards, associate secretary of the denomination's Department of City Works, said Mr. Ham "will be the first professor in the field of church and city planning in any Methodist theological seminary. We see in this the beginning of a most important development in relating the church more effectively to the field of city planning and urban redevelopment."

Va. Methodists Won't Cooperate With Segregated Private Schools

RICHMOND, VA. — (INNPA) — Methodist churches and educational buildings will not be used for schools if should Virginia schools be closed — if a resolution approved Tuesday by the Virginia Methodist Annual Conference is supported by local congregations.

The statement, the impact of which is moral and advisory but not binding upon local churches, was overwhelmingly adopted by delegates attending the meeting here in the Mosque.

The Rev. J. William Hough, pastor of Fairfax (Va.) Methodist Church, introduced the resolution. It declared the conference "is opposed to the use of Methodist Church property to house any part of or substitute for the State School system in the event public schools are closed."

It further urged "the Methodist churches of the Virginia Conference to resist all efforts to have their property so used."

If use of church property is opposed in the individual community the statement recommended that "the trustees, pastor and district superintendents of Methodist churches in the Virginia Conference call upon the official board of their churches to go on record as being unwilling for their property to be so used."

IN SOUTH GEORGIA MEET

Segregation Discussion Sidelined by Methodists

The Times-Union Bureau

VALDOSTA, Ga., June 3—Any possible discussion of segregation during the 93rd annual meeting of the South Georgia Methodist Conference which opened here today was sidelined as the result of a report given this morning.

The Rev. Norman M. Lovein of Valdosta, presenting a report on behalf of the 8th district superintendents, told the delegates that "We freely acknowledge that minorities have rights which must not be denied and, in the same time, we insist that majorities also have rights which must not be destroyed."

The speaker said the matter of these rights must remain with the General Conference which has the final word on the church structure. He referrred to a recent meeting in Atlanta in which the desires of various church groups on the matter of a change in structure was the main topic.

He closed the discussion by stating that any change would have to be the result of the General Conference's action at its next meeting in 1960.

The Rev. Mr. Lovein avoided the use of the words "integration" and "segregation" during his talk but made it clear that when he discussed the structure of the church he meant the admission of Negroes into the white conferences.

His report stated that the church is aware of the problem caused by drinking and urged that Methodists pay "more heed to the profits of God in the pulpits and less to politics" in the matter.

"We shamefully admit the church has become a large part of the drinking problem in business and social circles," he continued, but cautioned that the church "speaks in no uncertain terms against this monstrous evil and we have no idea of muting our trumpets."

In other reports, it was declared that a small drop in membership was recorded during the past year. A total of $6,458,467 was contributed by the 141,720 members of the 791 churches in the conference, 4,459 new members were taken into the church during the past year and Sunday School attendance has increased.

Should Negro Methodists Merge?

Two major denominations differing widely in doctrine and polity merged recently—The Congregational Christian Church, which is the result of a recent merge of the Congregational churches and the Christian Church united with the Evangelical and Reformed Church to become the United Church of Christ. This union was climaxed by colorful ceremonies which included a parade down the streets of Cleveland, Ohio.

"If these groups can get together," one observer remarked, "almost any denomination ought to be able to unite." First, the Christian Church had a very loose organization, in which each local congregation was its own sovereign body. Second, the Evangelical and Reformed group had a closely unified denominational set-up wherein they were governed by regular elected representatives from the congregations.

In matters of theology the gulf was wider. Congregationalists have always had a very liberal interpretation of the Scriptures; their clergy has often been referred to as modernists, while the Evangelical and Reformed Church has tended to be more conservative with leaning towards fundamentalism.

While it is a union "at the top," it is, however, a long stride in the right direction. If these two branches of Christ's Church can unite why can't the CME church the AME church and AME ZION church begin to lay the ground for eventual unification? Our background, heritage, aims and aspirations have more in common than any other group that has merged in America. Our doctrine, our church organization, our cultural background is about the same. Why three separate Methodist denominations?

The ultimate goal among Methodists is one Methodist denomination. We hope the day is approaching when racial differences will no longer force Negroes into denominations separate from the mother denominations. But until that time arrives, is there need for the three major Negro Methodist denominations to remain separate?

—F. M. Vanderford

Methodists To Study Job Of Church In U. S. Cities

WASHINGTON, D. C.—The job of the church in America's growing cities will be considered by 1,200 Methodists, representing the denomination's 9,500,000 members, when they gather here February 18-20 for the second National Methodist Convocation on Urban Life.

Government leaders, bishops, city planners, district superintendents, and city pastors will present various facets of the urban church's status and mission at general sessions during the three-day meeting.

Two Negro leaders will be among the panelists on February 18th and 19th. On the former date, the Rev. L. L. White, pastor of Holman Methodist Church, Los Angeles, will speak on "Some Results from Conference Integration."

On the night of February 19th the Honorable J. Ernest Wilkens, Assistant Secretary of Labor, and president of the Judicial Council of The Methodist Church, will lead a panel on "The Role of the Clergy and Laity in Community Life."

The Reverened Charles L. Carrington, pastor of Brooks Methodist Church, Jamaica, N. Y., will lead a discussion group on the problem of the city church during the conference.

$49,542 Methodist pensions paid out

WASHINGTON

The Washington Conference of the Methodist Church paid out $49,542 last year to 30 retired ministers, 55 widows and five children.

These figures were disclosed Monday by the Rev. C. E. Queen, conference field representative of the reserve pension fund, at the regular weekly meeting of the Methodist Ministers Alliance.

The Rev. Mr. Queen discussed the Methodist plan for a new pension system, which would raise the annuity from $600 to $720 each year served by a retired minister.

"THE CHURCH has a moral obligation to support its retired ministers," the Rev. Mr. Queen said.

This obligation becomes all the more important in view of opposition of some churches to appointing or accepting elderly ministers.

"You would be surprised to know how many churches there are that don't want an old minister," the Rev. Mr. Queen said.

The new system "brings ministers into responsibility" of sharing costs, he said.

* * *

IT WOULD also provide education through high school and college for the children of a deceased clergyman, he stated.

Methodist Bishop Oxnam Tells Group Bias Is A Sin

WASHINGTON — (ANP) — "Segregation is a sin . . . You do not segregate people you love" the more than 1,000 ministers, laymen and women, attending the second national Methodist Convocation on Urban Life in America, held last week at the Willard Hotel, were told by Bishop G. Bromley Oxnam in the closing session.

Bishop Oxnam, head of the Washington Area of The Methodist Church spoke on the subject, "The Impact of the Citizen of America on the World Scene," said that colored men are rejecting white men all over the world. He insisted that segregation ceases to be a political issue because it is basically a religious matter. He lauded Marian Anderson as America's most effective ambassador of good will.

A score of Negroes served in various capacities during the three day confab as presiding officers, members of the various planning committees, speakers, consultants and resource persons in several of the 16 discussion groups. Bishop Matthew W. Clair, Jr., head of the St. Louis Area of the Central (Negro) Jurisdiction, was the ranking Negro officer, serving as a member of the Council of Bishops Committee, which called the meeting. He resided over the second general session on Tuesday night and was the presiding officer of one of the discussion groups.

White, Negro Methodists Break Bread Together In Joint Service, Columbus, O.

Columbus, Ohio — A local Negro minister of The Methodist Church and a white Methodist minister of nearby Hilliards, were the subject of a front page story of The Columbus Citizen, a local daily paper, on Feb. 3.

Subject of the front page story (and two group photographs) by Doral Shenoweth, were Rev. Robert H. Streaty, pastor of the Clair Chapel Methodist Church, Columbus and Rev. John Adams, pastor of the Hilliards Methodist, who conducted a joint service in the Hilliards church on Sunday, Feb. 2.

Under a two column headline—**"Races Hold Joint Hilliards Servive."** Mr. Chenowth's story (in part) was as follows:

"An old Negro spiritual set the theme for Sunday's services in Hilliards Methodist Church. Voices of the all-white Hilliards' choir blended with those of the all-Negro Clair Chapel Methodist Church choir Wite of the Negro church's minister, Mrs. Robert H. Streaty, directed.

'Let us break bread together, on our knees . . . let us break bread together on our knees . . . let us pray together, on our knees. . . "

"The merger-for-a-day of the two institutions was merely an act of putting into practice on a congregational level what has already been sanctioned by the national Methodist administration.

The Hilliards minister, the Rev. John Adams, said, "this is a natural expressoin of common faith by fellow Methodists and fellow Christians."

"Both Rev. Adams and Rev. Streaty delivered short sermons.

"Rev. Streaty, a 41-year old graduate of Anderson, Ind.) Theological Seminary and pastor of the 136-member CVlair Chapel since 1953, spoke on "sacrifical remembrance"

"Our lives should be different here this morning . . . as we partake of the elements of sacrical remembrance." He spoke of Jesus' sacrifice on the cross to save mankind .He described the bread and wine of Holy Communion as "the tokens of His blood and broken body . . . this which we do take in His remembrance."

"Rev. Adams a 1952 graduate of Yale Divinity School and pastor of the 750-Hilliards congregation since June, 1954, spoke on "our hope and security" His illustration throughout the sermon centered on use of an anchor as a "symbol" of security . . . "An anchor of faith can be moved" he explained. In apparent reference to the worship services of the two races he said:

"Today we have lifted the anhor just a little. We have been that our faith and hope can sail. We do not have to remain where we are. We can move."

. . . "During the noon potluck uncheon, Hilliards, churchgoers served as guides for Clair Chapel members, giving them a chance to inspect the recently completed $225,000 edifice. Rev. Streaty explained that his congregation is in the midst of planning for a new church at 295 E. Barthman Avenue.

"Following lunch, the Rev. Dr. Harold M. McAdow (superintendent of the Columbus District of the Ohio Conference) served as moderator on the topic: "The integrated fellowship of the local church." Two members from each church participated.

In an editorial in The Columbus Citizen on Feb. 4, under the headline "Goodwill In Hilliards," we wrote the following:

"Some citizens of the South could have gotten a good lesson is Christian relationships from the integrated Methodist services held Sunday in Hilliards.

"Two ministers, one Negro and one white, preached to their combined congregations. It was done in peace, in good spirit and in Christian fellowship. This is in direct contrast to the bigotry evident among some would-be "men of the cloth in the South.

The editorial mentions the "recent routing of the Ku Klux Klan by Lumbee Indians . . . and the use of the unseemly title of "reverend" by a person named James Cole, self-styled leader of the Klan.

. . . "Cole is referred to as "the Rev. James Cole, South Carolina preacher." And the so-called grand dragon of the Virginia Klan is called "the Rev. James Milligan.

"Since their declarations" of war, the editorial continues, "both have been rebuffed by their churches . . . Certainly these are not men of God or they would be teaching love among men, not hatred."

Area Methodists hold human relations meet

The Rev. L. L. White, pastor of Holman Methodist church, layman Wiley Daniels and Mrs. Maidie Norman were delegates to a Conference on Human Relations this week at First Methodist church of Glendale.

Sopnsored by the Southern California-Arizona Conference Board of Christian Social Relations and the General Board of Social and Economic Relations, the meeting called on delegates from many communities in Southern California to meet to "consider the role and improve the skill of the local church in changing personal attitudes regarding race, and changing community patterns of interracial relationships." Rev. White called the meeting "the finest thing our conference has attempted to do so far in this field.

This is the first time in the 10 years I have been in the conference that the question of human relations ras come in for consideration on as large a scale as at this meeting. . .this is due to the fact that tre leadership of our conference has become extremely sensitive to the problem of human relations in recent years and this is an indicaton that we really want to do something about race relations."

Workshops for delegates discussed and studied housing, emyloyment, tense situations and "racally inclusive fellowship" in church and community.

Two evening meetings were opened to the public and featured Dr. Benjamin Mays, president, Morehouse college, Atlanta, Ga., and Dr. Jerry Walker, pastor of St. James Methodist church, an interracial church in Chicago. Assisting with registration at the conference was Mrs. Doreatha Douglas, Holman church secretary.

Howard U. Prof. Joins White D. C. Church

WASHINGTON. — (ANP) — Dr. William A. Banner, associate professor of philosophy at Howard university, and his family have been received into the membership of Brightwood Park Methodist church, here.

They are the first Negroes to become members of this church and the Rev. Thomas B. Ehlers, minister, reports that they have received a most cordial welcome.

Dr. Banner recently participated in the School of Christian Living at Brightwood Park, being a member of the panel that discussed the film presentation, "The Broken Mask." Miss Evelyn Tymous, elementary school teacher, and a member of Asbury Methodist church, was also a member of the panel

1,200 to attend Methodist meet

ST. LOUIS—Some 1,200 Methodist churchmen and women are expected to attend the second Methodist Convocation on Urban Life in America in Washington from Feb. 18-20.

Representing the denomination's 9,500,000 members, a score or more district superintendents, pastors and laymen from four conferences of 15 states are scheduled to be present.

DELEGATES AT the meeting will be the Rev. E. C. Sanders, the Rev. J. H. Oliver, the Rev. E. F. Wallace, the Rev. D. M. Gresham, Mrs. E. D. Willis;

The Rev. Dr. J. J. Hicks, Bige Wyatt, Mrs. O. N. Morris, the Rev. L. W. Thomas, the Rev. Dr. S. M. Riley Jr., Mr. and Mrs. J. Ernest Wilkins, the Rev. George Rice;

The Rev. H. H. Greene; the Rev. H. M. Marbley, the Rev. A. Burton and Mrs. James Wesley.

CHURCH SET TO END BIAS

Methodist Bishops to Ratify Amendment on Shifts

MIAMI BEACH, Fla., April 10 (AP)—Integration of white and Negro units of the Methodist Church moved closer today through action of the Council of Bishops of the Church.

The council ratified a constitutional amendment to permit transfer of a church or conference (state organization) from one jurisdiction to another. The Central (Negro) Jurisdiction is now separate.

The amendment, ratified 22,687 to 1,623 in the general conference, provides a change in jurisdiction may come with the consent of two-thirds of all parties concerned.

The amendment, which takes effect today, would allow a Negro church or conference to leave the Central Jurisdiction and affiliate with one of the geographic jurisdictions if the jurisdiction voted to receive the Negro group.

Methodists Move For Integration If Churches Agree

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Other amendments adopted provide for another lay representative in the annual conference for churches with two pastors and for raising the number of delegates at the quadrennial conference from 800 to 900.

The Council of Bishops, meeting here for the first time, heard reports that the church now has 9,666,629 members in the United States and has 773,153 members overseas. Gifts to the church last year totaled $443,677,506.

Elder Lightfoot Solomon Michaux Dedicates $335,000 Temple





Big Opening— Photo at left shows part of crowd on hand for official dedication of Elder Lightfoot Solomon Michaux's new $335,000 Temple of Freedom Under God in Washington, D. C. In right photo Bishop Micheaux (right) accepts keys to building from Judge Armond W. Scott (left). Looking on are Bishop George Brunk of Newport News, Va., who delivered the dedication sermon, and the elder's daughter and wife.

10,000 Hear Michaux in D. C.

WASHINGTON (ANP) — Approximately 10,000 spectators gathered at Griffith Stadium on Sunday evening to witness the 24th annual baptism ceremony held by Elder Lightfoot Solomon Michaux, familiarly known as the "Happy Am Preacher."

• More than 100 white-robed candidates were immersed in the improvised pool by the elder, assisted by Elder George Matthews of the Baltimore church.

The baptizing climaxed a three-hour, four-scene pageant depicting "The Trail of the Cross by Judas," "The Denial of Christ by Peter," "The Trial of Christ by Pilot" and "The Crucifixion."

THE LAST SCENE was most impressive as it portrayed Christ bearing the heavy cross up Calvary, followed by at least 50 Biblical characters dressed in bright-colored robes, typical of that age, set off by silver breast plates, leg shields and sandals.

This incident, which brought shouts and tears from the audience, was made more realistic by the scenic mountainous background which was so artistically built in one section of the bleachers. This area was forested with real cedar trees, artificial rocks and wild flowers. On the mountain side grazed real live sheep and donkeys.

■

CHRIST'S TRAIL led up the mountain side to a mid-section where the cross was planted, and Christ was nailed thereto, between similar crosses to which were nailed the two supposed thieves.

• **Appropriate background music for the entire drama was furnished by the elder's 100-voice choir. Michaux' text for the special service was "Where Is Hell?"**

The baptizing ceremony climaxed a month-long series of Sunday evening services held throughout August in the ball park.

From push-cart to world-wide fame

A year ago the old Temple was razed; two other lots purchesed, and the new Temple dedicated Sunday, constructed.
—ART CARTER

WASHINGTON

Making the ribbon - cutting speech at the dedication of Elder Michaux's new Temple of Freedom Under God on Georgia Ave., Sunday, Judge Armond W. Scott traced the history of the "Happy Am I" preacher.

Judge Scott declared:

"He was not born with a silver spoon in his mouth; but came from humble God-fearing parents, whose Christian influence shaped his entire life.

"Like Abraham Lincoln, who, coming from a log cabin, made his way to the White House, so this man, from a push cart on the streets of Newport News, Virginia, has pulled himself up by his own boot straps, and he too now, is a world figure.

"Not only has he conceived and built this great edifice with thousands of his followers, but he has established six other churches in other sections of this country.

"The many members are faithful and dedicated followers, and all are doing their part in helping to make America a better place in which all people could live and ultimately to universal brotherhood."

THE DEDICATION of the Elder's new Temple climaxed twenty-eight years of religous activity in Washington for him.

Following two former members of his church in Newport News, who had moved to Washington, he came here and began holding service in a rented room at 2030 Georgia Ave. NW, site of the new $335,000 Temple.

That was the beginning of the present church. These two elderly persons called in neighbors whenever Elder Michaux visited them and all joined in prayer meetings. The group grew in size and soon they were overflowing the room, and so rented an old poolroom and began holding regular meetings there.

IT WAS on this spot that Elder Michaux began his "Happy Am I" broadcasts. The old poolroom, too, soon became too small, so it was purchased by the congregation along with an adjacent lot and the old temple was built, seating 500 persons.



KEYS TO TEMPLE— Judge Armond W. Scott (left) presents keys to the new Temple of Freedom Under God at 2030 Georgia Ave., NW, to Elder and Mrs. Lightfoot Solomon Michaux at dedication ceremony Sunday.

Michaux to dedicate new $335,000 Temple here

WASHINGTON

One of the most modern temples erected in Washington has been completed by the Church of God, under leadership of Elder Michaux and will be dedicated Sunday at 3 p.m.

The keys of the Temple of Freedom Under God will be presented to Mrs. Mary E. Michaux, wife of the elder, by Judge Armond W. Scott. Mrs. Michaux will then present the temple to the people of the District as a place of worship.

As part of the dedication service, a pageant of the "Dedication of Solomon's Temple" will be presented.

* * *

VISITING AND local officiating ministers taking part in the dedication service are;

Dr. William Adams, chaplain and former Departmental Commander of the American Legion; Dr. H. A. Bente, pastor, Grace Gospel Church, Bronx, N.Y.; Dr. John W. Bundrant, former chaplain, U.S. Army, Washington; Elder Comus Duster, assistant to Elder Michaux; Dr. John F. B. Carruthers, Pasadena, Calif.; former Navy chaplain and chaplain of Military and International Relations; Bishop George Brunk of Denbigh, Va., evangelist and Bible teacher, and Elder O. B. Rhodes, Pontiac, Mich.

Bishop Brunk will preach the dedication sermon at 8 p.m.

* * *

TWENTY-EIGHT years ago, Elder Michaux came to Washington, following two former members of his church at Newport News, Va., who had moved to Washington. They were two aged persons who lived in a rented room at 2030 Georgia Ave., NW.

It is the practice of the Elder, he says, that wherever the members of his church may go, to follow them by correspondence or by visits in person when posisble.

The present church at Washington began in this room by these two elderly people. They called in neighbors whenever the elder came to Washington to join them in a prayer meeting, that God would establish a church here at Washington.

The room became too small for the number that would gather when the people found out that the elder was visiting, and they rented an old empty poolroom on the lot of 2030 Georgia Ave. and began holding regular meetings in the old poolroom.

IT WAS here that he began his broadcasting career 27 years ago.

It was on this spot that the theme song of the elder's broadcast, "Happy Am I," became famous. The old poorloom soon became too small, so it was purchased by the congregation with the adjacent lot, and a temple was built that would seat 500 people.

A year ago, this building was razed and two other lots were purchased and the new temple, which is to be dedicated Sunday, was built.

* * *

AT THE dedication service, Dr. C. Herbert Marshall will give a talk on "The Builder of the Modern Temple."

Following the dedication service, a ten-day revival meeting will be conducted in the new temple by Elder Michaux and visiting ministers.

Modern Solomon's Temple Cost $335,000 To Build

BY ART CARTER

WASHINGTON

"This edifice is the culmination of the dream of many years ago—the dream of a man who had consecrated his life to the service of his fellowman and their spiritual guidance. . . ."

With these words, Judge Armond W. Scott launched the ribbon-cutting ceremony of the new $335,000 Temple of Freedom Under God, pastored by the Elder Lightfoot Solomon Michaux, Sunday.

Standing at the door of the brilliantly lighted, glass - door chapel, with 1,500 persons lining both sides of the street in 30-degree weather, Judge Scott continued:

"All through these years, his faithful and devoted wife has stood loyally by his side, comforting and consoling him when he was bowed down with the vicissitudes of his many responsibilities, and spurred him on to his great achievements, the fame and influence of which have spread not only throughout this broad land, but over the entire world."

* * *

THE VETERAN jurist added, "This temple has been erected as a meeting place, not only for its members, but for the people of whatever race, color or creed, who have the desire to worship their Creator according to the dictates of their consciences."

On this note, Judge Scott presented the keys to the Temple to Mrs. Mary E. Michaux, wife of the Elder, who cut a large white ribbon to officially open the Temple.

Emanual C. Wright, Philadelphia banker, spoke briefly, describing the Temple as "a landmark in the city of Washington" and praising Mrs. Michaux as "one of the great women of the 20th Century who has dedicated her life to the betterment of humanity."

* * *

WITH THE doors opened, more than 1,200 jammed their way into the edifice. They quickly took all available seats in the main auditorium and two side balconies of the impressively colored blue and gold church.

Others overflowed into the small basement rooms where they could hear the dedication ceremony via loudspeaker, but could not see the dramatic program.

Here Elder Michaux combined oratory, music, dramatics, and pageantry with live lambs in an impressive three-hour program.

Elder O. B. Rhodes of Pontiac, Mich., read the Scripture and the congregation, led by John Beecher of Philadelphia, sang "God Bless America." William Cherry presided.

Mrs. Annie L. Holmes of Baltimore sang "Jerusalem," and the presentation of the pageant, "The Building of the First Temple of God by Solomon and Its Dedication," followed.

* * *

WENDELL GREEN was particularly impressive as King Solomon. Elder James Taylor played the high priest; Nathan Taylor, John the Baptist, and James Williams, Christ.

The pageant was realistic with the appearance of the 20 elders of Israel, resplendent in gold and blue garments, and the presentation of seven live lambs for the sacrifice.

An electrical effect of a fire on the sacrificial altar and a blood-letting scene which culminated the offer of the sacrifice for the sins of the people, climaxed the pageant.

* * *

FOLLOWING THE pageant, the dedication program swung into the oratory stage. Chaplain John W. Bundrant prayed and Mary Rust spoke on "The Old and New Temple."

The new Temple replaces the old Church of God which was located on the same site at 2030 Georgia Ave., NW, just across the street from Griffith Stadium, scene of the Elder's annual baptism services.

Miss Rust of the Washington Church of God said the new temple was dedicated "to training of youths, building of character, and the beginning of hope for those who err."

She added that its building required "an abundance of wisdom, with discriminating understanding, and above all—faith."

* * *

MRS. EIDTH GLOVER Philadelphia, bringing greetings from the seven Churches of God throughout the East, called the new Temple "a dream of many years, a pride and joy to all of us, and a monument in the nation's capital."

"It is the greatest achievement in the history of the Church of God," she added.

Miss Sarah E. Thomas, Washington, spoke on "Our Youth Speak," saying the Temple "will serve as an inspiration to further the interest in God's work." She said, "We shall strive to be epistles of those who teach us,' and paid a special tribute to Mrs. Michaux.

* * *

CHAPLAIN WILLIAM ADAMS, former Departmental Commander of the American Legion, read telegrams from President Eisenhower, who told the church members, "You have accomplished much"; and Dr. John F. B. Carruthers of California.

Dr. Carruthers was scheduled to be on the program, but illness prevented him from making the trip.

Between these parts of the program, John Beecher sang "I Trust in God," Mrs. Annie Putty rendered a solo; the Five Misses From Baltimore sang "Through Thee Oh God," and the Gospel Bearers from Philadelphia, sang "Crying in the Chapel."

* * *

CLIMAXING THE long program, Dr. C. Herbert Marshall presented Elder Michaux, declaring that the dedication was really "a three-in-one meeting with all culminating in great rejoicing."

He described it as (1) a day of triumph over those who seek to retard the progress of Christ; (2) a transition of an ideal into reality, the fulfillment of the elder's dream, and (3) a day of thanksgiving for a firm, happy, Christian family with the leadership of the elder and the splendid example of followship by the Church of God members.

Dr. Marshall also lauded Elder Michaux for his ability "to divorce himself from himself and get the job done."

* * *

ELDER MICHAUX called the occasion "the most encouraging thing that has ever happened in my life. I owe much to you who have come to show appreciation to what God has done through me."

Then the elder, in his usual platform style, praised Mrs. Michaux as "a good woman," telling his listeners "there is nothing better than the gift of a good woman."

Michaux declared "God knew it wasn't good to be without a woman," then said, "My advice to men who don't have a good woman is to stay with your mothers. If you do have a good woman, love her, cherish her and nourish her."

CONTINUING THE elder emphasized that the three most important things for men in the world are for them (1) to have God; (2) have a good woman, and (3) have good health.

"With these three you are rich," the elder added, and urged the men to remember "it isn't good to be alone."

Then the elder digressed long enough to introduce the Martin Brothers, John and Fred, who were builders of the temple; Maj. Ernest Brown, former District police chief, now 83 years old, and Bishop George Brunk of Denbigh, Va., who preached the dedication sermon later Sunday night.

AS A FINAL world, Elder Michaux reminded his listeners "You don't have to be a member of a church to do right, you can do right anywhere." He urged them to attend the 10-day revival services now under way at the new temple.

As concluding numbers on the program, Mrs. Michaux sang "Some Golden Daybreak" and the Jubilee Chorus, gaily garbed in new blue and gold robes, sang "Lift Up Ye Heads."

"This ended the long dedication program, preceded by a brief response from Emanuel C. Wright, Philadelphia banker, who said, "The elder builds a spirit of brotherhood among all races.

Ike, Mamie Donate To Michaux Mural

By Kenneth Dole
Staff Reporter

The President and Mrs. Eisenhower have contributed $1000 toward the cost of a mural in Elder Lightfoot Solomon Cichaux's Church of God, Temple of Freedom Under God.

Elder Michaux, in confirming the gift, said he received the check signed "Mamie Eisenhower" on Feb. 11. A White House note said the check represented the "First Family's share" of the painting.

Two other honorary deacons, George E. Allen and Harry C. Butcher, have agreed to make up the rest of the cost of the $3500 painting, Elder Michaux said.

President Eisenhower has been an honorary deacon of the church since 1944, the pastor said.

The mural, the elder said, is a memorial from the three honorary deacons to the late Stephen Early and Clark Griffith, also honorary deacons of the church.

The work of a New York artist, Lumen Martin Winter, the mural measures 14 by 38 feet and is painted in oil on linen. It was installed in the church, 2030 Georgia ave. nw., last Saturday, and will be unveiled at a special service Sunday at 8 p. m.

Elder Michaux is best known for his "Ball Park Meetings" in Griffith Stadium and his "Happy Am I" radio broadcasts.



By Douglas Chevalier, Staff Photographer

Elder Lightfoot Solomon Michaux holds a mural for his church which President and Mrs. Eisenhower helped finance with a gift of $1000.

South's Pastors Urged To Preach Equality

Evening Star Oct. 4-12-58
Washington D.C.
A-5-A

Dr. Mordecai Johnson, president of Howard University, yesterday called on Southern preachers to "stop taking instruction" from their prominent laymen, and "preach the Gospel—the equality of man and the races."

"You may lose your church and even your life, but you won't be by yourself," Dr. Johnson told them. "Others have died that way too."

The prominent educator and former minister urged the preachers "stand up and be counted," while addressing the Alexandria Ministerial Association at the George Mason Hotel in downtown Alexandria. The association has both white and Negro members. Members of both races were present, and both applauded his talk.

Dr. Johnson said that Southern ministers have "the greatest opportunity preachers have had as long as the world has stood—to play a significant role in ridding the United States and subsequently the world of racial discrimination and hate."

"But you're being told what to do by prominent members of your congregations, the same men and women who boast of their membership in State Legislatures, including the Virginia General Assembly, white citizens' councils and the Ku Klux Klan," he said.

Dr. Johnson told the preachers to tell such parishioners that true democracy and Christianity are not dead in the South.

"Tell them to get out and make room for men and women who have the intellectual and moral strength to fight for what is right," he said.

Dr. Johnson said the South is "running away from the race problem instead of trying to right the wrongs it is doing, which day by day feed the propaganda mills of the Soviet Union."

The educator told the gathering that the world is undergoing a "fantastic revolution—the rise of the black, brown and yellow races from 500 years of slavery and abuse."

"And the Western World," he continued, "will lose their support to the Communists if the abuses continue."

He told the Alexandria ministers that "those years of slavery under the thumb of England, France, Spain and other nations are largely responsible for the Supreme Court's desegregation ruling of 1954." The educator said the jurists "realized that the West has too little time to correct those abuses and save the world from Communist domination."

He said the South's "central weakness is that the white population has so litle confidence in its own power to lead and to spread democracy that all it has left to do is run."

"This is moral powerlessness, which shows all too clearly that the South already has abandoned mankind."

Miss Anna Hall Honored Here



MISS ANNA HALL

Miss Anna E. Hall, outstanding foreign and home missionary worker for the Methodist Church, was signally honored Sunday at the Central Methodist Church.

"Anna E. Hall Day" was sponsored by Circle No. 6 and Parsonage Committee of the church. Main speaker was Dr. Stella Brookes professor of English at Clark College. She praised the missionary for her religious usefulness, her inspiration to others, her devotion and her sustained and self-sacrifical ministry.

Miss Hall was also saluted by Mrs. Geneva Haugabrooks, Mrs. M. E. Tilley, and Mrs. J. S. Flipper, all of whom spoke highly of the honoree.

In January 1956, Miss Hall was knighted by President Tubman of Liberia, Africa.

Miss Hall received presentations from a Literary Symposium from her Alma Mater, Clark College, Circle No. 6 and the Parsonage Committee. Recordings of her life were transcribed and the program ended with remarks from the pastor of the church, the Rev. H. H. Backstorm.

Miss Estelle Clemmons was mistress of ceremonies, and another platform guest was Mrs. Coby Maddox.



DR. STELLA BROOKES

67 YEARS as a Missionary Minister

90-Yr.-Old Pastor 'Walks 116,970 Miles' To Spread 'Word of God' Around Globe

By WILLA MAE RICE
(Courier Staff Writer)

PITTSBURGH—It might be expected that a slightly built man, 90 years old, who has walked 116,970 miles (by his admission) to spread the word of God in every major city, and on every continent of the globe, except South America, would be ready to settle down.

Not so with the Rev. John Hiram Butler, confirmed bachelor preacher who breezed into Pittsburgh some weeks ago on his travels which are taking him no place in particular, but always somewhere.

When interviewed by this reporter, the roving prophet, who speaks 16 foreign languages, including the tongues of three African Tribes, stated:

"I have completed 67 years as a missionary minister—eight years in Africa, one in China, one in India, 11 months in Russia, five months in Japan, two months in Turkey, 14 months in Palestine, in addition to soul-seeking ventures in Europe, Canada, Mexico and the United States."

His white hair worn long under a black derby, that has weathed 14 years, and a few wrinkles are the only indications of his near approaches to the century mark. He carries a cane, but his fast pace belies his need for it. His voice is strong, and his memory is quick as his step.

■

HIS STORY, which began in Providence, R. I., in 1867, when he was born, seems to have no end. The elderly little minister lowered his head as he mused:

"I ran away from home and a mean stepfather at the age of 13 years, walked 21 miles down the railroad tracks to Boston, Mass., and stowed away on a cattle ship bound for England. When hunger drove me out of hiding, the captain first threatened to throw me to the sharks. Softened by my pleadings, he then gave me the task of helping to care for the cattle."

He continued:

"Terrible fear of my stepfather prompted me to tear up the return ticket which they gave me when we landed in London. The ten shillings (equivalent to $2.50) were soon spent, and I was begging alms in the streets when a kind and beautiful lady, the Marchioness of Londonderry, found me. She placed me in the Barnabas Waif Home, an orphange for boys, which she supported. Later I was transferred to the School of England Bible School, from which I was graduated as a missionary in 1888."

When asked why he never married, the sprightly "man of the cloth," quipped:

"I never talk to a lady on a windy day. She might think she hears matrimonial music, and it will be the wind blowing through my ribs."

HIS WITTY and philosophical replies to certain questions were as follows:

Q.—"What do you think of modern-day civilization?"

A.—"Civilization! Wish you would show me some! We are spending millions of dollars and all of our brainpower to perfect implements of destruction. Is that wisdom?"



REV. JOHN H. BUTLER
. . . "lone disciple"

Q.—"As a minister with foreign and domestic missionary experience, would you say that imparting the plan of salvation to the savage is more difficult than to civilized candidates?"

A.—"There is no comparison. The savage, animal by nature and human only in form, is anxious to learn of God."

As proof, he related this story. "As the interpreter went before me in Port Nola, S. W. Africa, explaining that I was a man of God, natives lined the streets by the hundreds. Our form of civilization has destroyed the Divine nature of man," he said.

Queried for his opinion about the youth of today, the Rev. Mr. Butler's frail, furrowed face reflected a smile as he replied:

"I have sympathy for the youth of today. His trials, temptations and trends toward crime are a thousand times worse than they were in my day. If you stole an apple back there then, it was a crime. Now a man who steals $1,000 is considered a celebrated gentleman," he reiterated.

Well-versed in the scriptures, the Rev. Mr. Butler recited Rom. 8:38-39 as his favorite scripture:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

He summarizes these verses with this phrase—"powers that are powerless."

Concerning denomination, he claims none, but said that he became a heretic out of the Church of England because of his belief in immersion. "I suppose I lean toward the Baptist faith," he chuckled.

■

WITH DRAMATIC gestures, the warrior of many battles gave hair-raising accounts of how he suffered for "the faith" as a prisoner in Russia during the time of the czars, was tortured in Germany, and burned on a fiery cross.

On the brighter side, the Rev. Mr. Butler told of being reunited with his mother, when he was a bearded man of 70 years, at Chelsea, Mass.

Even though his mother had been bedfast for several years, he said, at the sight of him, she sprang to her feet hailing his return as an answer to her prayer." She died at the age of 91, the youngest in our family," he added.

While here, the Rev. Mr. Butler is guest in the home of the Rev. W. R. Shields, pastor of Morningside Church of God in Christ, and preaches in churches on invitation.

A large congregation heard him at Wesley Center AME Zion Church last Sunday. He is scheduled to preach at John Wesley Church at 11 A. M., Feb. 23.

When asked why he doesn't seek a pastorate, he retorted, "It's too much of a headache."

Concerning his plans for the future, the nonagenarian boasted:

"The first 100 years are the hardest."

Janet Evans Slated To Speak At Alabama State This Week

Miss Janet Evans, of the Board of Missions of the Methodist Church, will be a campus guest at Alabama State College on Thursday of this week. She will remain through noon Saturday and will meet with various student Christian groups on the campus. She also will meet individually with students who are vocationally interested in the work of the Church around the world.

For Miss Evans, it will be a matter of home-coming; for she was graduated from the local institution with the B.S. degree in social studies (minor in physical education) some years ago. Following her graduation at Alabama State College, she studied commercial arts at Tuskegee Institute where she was employed for two years.

Miss Evans has recently returned from Lima, Peru where for the past three years she has been teaching commercial studies at the famous Lima High School. Her work in Peru has been under the auspices of the Methodist Board of Missions.

She comes to the campus under the auspices of the Student Volunteer Movement for Christian Missions and the Methodist Board of Missions, to talk with students about the meaning of Christian mission and students involvement in it, as it relates to their vocational planning.

A native of New York, Miss Evans is the foster daughter of the Rev. and Mrs. Julius J. Carroll, former members of the staff of Alabama State College. Her visit to Alabama will include contacts at Talladega College, Tuskegee Institute, State A & M College, Miles College, and Stillman College, in addition to the local institution.



CAMPUS GUEST — Miss Janett Evans, Methodist Church's Board of Missions, was campus guest at Alabama State College, under the auspices of the Student Volunteer Movement for Christian Missions and the Methodist Board of Missions.

Jesus was black, Africans taught

NEW YORK — While Americans are being taught that Christ was a white man, efforts are under way to teach in Africa that He actually was colored.

A white missionary society is preparing to distribute to its schools in Africa slides depicting Christ and those around Him as black-skinned men, a fact that is said to be necessitated by anti-white and anti-colonial sentiment among the African people.

The idea was the brainchild of the Rev. Dr. Hugh Hubbard, a former missionary to Africa, who directs the project for the Congregational-ist Church.

DR. HUBBARD said this week that it was the first time an American mission agency had developed a life story of Christ depicting him as an African... for African consumption.

The slides were made in this country from 40 small water colors done by Henry Bwerudza, an African Christian who teaches at the Congregational mission school in Chikora, Southern Rhodesia.

Though not a professional artist, he turned to a paint brush when he found his pupils wanted nothing to do with the white Christ portrayed in American visual slides.

In none of the paintings does Jesus seem "meek and mild." The vigor with which the final scenes in Christ's life is depicted is characteristic of Christianity among Africans, missionaries say.

* * *

THE REJECTION of Christ as a white man by Mr. Bwerudza's pupils is a common experience of missionaries and teachers in Asia and Africa, Dr. Hubbard said.

"Christianity has to be interpreted into the terms of peoples and their environment and needs," he went on. "When God wanted to reveal Himself to man He did it in the form of a man.

"The white man has been the chief offender in the past two centuries in subjugating peoples and nations that are now struggling to be free. Any representation of Christ as a white man is automatically rejected by these people because they associate Him with their colonial masters."

WHITE MISSIONARIES strive to overcome this sentiment by "living their religion with the people," serving their needs and being sympathetic with their aspirations for freedom. Non-white missionaries are also employed.

One of the visual aides most successful in Africa, Dr. Hubbard said, is a film done by the Christian Council of India, that portrays Christ as a native of that country. American mission agencies have also made film strips of single scenes in Christ's life, using Africans as actors.

In this and other ways an effort is made to portray Christianity in terms relevent to modern Africa, with missionaries hoping the continent won't go the way of China.

Missionary Life Still Rough In Belgian Congo Mission

CLEVELAND, Ohio — (UPI) — Foreign missionaries today do not face the hardships that Stanley and Livingstone experienced in Africa, but neither do they live in a highly-developed civilization, with modern conveniences at their fingertips.

That is the word from Max J. Church, a missionary from the Belgian Congo who is attending the 48th world conference of the Seventh-Day Adventists in Cleveland.

Church is director of the Seventh Day Adventist mission of Gitwe, in the Belgian Congo. The mission is 18 kilometers from the village of Nyanza, which is actually a group of some 30 Indian and Arab shops arranged in a square with the native market in the middle.

MEDICAL DISPENSARY

Nyanza has no residential area, Church said, except for a few European homes of the territorial administrative staff, but there is a small maternity center, a few hospital wards and a dispensary mamned by a doctor and nurse,

It is at Nyanza that the Church family goes once or twice a month to purchase food and supplies.

"We have many popular brands of canned goods, well-known brands of toilet articles, hardware items, cloth of every description and about anything else you would expect to find in a small town general store in America" Church pointed out. But, he added, prices are about twice as high as they are in America.

The veteran missionary asserted, however, that all is not as simple as shopping.

JACK-OF-ALL-TRADES

"A mission director must literally be a jack of all trades," he said. "Our mission, for example covers an area of about 5,000 square miles in which there are more than 50,000 seventh - day Adventists.

"These people look to the director as spiritual guide, educational leader, mechanic, builder, Judge, administrator, advisor and about anything else you can mention."

"In fact," he continued, "he is often called 'Umubyeyi,' which means parent."

Church said he spends more than half his time inspecting the schools and churches and uses the remainder of his time with office work, district mass meetings and supervising school and church construction programs.

TRAVELS BY SAFARI

The most interesting and colorful aspect of his work, he said is the Safari.

"The day I leave is a busy one," he recalled, "more perhaps for my wife than for me. She must bake bread which involves sifting and grinding the grain to make flour.

Then there is the drinking water which has to be boiled and put into large containers. A week's supply of food must be packed into boxes suitable for carrying on the heads of porters."

Church said he takes a camp cot and a mosquito net on every safari. Other equipment included a pressure lantern and a first aid kit.

The personnel included in every safari are a cook-boy, a translator and an African assistant administrator who knows both the people and their customs and the church organization, the missionary said.



MISSIONARY WORKERS. Shown above are Mr. and Mrs. E. V. Mosely of this city who have devoted their lives to mission work. Mrs. Bertha Mosely is a life member of the Lott Carey Convention U.S.A. She is a member of the following organizations: Year round member of Shaw Sacrificial, Chairman of Women's Missionary Association, Field Missionary of Daughters of Zion, Board member of Credit Union, Chaplain of the Ladies Auxiliary of Community Hospital, Marshall of Salem Lodge No. 172, Board member of Hanover Union and Deaconess of Ebenezer Baptist Church. Mr. Mosely is member of the Odd Fellows Organization and Deacon. Both are members of the Ebenezer Baptist Church on South Seventh Street, where the Rev. J. Ray Butler is pastor. The Moselys reside at 711 Ann Street.

Dr. Arenia C. Mallory To Address New York City Mission Society

Lexington, Miss. Oct. 20 (Special) — Dr. Arenia C. Mallory, President and Founder of Saints Junior College here will address the New York City Mission Society at the Waldorf Astoria Hotel, Saturday, November 1st, and while there she will attend the meeting of the National Council of Women of the United States, which she has served as third Vice-President for two years. She will also attend the National Council of Negro Women in Washington, D. C., and make several addresses while in the east.

Dr. Mallory made a 50,000 mile tour this summer in interest of Saints Junior College and showed pictures in conjunction with her address throughout these United States.

With the conflict that the state of Mississippi has and the worst publicity of its kind for 64 years and yet. Dr. Mallory can influence parents to send their children from California to New York and from Florida to the Great Lakes. She must be able to show the good side of the picture for parents to send their children to Saints Junior College regardless.

The College Division has its largest enrollment and the students are represented from the New England States, Florida, Louisiana, Michigan, California, Texas and Mississippi.

Dr. Mallory calls it "the biggest little school in America."

The new gymtorium is completed and will seat several hundred people.

Negroes Receive False Invitations To White Church

JACKSON, Miss., Oct. 31.—(UPI)—Several Negroes in Jackson have received calls inviting them to attend services Sunday at all-white St. Andrew's Episcopal Church here, but the rector said Friday the callers gave false names and he sees "no reason to expect any attempt to disrupt our church services."

The Rev. Edward Harrison said he heard about the calls Thursday.

"The callers gave false names and would not give phone numbers so the Negroes could return the call," he said. "On one of the calls, the caller identified himself as the rector."

One Negro leader who asked not to be identified said he had received a call but attributed it to "pranksters" and had no intention of attending.

The rector said there would be "no change in our past operation" Sunday.

"Since Sunday is All Saints Day, it is not a day on which invitations to outside groups would be extended," he said. "Fortunately, this anonymous caller or callers issued the invitation to responsible members of the Negro community who promptly communicated this information."

Invite Negroes To Church Here; Prank Blamed

By UNITED PRESS INTERNATIONAL

Telephone invitations to several Jackson Negroes asking them to attend services Sunday in an all-white Episcopal church were attributed to pranksters today.

The Rev. Edward Harrison, rector of St. Andrews Episcopal Church, said he heard about the calls Thursday.

"The callers gave false names and would not give phone numbers so that the Negroes could return the call," he said. "On one of the calls, the caller identified himself as the rector."

One Negro leader who asked not to be identified said he had received a call but considered it a prank and had no intention of attending.

Harrison said there would be "no change in our past operation" for Sunday services.

"Since Sunday is All Saints Day, it is not a day on which invitations to outside groups would be extended," he said. "Fortunately this anonymous caller or callers issued the invitation to responsible members of the Negro community who promptly communicated this information and therefore there is no reason to expect any attempt to disrupt our church services.

Mormons Buy Farm In Sumter

SALT LAKE CITY, Utah, Feb. 19 (AP)—The 3,344-acre Milmat Plantation in Sumter County, Ga., has been purchased by the Church of Jesus Christ of Latter-Day Saints (Mormon) for use as a livestock feeding plant.

It will be operated as a receiving station for cattle.

Church officials said the Georgia land was chosen because it is near the best markets and selling transactions can be made nearby.

It was bought from Milmat Timber Farms, Inc., of Indianapolis, Ind., which has operated it as a modern ranch and general farm. It also includes valuable timber.

The price was not disclosed. Church officials said, however, that with extensive improvements to start soon, the total investment will exceed a half million dollars. Included in the sale were 1,100 head of Hereford breeding and feeder cattle.

Church plans call for an ultimate capacity of more than 25,000 head of stock a year. This, the officials said, will provide an expanding market for livestock feeds as well as for market cattle grown in the area. It also contemplated the offering of complete feeder service for local stock raisers.

Local personnel will be employed and local materials used as far as possible in the building and expansion program.

Acting as general superintendent for the new owners is Charles H. Willis, livestock operator from Chandler, Ariz.

Spencer Pryor was manager for Milmat.

The property is near DeSoto, about 12 miles southeast of Americus, Ga. It has a handsome residence for the manager and a number of other buildings.

Muhammad Tells Followers:

'Be Polite, Courteous, Respectful'

Detroit's Moslems Hear Talk

DETROIT, Mich. — In one of his rare trips out of Chicago, Elijah Muhammad, spiritual leader of the Moslem movement in this country, advised his followers here:

"Obey those who are in authority."

His speech was aimed directly at recent "incidents" in the Motor City . . . incidents between Moslems and police.

"The Messenger" spoke in Detroit's Muhammad Temple to an overflow audience; with loud-

[The Moslems' annual convention will be held Feb. 23 in Chicago.]



MISTER MUHAMMAD

Mister Muhammad's Message To African-Asian Conference!

NEW YORK—A message of significant and vital importance was read to members attending the recent African-Asian conference held recently in Cairo, Egypt.

Contents of the cable were revealed recently by Mr. Malcolm X, minister of New York's Moslems, during a four-hour program attended by a number of diplomats, representing Egypt, Iraq, the Sudan, Ghana, Morocco, and by more than 700 guests.

The message was dispatched to President Gamal Abdel Nasser of Egypt by the Hon. Elijah Muhammad, spiritual leader of the Islamic movement in this country. The cable follows:

Jackson Heights
Dec. 31, 1957

Lt. Pres. Gamal Abdel Nasser
President of Egyptian Republic
Presidency, Cairo (Egypt)

In the name of Allah, the Beneficient, the Merciful

Beloved Brothers of Africa and Asia:

As-Salam-Alaikum. Your long lost Muslim brothers here in America pray that Allah's divine present will be felt at this historic African-Asian Conference, and give unity to our efforts for peace and brotherhood.

Freedom, justice and equality for all Africans and Asians is of far-reaching importance not only to you of the East, but also to over 17 million of your long lost brothers of African-Asian descent here in the West.

May Allah open and guide the hearts and minds of our people who are acting as our rulers and our leaders, and especially those who are participating in this great conference.

May our sincere desire for universal peace which is being manifested at this great conference by all Africans and Asians bring about the unity and brotherhood among all of our people which we all so eagerly desire.

All success is from Allah.

As-Salam-Alaikum:

Your Long Lost Brothers of the West

ELIJAH MUHAMMAD

Leader, Teacher and Spiritual Head of the Nation of Islam in the West
4847 S. Woodlawn Ave.
Chicago, Ill.

speakers carrying the message to other parts of the temple.

• It is true that we are in a government that God himself is about to remove from the planet," Mr. Muhammad said, "but this does not mean we are not to obey those who are in authority.

"The basic teaching of our God is: 'Be yourself.' What is yourself? Yourself is a righteous Muslim, so let us strive to be ourselves, and do nothing to anyone that we would not like to have done unto ourselves."

■

REFERRING TO THIS city, he continued:

• "I heard that you have had trouble with the police here in Detroit. Why should you have trouble with them? They will respect you, if you will respect yourself and that which you have received (Islam).

"Be yourself. Remember that you are not the rulers of Detroit; nor of America. Since you are not in power, and are living under their laws, you must obey their laws."

Quoting the Bible and the Holy Quaran, the spiritual leader continued to define his philosophy of obedience to law and order, saying:

"The Bible says that if they drive you out of their city, don't even let them charge you with carrying the dust of their city out with you. When you get to the edge of the city, shake the very dust of that city off your feet.

"But remember that God warns: 'It shall be more tolerable for Sodom and Gomorah than for that city which rejects you and drives you out.'

"The Holy Quaran says that if they exile you or drive you out of the land, they themselves won't remain behind very long. They will also be driven out by God himself."

■

ADMONISHING HIS followers to be polite, courteous and respectful, he added:

"So when you are in another man's house, be wise. Respect his authority. Obey his laws and he won't bother you.

• Never argue with police officers. Be polite, courteous, respectful. By so doing, you are teaching the officers that you are probably more intelligent than they, and they will then recognize you and respect you for your intelligence.

"I am not afraid," he continued "to travel anywhere in America. "Why?

FLAYING AGGRESSIVE attitudes, he warned:

"When we are peaceful among people and yet they attack us, that is the time God himself comes to our rescue. But if we ourselves be the aggressors, then we will have to fight our own battles and we might get the worst end of it.

"If we put our finger in the fire after being warned that it is hot, God will not take the sting out of the flame. He will let it burn us.

"This does not mean," he concluded, "that we must be fools or cowards and lick their boots.

"Because I respect their laws and obey those who are in authority. I don't expect anyone to bother me. Why should they bother me if I'm obeying their law? Then, if they bother me, that is the time God himself steps in to defend us."

■

No sir. Never be the aggressor. Seek peace. But the Holy Quaran itself warns us that if we are then attacked, we are permitted to fight against those who wrongly and unjustly fight against us. And Allah be with us to the end."

Muslim Leader Readies Convention



MR. ELIJAH MUHAMMAD
. . . holding the Holy Quran

He will also unveil his "Blueprint for the Black Man's Future," and officially launch a $3,500,000 drive to raise funds for a mosque and educational center which will serve to unify Negroes in brotherhood and well-being.

One of the highlights of the four-day convention will be the celebration of the birth of the Mahdi, Fard Muhammad, described as "the saviour of the so-called Negroes in America." The convention will do homage to him.

The annual convention, which usually attracts non-Moslems, has thrown its doors open to the public this year, and free refreshments will be served.

Week Beginning Feb. 23

10,000 Moslems To Chicago for Big Convention

CHICAGO—Nearly 10,000 Moslems will gather the week beginning Feb. 23 at the Tabernacle Baptist Church, 4130 Indiana Ave., Chicago, to hear Elijah Muhammad, "The Messenger of Allah," make his annual address to his followers.

His followers, who will be making their annual pilgrimage to the main temple, will come mainly from the more than 25 temples scattered in such cities as New York, Atlanta, Boston, Cleveland, Los Angeles, Detroit, and from many remote missions.

■

MR. MUHAMMAD, acknowledged spiritual leader of the Moslems in the United States, will speak on the need for a "United Front of Black Men in America" as a method of extricating them from their racial difficulties.

Says Many Misleading Followers

Malcolm X Hurls Challenge at Negro Preachers

LOS ANGELES — Is the Negro preacher in the United States hampering economic development of his millions of followers?

Malcolm X, fiery follower of Elijah Muhammad, spiritual leader of the Moslems in the United States, told an audience here last week that the Negro preacher in this country is "the greatest pretender of them all."

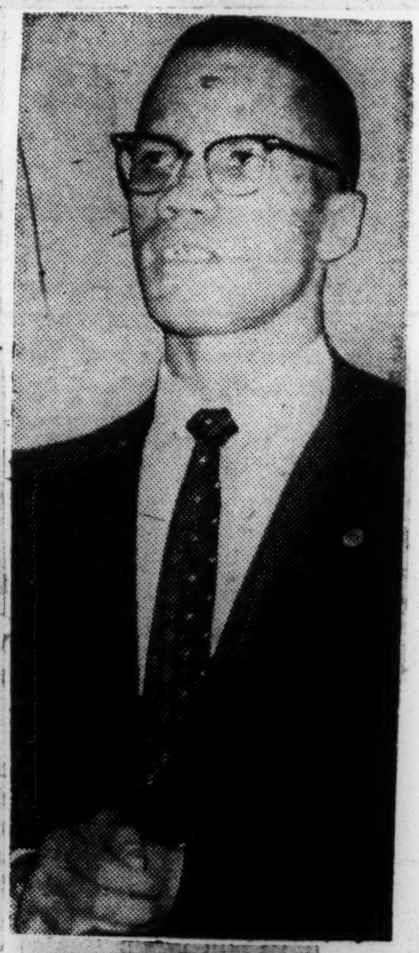
IN A VEHEMENT sermon the young minister said the Moslems condemn the teachings of the Negro preacher.

"We do not condemn the preachers as individuals," Malcolm X informed his audience, "but we cannot condone what they teach.

"Many Negro preachers are leaders of a great conspiracy which blocks the development of their people. While he tells his followers that Heaven is in the sky, he, the Negro preacher, enjoys his heaven right here on earth."

Using the Los Angeles community as an example, Malcolm X declared that Negro churches control over $80 million in assets. "Yet while many Negroes are unemployed or on relief, this untaxable money is in white banks, used by white bankers who discriminate against you and loan to white builders who erect jim-crow housing."

During his speech, Malcolm X urged the Negro preacher to teach his followers the truth. "The most important rule of conduct for success is unity of purpose. This is the rule the white man has used for generations to oppress us, deny us our rights, create disunity among us and thus rule us."



MALCOLM X

N.Y. Moslems Plan Feast

NEW YORK—Moslems from all over the world will be converging in Harlem again next month.

The zealous young followers of Elijah Muhammad will be gathering in New York City to attend the third annual Moslem feast, sponsored by Muhammad's New York Temple of Islam.

The two-day affair will be held July 5-6 at Park Palace Casino, Fifth Ave. and 110th St.

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AS IN THE past, the Moslems plan a "surprise program" with "surprise guests," highlighted by an exhibition of Harlem's arts, crafts and trades. All Negro artists and craftsmen will be allowed free booth to display their creative abilities.

A section will also highlight the Negro in trade and commerce. Negro businessmen will be given booths to display their professions and wares.

In accord with Elijah Muhammad's teachings that "Negroes must be their own producers as well as consumers in order to be economically independent" . . . this phase of the Moslem Feast is designed to emphasize the natural creative, productive and business abilionce given equality of opportunity.

Information and tickets for this affair may be obtained at Muhammad's Temple of Islam, 102 W. 116th St., or Temple No. 7 Luncheonette, 200 Lenox Ave., at 120th St., call TE. 1-9978.

Formed First Mosque in 1932

Beginning of Muhammad!

(Released by Public Relations Deptartment of Muhammad's Temples of Islam)

CHICAGO—Back in 1932, Elijah Muhammad, known as "The Messenger of Allah," gathered together a handful of his black brothers to worship in the name of Allah, and thus did the first South Side mosque come into being — and, more important, people suddenly became aware of the existence of a thriving Moslem community.

In the beginning, his followers were without adequate quarters to worship. Nor were they lucky enough to inherit one of the deserted prayer houses when the white people made a pell-mell surge away from the South Side to escape living with Negroes. As a consequence, he had to pull his people up by his own bootstraps.

Today, that hardy little band of Moslems he assembled more than 26 years ago has expanded into a determined movement of thousands and is living in a rigid, self-sufficient communal life according to the solemn dictates of Allah, whose teachings form the basis of their religious and economic life.

■

TODAY, Elijah Muhammad, who pays strict adherence to the faith of his forefathers, is the acknowledged spiritual leader of the Moselms in the United States and unacclaimed leader of the so-called Negroes in America.

Moreover, he established both the Muhammad Temple of Islam No. 2 and the Muhammad Islam University No. 2, at 5335 Greenwood Ave. on Chicago's South Side, and thousands more have been attracted to the banner of Allah.

Today, scattered throughout America, there are temples of Islam whose congregations follow his teachings, receive spiritual nourishment from his word and enjoy the kinship he provides with black men everywhere.

Not only has his leadership been a buoyant success spiritually, but he has also succeeded through a communal system he invented to make his followers economically prosperous and secure. Today, they operate nearly 15 different business establishments ranging from a farm, guest house and dress shop to bakeries and grocery stores.

These establishments, conducted under the "Symbol of the Star and Crescent," are not operated for profit only. The enterprises, which cater both to Moslems and non-Moslems, are operated for the purpose of charging reasonable prices, providing fair measures and efficient service not always available to black men.

These establishments, scattered throughout Chicago's South Side and operated for the benefit of the so-called Negro public, have involved heavy expenditures which have been borne exclusively by Elijah Muhammad's temples without help from the outside.

TO BEGIN WITH, Muhammad's Temple of Islam No. 2 and its adjoining university occupy nearly one-quarter of a city block. It seats more than 1,000 people, contains an auditorium, balcony, and meeting rooms and was purchased for $93,500.

A significant aspect of the Messenger's activities is the operation of the Muhammad Islam University. For he holds strongly that the so-called Negro, who has been the victim of centuries of mis-education, needs to be re-educated to attain his rightful place in the sun as a black man.

The university, which has enrolled 250 elementary students, 120 high school pupils and 50 college scholars, has a faculty of 10, including teachers from Pakistan and Arabia. Many graduate to become ministers of Elijah Muhammad's temples.

The school, which serves Moslem students primarily, conforms to the city and state educational standards and offers courses ranging from kindergarten to advanced studies.—Adv.

Moslem Convention Scheduled in So. Side Church This Week

BY WOLCOTTLEY

The south side this week will witness an unusual meeting of thousands of Moslems from Negro communities thruout the United States. They will gather for their annual convention at the Tabernacle Baptist church, 4130 Indiana av.

The faithful who will be making their annual pilgrimage to the main temple at 5335 Greenwood av., will come from 25 Negro communities in such cities as New York, Atlanta, Boston, Cleveland, Detroit, and Los Angeles, and from remote rural missions.

Leader to Speak

Elijah Muhammad, known as The Messenger and spiritual leader in the United States, will speak on the need for "unity among Negroes" as a method of extricating themselves from racial difficulties.

He also will unveil his "blueprint for the future," and announce plans for erecting a block-size mosque and educational center in Chicago. The highlight of the four day convention will be the celebration of Savior's day.

Attract Followers

These people, who subscribe to the Islamic faith in the Negro community, have made considerable strides lately in attracting followers. The reason, perhaps, is not only their message of economic self-sufficiency, but their remarkable cohesiveness.

They persuade by example. Thru a communal system, they operate nearly 15 different business establishments, ranging from dress and cleaning shops to bakeries and grocery stores. And they seem to prosper.

Feeling of Ownership

These enterprises, which are scattered thruout the south side and cater to the public generally, not only provide employment for the Moslem followers but give each person a feeling of ownership.

The various businesses, which will provide exhibits and example for Moslem followers from other sections of the country, were financed without help from outside sources.

Particularly impressive to the Negro community is the fact the Islamic faithful are especially peaceful and law abiding. For example, juvenile delinquency is a problem unknown to the Moslem community.

These people, tho tailoring their rituals and diet practices to the needs of Americans, regard themselves as part of the 500 million Moslems thruout the world, and feel they share a common destiny with their co-religionists.

No Red Fezzes

Absent from the annual convention will be the red fezzes usually worn by Moslems. However, the women of this group, who usually use no lipstick, will wear colorful long skirts and cloth coverings for their hair.

For the first time this year the convention will be open to the public. Free refreshments will be served as a token of Moslem hospitality.

All Negroes Must Come Together as One'

Moslems Throng Capital

WASHINGTON — Moslems gathered here for a "brotherhood and unity feast" which was held in the Masonic Hall.

The opening address of the meeting was made by George A. Farrar, Grand Master of Prince Hall Masons.

Speaking in behalf of his father, Minister Wallace Muhammad, declared: "Negroes must come together as one today or be destroyed . . . The messenger of Allah teaches us we are the same people; we have suffered from the same abuse—segregation and unjust persecution—from the same common enemy. Now we must unite our people together today or face certain destruction."

The "feast" here was sponsored by the D. C. Temple of Islam under the direction of Minister Lucius X and the Temple.

Mr. Farrar was introduced by Atty. Edmond Chaplin.

Group Riled Over Police Actions

Moslems Await 'D-Day' in N. Y. Court

LONG ISLAND, N.Y.—New York members of Elijah Muhammad's Moslem sect circled May 23, this Friday, on their calendars as "D-day" on which they will descend upon Ridgewood Felony Court to attend a hearing into the matter involving one "Margaret Dorsey" who is the object of a Federal warrant.

The case had its beginning at the home of Malcolm X in East Elmhurst, L. I., where the leader lives on the second floor.

It seems as though a postal inspector and a pair of white detectives had come to the downstairs apartment looking for a "Mrs. Margaret Dorsey," who, according to the residents, was unknown at that address.

■

YVONNE X MOLLETT, 27, was asked by the officers if they could come in and look around. She told them that they could not without a warrant, whereupon the three men sought to force their way into the house.

Miss Mollett was then joined at the door by her sister, Audrey X Rice, 13, and a younger sister, and this trio kept the men from entering. They left with threats that they would return with help. However, by the time the sleuths put in their reappearance, John X Mollett, 28, the owner, had returned. The officers came to the back door, and Mr. Mollett stepped outside to ask them whether they had a search warrant and to identify themselves.

One of the detectives, Joseph Kiernan, is reported to have become enraged at the delay. He sought to brush Mollett aside and force his way into the house.

WHEN THIS happened, pent-up feelings broke loose and when the melee was over, Kiernan and his partner, Mike Bonura, were in St. John's Hospital nursing injuries. The Moslems claimed Kiernan had fired shots at the 13-year-old girl, doors had been kicked down, windows had been broken, a barrage of soda bottles had been showered upon the officers, and an army of police had been rushed into the neighborhood.

In addition, the Moslems put up a picket line which marched silently in front of the 114th Precinct at Astoria, to the amazement of the police, who were shocked at the speed with which the Moslems had tossed up a picket line.

Malcolm X, who had flown in from Boston after the disturbance, ripped the "gestapo tactics of white police who patrol the black belts" and compared police in ghettos to "occupation forces in occupied territory."

He said, "Where else and under what circumstance could you find situations where police can freely invade private homes, bust up furniture, break down doors, threaten to beat pregnant women, and even try to shoot a 13-year-old girl . . . but right here in American Negro neighborhoods where the 'occupying army' is in the disguise of police officers."

Minister Malcolm X insisted that police fired shots into a hallway of his home and declared the shots endangered lives of Moslem women and children.

He said the shots were fired through a door.

Moslems feted at reception

WASHINGTON — In the historic old home of Mr. and Mrs. Benjamin Mitchell at 1205 51st Ave. Deanwood Park, Sunday, the newly-wed Lloyd Davenports received the well-wishes of friends.

Known in the Moslem faith as Brother Lloyd 2X and Sister Betty 4X, the couple made an interesting picture.

The bride is the former Betty Pasha, dress designer, and co-operator of Dorothy's Sewing Center, 3705 14th St., NW. And Mr. Davenport is a much sought-after hair stylist with offices also on 14th St.

Receiving with the couple were Mrs. Cora Getts, mother of the bridegroom. Sister Blanche 3X, matron of honor, and Brother Robert 6X who served as best man.

Also assisting in receiving was Sister Dolores X of Boston, daughter-in-law of the bride.

* * *

THE BRIDE WORE a charming floor-length dress of Chantilly lace and tulle, empire-styled, with clever neckline high and intricately cut in front and long, pointed sleeves.

The lace skirt, its entire back section fashioned of richly embroidered tulle, had a matching tulle ruffle sweeping the floor from a starting point inches below the knee.

The dress was designed by the bride and made in the Center where she and Sister Dorothy 2X are co-proprietors.

The bride's veil, made of lace and worn Moslem style, was topped by a jeweled tiara, and her corsage was made of orchids.

There was music, drama and song; also a chance for guests to roam in the Mitchells' garden.

In charge of the music was the Capital's well-known Ethel Carnegie; and among the artists she presented were Margaret Pennington, Julia Mae Webb, Irene Ware and Mary Quinn.

University, Temple Center Of Moslems In Chicagoland

EDITOR'S NOTE — This is the second of three articles dealing with the Moslem movement headed by Elijah Muhammad of Chicago. The first article dealt with the organization and the tenets of the faith. This one deals with the university and temple which are the center of the movement's activities in Chicago.

Between the years 1930 and 1954 the Moslem movement of the Messenger Elijah Muhammad grew. Slowly at first, and then more rapidly, men and women who had previously looked upon themselves as Negro, and with a destiny linked to that of white America, heard his message and came to change their view.

Under his persuasive oratory and patient teaching, handsful, then dozens, then scores came to find a sipiritual home in the world of Islam, and a destiny in the future which the Messenger taught. It was a future of a black man supreme after the battle of Armageddon.

But the Messenger had a message for the present too. It was a message of self-sufficiency, of economic independence and of cooperative use of money.

Through his speeches ran praise for the late Marcus Garvey, who dreamed of a black nation free of all need of the rest of the world.

The followers of Elijah Muhammad have turned their skills to the realization of their dreams, and by 1954, had purchased a former synagog and school for the nest, or Brother Charles or Brother John.

Should your host take you into the first floor office, you might find young people, men and women working over office machines, or with examination papers. If you expected to find your host turbanned or wearing fezzes, you would be disappointed.

center of their activities.

The property is located at 5335 and 5339 Greenwood ave., in the shadows of the University of Chicago, in historic Hyde Park. The former school building is now the University of Islam, and the former synagog is Muhammad's Temple No. 2, being the next founded after the birth of the movement in Detroit.

Because of their newness and size, these buildings undoubtedly stand high in the esteem of leaders and followers in the movement which has temples in 25 U. S. cities.

Should one visit the University on a typical morning, one would find it necessary to knock upon an office door after entering the lobby. The knock would likely bring a soft spoken, precise, well dressed young man who might introduce himself as Brother Er-

You might notice that the young women wear cloth coverings for their hair, and do not have on lipstick, or that they seem to favor long skirts. If you ask about this however, you will discover that "Women do not have to cover their hair or give up lipstick to come to the Messenger. He wants their hearts."

If another member of the movement comes into the office, you will likely hear the greeting, "As Salaam Aleikum." It will have a familiar ring, perhaps you will even recall that you have heard it in connection with some Old Testament story, and if you ask, your host will tell you it means "Peace be unto you."

Should your host take you up to the second floor of the University building and into the library, you will find books on all conceivable subjects, with a preponderance of texts dealing with language arts. Your host may explain that the movement is deeply concerned with precise communication.

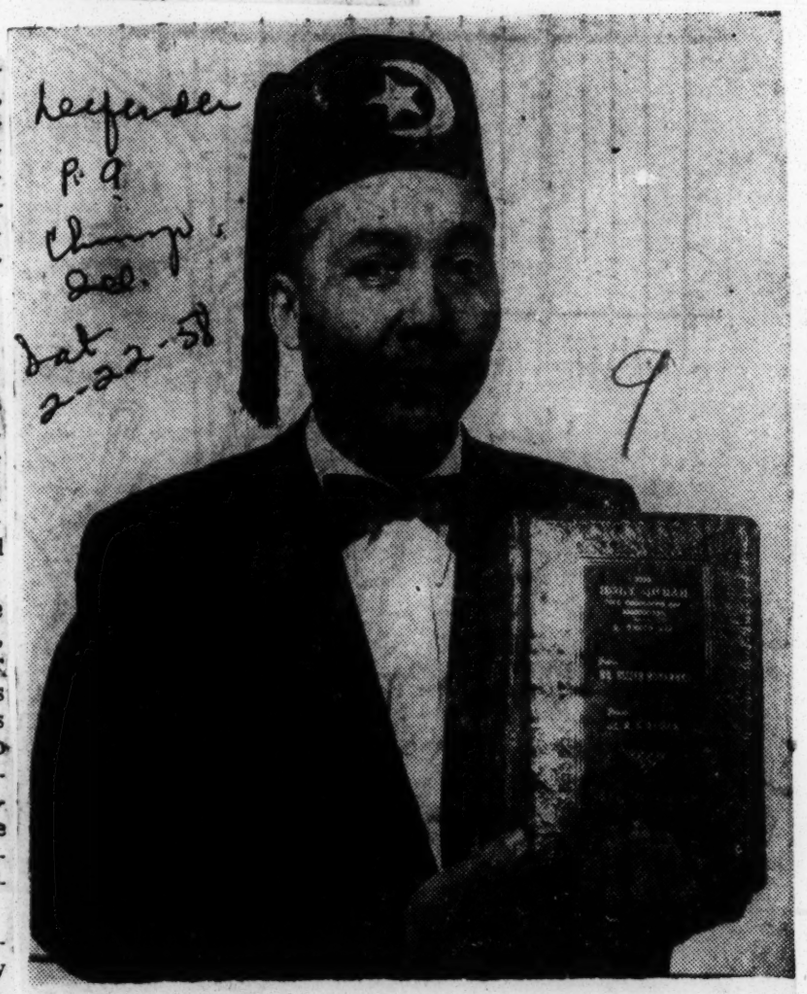
He may also explain that the movement is having its own textbooks prepared by scholars within the ranks, and may state further that under its own programs of learning, eight and nine year old boys are well along in understanding mathematics, zoology and other difficult subjects.

You ma see some of these small boys come into the library, or perhaps you may see an older person come for a book. This is because the University offers courses from kindergarten unto college level and has 500 students. Your host may also describe for you the visit of some Moslem dignitary, as the Egyptian consul, or an Arab UN official.

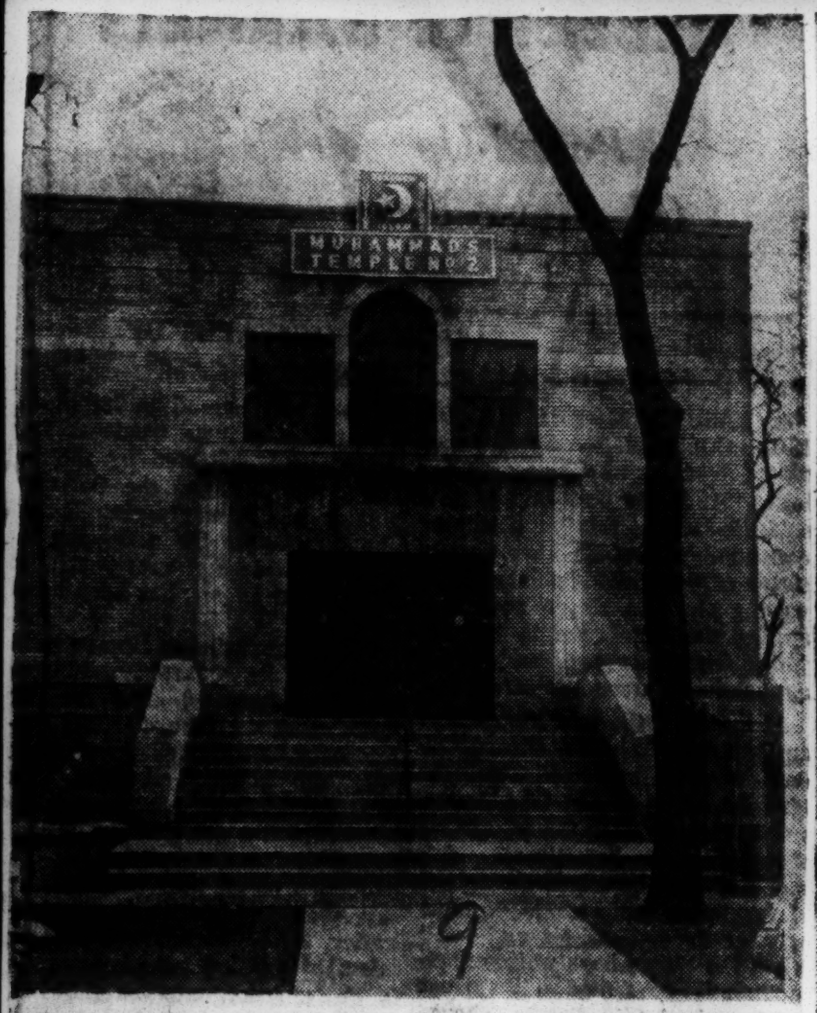
Such men have come to the University and to the Temple. They have sat with the Messenger Elijah Muhammed, and have marvelled at his pronouncements, your host may say. He may tell you of future plans for a greater University and a larger temple, and all the while, you may hear in the background, the voices of small boys doing their lessons in unison, learning the way of Elijah Muhammed.

As you end your visit, you and your host may pass a janitor in the hall with a mop and bucket. Well dressed host and janitor will exchange the traditional greeting. As Salaam Aleikum, followed by good morning brother, and your host will remind you before you leave that "we are all alike here."

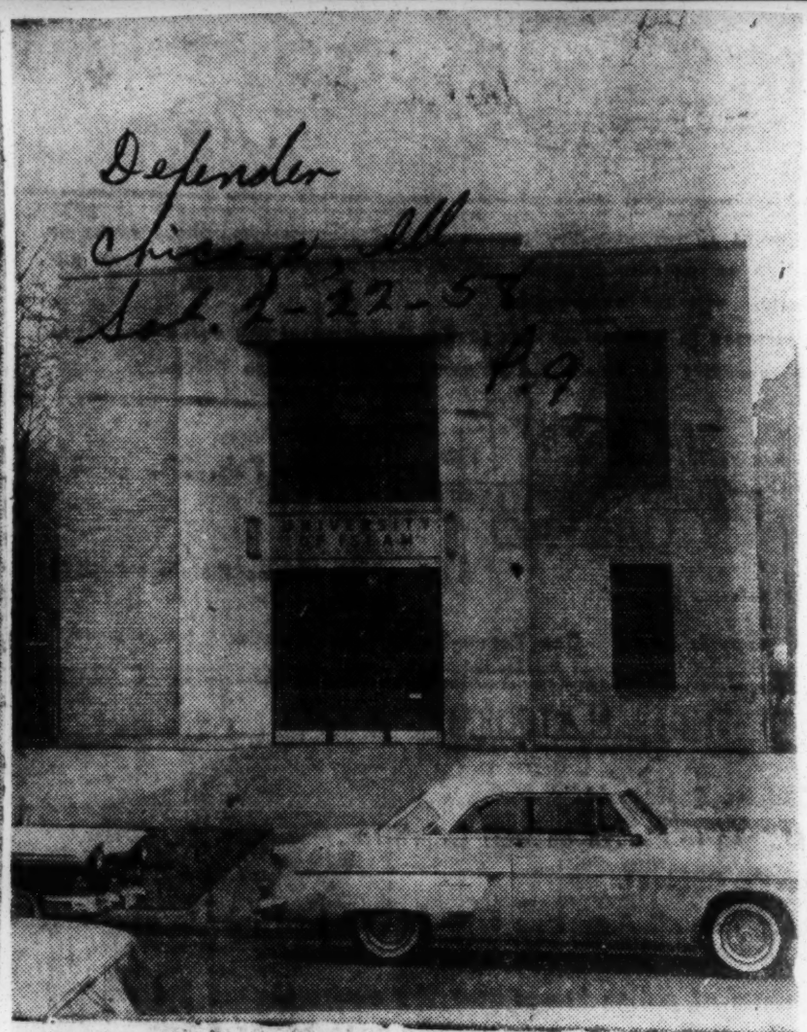
(Next week's article will deal with the economic independence the movement is creating for itself with stores, shops and businesses.)



ELIJAH MUHAMMAD, "Messenger of Allah," and leader of Chicago's Moslem movement.



MUHAMMAD'S TEMPLE, second of twenty-five erected in U. S. cities by followers of Elijah Muhammad, stands in historic Hyde Park, in shadows of University of Chicago.



Defender
Chicago, Ill
Sat. 2-22-58
P. 9

UNIVERSITY OF ISLAM. Imposing building at 5335 S. Greenwood Ave., houses school of Moslem movement, offering studies from kindergarten to college level.

Muhammad's Followers to Meet

Moslems Eye Chi As Session Scene

Pittsburgh Pa.
Courier

(Released by Public Relations Department of Muhammad's Temples of Islam)

CHICAGO—Elijah Muhammad, acknowledged spiritual leader of the Moslems in the United States, has issued a call to his followers and sympathizers to meet in a monster convention here, beginning Sunday, Feb. 23.

The four-day convention, which will include the Moslems' annual pilgrimage to the main Temple of Muhammad, will mark a strategic development in the movement's history, and a turning point in the tactics for meeting the Negro's problems.

For the Hon. Mr. Muhammad, known to his followers as "The Messenger of Allah," not only will address himself to his thousands of followers, but to the American public generally.

As the Negro grapples with increased unemployment and racial discrimination, Mr. Muhammad will emphasize the urgent need for immediately establishing a "United Front of Black Men in America" to combat their racial difficulties.

Sat. 2-22-58

HE WILL ALSO promulgate his "Blueprint for the Black Man's Future," and officially launch a $3½ million drive to raise funds for a national shrine and educational center to serve the Negro masses.

The Mahdi, Fard Muhammad, described as "The saviour of the so-called Negroes in America," will be the object of special homage. The four-day convention will observe the anniversary of his birth with a ceremonial celebration.

Mr. Muhammad's followers, who will inspect the more than 15 Moslem business establishments already prospering in Chicago, will come from more than 25 temples in such cities as Atlanta, Boston, New York, Cleveland, Detroit and San Francisco, and from many remote rura missions.—(Advt.)



SCENES AT MUSLIM MEETING—(1) The Hon. Elijah Muhammad listens to a Cleveland (Ohio) message being brought to Muslims Sunday by Minister Theodore of Temple 18, along with some visiting ministers, including his new center. Mr. Muhammad, Messenger from Allah, was the principal speaker. (2) A portion of the nearly 1,000 Muslims who attended the meeting to hear Elijah Muhammad, Messenger of Allah, applaud a statement made by "The Messenger." (3) The Hon. Elijah Muhammad, Messenger from Allah, tells the nearly 1,000 Muslims and friends who came to hear him: "I am pleased with the Muslims who are here today. I had no idea I had so many followers in Cleveland. Am quite pleased." These Muslim followers were caught by Courier photographer Lucian Dixon as they climbed the steps to Cory Methodist Church to hear their leader, Elijah Muhammad, Messenger of Allah.

'Form Negro Nation,' Says Muhammad

CLEVELAND, Ohio — "The black man in the world is mentally dead about the knowledge of God, of the planet and of himself. It has been revealed to me that it is the desire of God today to put the black man in power as he was in the beginning of civilization, but he must first be taught the truth about religion and about himself."

This message was brought to some 1,000 Muslims and their friends by Hon. Elijah Muhammad, Messenger of Allah, in a speech at Cory Methodist Church, Sunday. Mr. Muhammad urged the 17,000,000 Negroes in America to forget about integration with the white man and form their own country.

Mr. Muhammad, speaking at a meeting held under sponsorship of Temple 18 of Muslim, 11005 Ashbury Ave., headed by Minister Theodore, urged the 17 million Negroes in the United States to "stop sleeping" and form your own nation."

He told the audience that it is time for Negroes to throw off their sheeplike fear and act for themselves. He praised the plan introduced by Marcus Garvey saying Garvey's whole purpose was to instill in the American Negro his heritage and the pride of owning something for himself and building his own country.

The 17 million Negroes in the United States could build a powerful nation for themselves and carry on export and import trade like any other nation.

9 1958

FREE METHODIST CHURCH

Rev. Denson, Of Free Methodist Church Is Dead

Daily Herald
Pics 5-27-58

Rev. Hilliard D. Denson, pastor of Denson Temple Free Methodist Church and husband of Mrs. Velma Denson, died Monday at his residence, 275 West Lake Drive N.W. He had been ill since December and was hospitalized about a month.

A native of Waverly Hall, Ga. the well-known Methodist churchman received his early education in Columbus, Ga.

Some 26 years of Rev. Denson's long period of service in the ministry were spent in and around Atlanta. He served as pastor of Kelsey Temple C. M. E. Church and Butler Street C. M. E. Church, as well as presiding elder of the Atlanta and Augusta Districts.

For several years he was a delegate to the General Conference of the C. M. E. Church.

FOUNDER OF CHURCHES

Rev. Denson founded a church in New York and also a church in New Jersey before coming to Atlanta, then founded the Denson Temple Free Methodist Church about 15 years ago.

Worship services at Denson Temple were held in the chapel of the Hanley Funeral Homes for three years, and 12 years ago a church building was purchased at the corner of Whitehall Street and Whitehall Terrace, the present site of the church.

Funeral services will be held Thursday, the time to be announced later.



Liberian Delegates At Lott Carey Session

Among the delegates at the 61st annual session of the Lott Carey Baptist Foreign Mission Convention in Richmond Sept. 2-5 were these representatives from Liberia, Africa, wearing colorful native attire.

Left to right are Charles Bigogouwli, Bernard Benson and Jeremiah Walker. These Liberians and students in Haiti, India, and the Belgium Congo are helped by the missionary work of Lott Carey staff members abroad.

9 1958

Dr. Henderson, New President Of Lott Carey Convention

Dr. J. B. Henderson, pastor of historic Bank Street Baptist church, Norfolk, was elected president of the Lott Carey Baptist Foreign Mission Convention during the 61st annual session of the convention at Richmond September 2-5.

The convention is named for the Rev. Lott Carey, a Richmond colored minister, who went to Africa soon after the founding of Liberia to do pioneer missionary work. It is the oldest colored missionary society in existence and is supported by the majority of the Baptist churches in America. It supports missionaries in Africa, India, Haiti and is opening up work in the Belgian Congo.

• • •

THE PASTOR of the historic Norfolk congregation is one of the leading ministers of the United States. He is currently vice chairman of the board of trustees of Virginia Union University; vice president of the Virginia Conference of NAACP Branches; former president of the Baptist General Association of Churches; and a former president of the Norfolk Branch of the NAACP.

A member of a distinguished family of educators, Dr. Henderson holds the bachelor of arts, bachelor of divinity and honorary doctor of divinity degrees from Virginia Union university and the master of arts degree from Hampton Institute. He is a columnist for the Journal and Guide and an eloquent pulpiteer.

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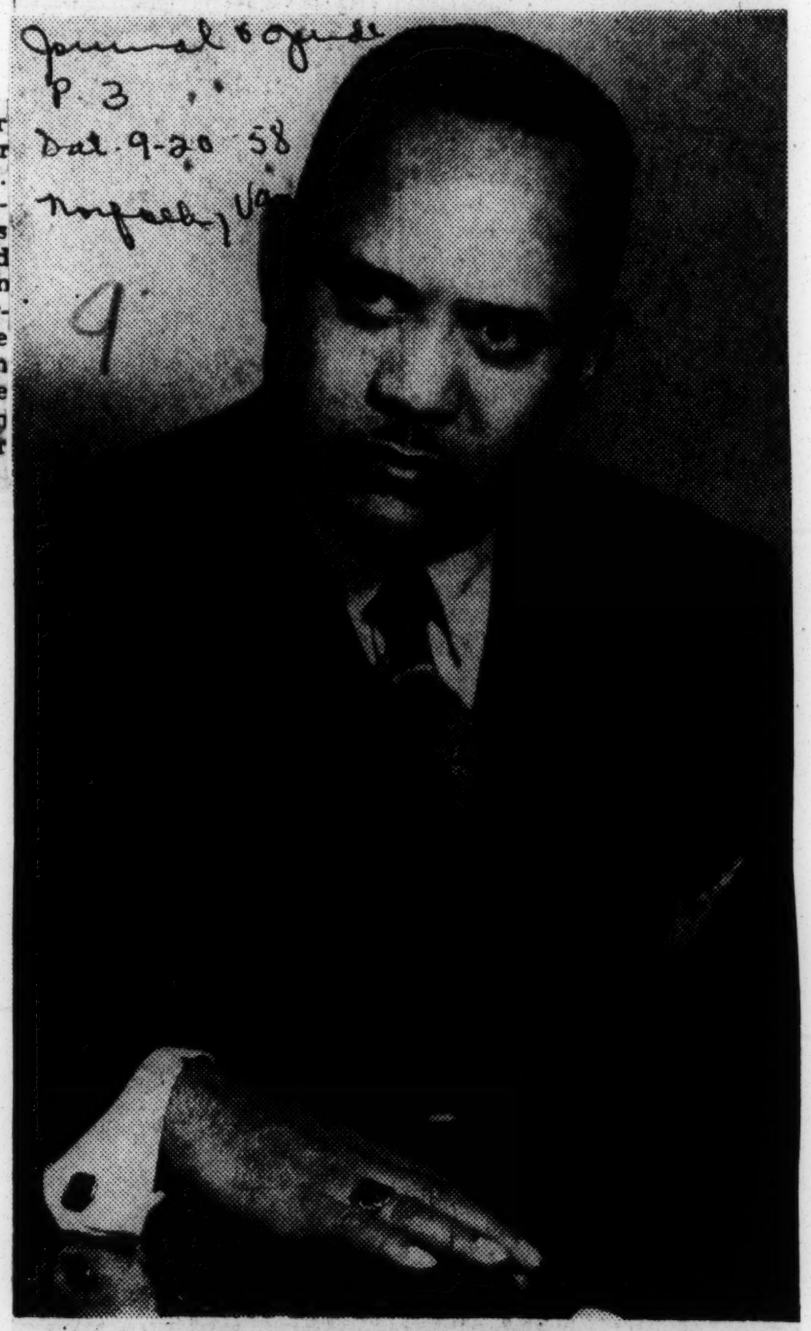
DR. HENDERSON will have an opportunity to attract more supporters to the Lott Carey Convention since his church has been in the forefront of churches in support of Christian education and missions.

Bank treet Church under Bank Street Church under supporting a church in Haiti.

One of the most mission-minded congregations, this church through the enlightened leadership of Dr. Henderson gives liberally to Virginia Union University, The Baptist Home for Orphans in Chesterfield county, Va.; the National Baptist Convention of the U. S. A., Inc. and other charitable causes.

LOTT CAREYBAPTIST FOREIGN MISSION

New Lott Carey President



REV. DR. JOHN B. HENDERSON
Heads Baptist Foreign Mission Convention



9

Journal & Guide p. 3 Norfolk, Va.
Sat. 9-13-58

Lott Carey Outgoing President And Other Officials

Following his annual address at the 61st session of the Lott Carey Baptist Foreign Mission Convention last week in Richmond, Dr. J. Vance McIver of Orange, N. J., outgoing president, second from right, posed with other executives for the lensman.

Left to right are Dr. W. C. Somerville of Washington, D. C., executive secretary of the convention; Miss Barbara Williams of Pittsburgh, president of the youth department; Mrs. J. V. McIver, Mrs. Mary M. Ransome of Richmond, president of the Women's Auxiliary; Dr. McIver and Dr. W. L. Ransome of Richmond, chairman of the executive board.

INTERCOMMUNION
METHODIST CHURCH AND EPISCOPAL CHURCH

2

Methodist and Episcopal 'Intercommunion' Planned

Special to The Constitution

NEW YORK, N.Y.—Tentative plans for intercommunion of the Methodist Church and the Episcopal Church have been drawn up by the unity committees of both bodies.

A joint statement by Bishop Frederick B. Newell of The New York area Methodist Church, and the Rt. Rev. Robert F. Gibson Jr., Episcopal Bishop Co-adjutor of Virginia, released a report containing ways an approach to intercommunion might be made.

Intercommunion does not mean the immediate merger of the two communions into one, but rather a possible interim arrangement which might be in force for more than a generation during which the two communions would exist side by side with the privilege of members and clergy of each participating in the worship life of the other.

The Commissions point out that this report does not reflect the "final thought" of either group. And the Commissions' proposals are not binding on either communion unless adopted by their respective governing bodies, both Bishop Newell and Bishop Gibson point out.

The report will be presented to the General Convention of the Episcopal Church meeting in Miami this October and to the Methodist General Conference which meets in Denver, Colo., April, 1960.

The Methodist Church was originally founded in England when communicants broke with the Church of England. The Episcopal Church in this country derived from the Church of England.

9 1958

Mrs. Gladden in 18th Year With Ministers' Wives

COLUMBUS, S. C.—Mrs. W. M. Gladden, vice president-at-large of the National Association of Ministers' Wives, Inc., one of the association's founders now serving her 18th-year in the same position, has been persuaded by the membership to stay for at least one more term.

Mrs. Gladden, wife of the Rev. W. M. Gladden, who helped develop the association from a two-state group to its present size embracing 30 states, the District of Columbia and West Africa, gave notice during the last annual session of the NAMW, Inc. of her retirement. Mrs. W. J. Lucas, new president, however, persuaded her to continue in her present post.

A devoted worker, respected by co-workers and church members where her husband is minister, Mrs. Gladden was one of those honored by the Ministers' Wives Herald last March when the organization dedicated that issue to former officials.

— Register and Vote —

Hermes of Paris creates a very new set. A bonnet and a pair of gloves made of blue-black.

Baptist Youth To Meet In Omaha

OMAHA, Neb. — More than 15,000 delegates will meet in this city June 16-22 when the National Baptist Sunday School and BTU Congress convenes in the Omaha municipal auditorium.

While general sessions of this Congress, the largest assemblage of delegates in the history of this city, will meet in the auditorium, departmental meetings and study courses will be held at the Technical High school where 80 class rooms have been made available to the conference.

The Laboratory School, which will be located in Kellum school has operated in the Congress program for nine years.

Miss Mildred L. McTyre, directress, states that preference will be given to those who have completed requirements for a second certificate of progress.

Rev. James O. White, chairman, Local Music Committee, states that plans are complete for the Big Pre-Congress Musical to be staged Tuesday night June 17. Assisting in the music program is Miss Johnnie Howard Franklin of St. Louis, Mo. Miss Lucy Cambell, Memphis, Tenn., Congress music director, will be in charge of worship periods each day. Rev. F. C. Williams, chairman, Housing Committee, states that there will be homes to house the delegates and all the 22 hotels have made space available to the visitors.

Baptist Congress To Omaha in June

OMAHA, Neb.—The citizens of Omaha in general and Baptists in particular are hard at work in the completion of plans for entertaining the National Baptist Sunday School and BTU Congress convening here June 16-22.

The various committees are expecting more than 15,000 delegates to converge upon Omaha. The general sessions will be held in the Omaha Municipal Auditroium, 18th and Capital Sts., and the departmental meetings and study course classes will be held under one roof, the Technical High School, 33rd and Cummings Sts., with 80 class rooms to serve the Congress students.

THE LABORATORY School will be located in Kellum School, 24th and Paul Sts.

Rev. James O. White, chairman, Local Music committee, states that plans are complete for the pre-Congress Musical to be staged Tuesday night, June 17. Assisting in the music program is Miss Johnnie Howard Franklin of St. Louis.

Miss Lucy Cambell, Memphis, Tenn., Congress Music director, will be in charge of worship periods each day. Rev. F. C. Williams, 2215 Grant St., chariman, Housing committee, states that there will be homes to house the many delegates and that all the 22 hotels have made space available to the visitors.



MUSIC DIRECTOR.—Miss Lucy E. Campbell, 711 Saxon Ave., Memphis, will be in charge of the music when the National Baptist Sunday School and BTU Congress meets June 16 through 22. The convention will be held in Omaha, Neb. Miss Campbell is nationally known as a gospel song writer and lecturer. She is a retired city school teacher.—Photo by Withers.

'Peaceful' Voting Marks Defeat of Estell

Maxwell Takes Over Leadership Of Baptist Sunday School, BTU

Courier P. 20 Pittsburgh Pa. Sat 6-28-58

By B. H. LOGAN

OMAHA, Neb.—In a peaceful election, Dr. O. Clay Maxwell of New York City, defeated Dr. Ernest C. Estell of Dallas, Tex., for the presidency of the National Sunday School and BTU Congress in the Civic Auditorium at Omaha.

Dr. Maxwell succeeds the late Dr. W. H. Jernagin who died early this year in Miami Beach, Fla.

Elected along with Dr. Maxwell in a surprise move was the youthful Dr. Martin Luther King Jr. of Montgomery, Ala.

Dr. Gardner C. Taylor and Dr. King nominated and seconded the nomination of Dr. Maxwell. Speakers for Dr. Estell were the Revs. A. L. Davis of New Orleans and Owen D. Pelt of Chicago.

■

OTHER OFFICERS of the congress are Mrs. Bessie S. Estell secretary; Atty. J. C. Oliver treasurer; E. C. Estell, director general; James B. Cayce, associate director general; A. Franklin Fisher, dean; Lucie E. Campbell, music director; Horatio S. Hill, assistant dean; A. McEwen Williams, assistant dean, and Robert Bradley, assistant music director.

The devotional services were conducted by the Revs. D. E. King of Louisville, Ky., and William J. Harvey III of Pittsburgh, Pa.

Over 10,000 delegates and visitors attending the 53rd annual session of the National Sunday School and BTU Congress cheered Dr. J. H. Jackson when he addressed the congress on June 19.

Dr. Jackson gave a practical definition of patience, and said that the Negro should have patience in his struggle for freedom.

He said that does not suggest idleness.

■

IT MEANS that we should be tolerant as we continue to press forward in the struggle for freedom as guaranteed by the constitution.

Dr. Jackson said that the word patience is frowned on by most Negro leaders who are fighting for civil rights. But, he said: that when people become fretful, angry and impatient, they render themselves vulnerable and are hampered from doing their best.



Congratulates Winner—Dr. O. Clay Maxwell, left, is being congratulated by Dr. Ernest C. Estell, after Dr. Maxwell was elected president of the National Sunday School and Baptist Training Union Congress at Omaha, Neb. Dr. Estell ran against Dr. Maxwell.

9 1958

NATIONAL BAPTIST SUNDAY SCHOOL CONGRESS

Dr. Estell To Head BTU Congress

DALLAS, Texas — In a recent meeting of the Texas Executive Committee of the B. M. & E. Convention, held here, it was revealed that Dr. E. C. Estell, pastor, St. John Baptist church, and director General of the Sunday School Congress of the National Baptist Convention of America, USA, has been drafted and endorsed for president of the National Sunday School and B.T.U. Congress.

Dr. W. E. Dudley, of Houston, chairman of the committee, made the formal announcement. The endorsement also attracted the same actions from at least (23) states.

The post which was held for (32) years by the late Dr. W. H. Jernagin, will be filled at the national meeting of the Congress in Omaha, Nebraska, June 19th.

JERNAGIN'S DEATH

It was in Marshall, Texas, when the Executive Board of the Baptist Missionary and Educational Convention was in session, the officers held a special meeting on the question of selecting a man to fill the lofty position, which was made vacant by the death of Dr. Jernagin.

Dr. Z. H. Hickerson, president of the B. M. & E. Convention of Texas, recommended that the convention, through the Executive Board, endorse Dr. Estell for the post, which was unanimously done.

Because of his direct association with the late president, and with the late Dr. Isaac, which gives him a great experience of the responsibilities of the office, Dr. Estell, was considered as "The Joshua" to lead the Congress on.

FACULTY MEMBER

He first served the National Congress as a faculty member and lecturer. He later served as assistant secretary and secretary of the Pastor's Division. For 15 years he served as associate and director general of the Congress.

In an interview with Dr. Estell, following the committee meeting, he said that he did not make any solicitation for the post. When he was approached with the question he agreed to accept the challenge.

Among the (23) states that endorsed him are: Texas, Louisiana, Illinois, Mississippi, Missouri, Nebraska, Iowa, Oklahoma and California.

Dr. C. D. Pettaway And Auxiliary Heads Are Re-elected

Dr. G. A. Long, Host, Gave Fine Reception To Messengers From All Over United States

Detroit, the Motor City, gave a cordial welcome to the messengers who began to arrive early this week for the Seventy-eighth Annual Session of the National Baptist Convention of America.

This convention city opened its homes and public places as well as its religious facilities to make these visitors feel that Detroit is truly a cordial hospitable convention city.

Dr. G. A. Long, pastor of the Greater Mt. Tabor Baptist Church, the host to the Convention this year, along with Rev. W. T. Boone, pastor of the King Solomon Baptist Church, and other ministers of the city had completed all their plans for the reception of these messengers long before they began to arrive. The spaciousness of King Solomon Church in its entirety was turned over to Dr. Long and his committee for the week.

Dr. C. D. Pettaway, the President of the Convention, called the meeting to order promptly at ten o'clock, Wednesday morning, Sept. 10th.

Mrs. Virgie DeWitty, of Austin, Tex., the national chorister for the National Convention; Mrs. Edna H. Porter of Los Angeles, Calif., the pianist, and Miss Freddie L. Kirby of Galveston, Texas, chorister for the Senior Women's Convention had arrived in Detroit a month ago to begin rehearsal of their choruses for the parent body and auxiliaries. They had been able to present on the Pre-convention Concert some of the best talent in the city, which program was well attended, and the selections well received by the vast audience, that was present.

Mrs. DeWitty is not only a director, but is an author and composer, and many of her original compositions were presented Tuesday night at the concert. She along with her musicians, received thunderous applause at the close of the program.

The Theme for this year's session is "The Challenge of the Church in a Disturbed Social Order." The introductory sermon was delivered Wednesday at 12:30 by Dr. B. O. Byrd, who was the entertaining pastor of the Convention last year in Los Angeles, Calif.

Great stress was placed on Missions and Education, and it was stated by some officers that the financial efforts this year would prove very favorable to these particular causes.

The theme was ably discussed each day by some of the leading ministers of the denomination. One of the phases of the Convention that created much speculation and anticipation was the meeting place for next year, as this was much of a secret until it was announced on Saturday.

The highlights of the Convention was the President's annual message delivered Thursday morning at 11:30 at which time music was furnished by the choir of the city, and special music by New Shiloh Baptist Church of Cincinnati, Ohio of which Rev. M. J. Mangham is the pastor.

President Pettaway electrified his audience and held the vast crowd spellbound while he presented the causes for which the Convention had stood these seventy-eight years, and urged the support of these Boards, which will enable them to do a bigger and better job another year. At the close of his address he was unanimously elected to succeed himself.

The various speakers who appeared not only on the program in the parent body but in the various auxiliaries were at their best this year, and gave inspiring and informational messages.

Dr. M. A. B. Fuller, president of the Senior Women; Bro. Ira L. Clark, president of the Brotherhood Union; Mrs. Hattie L. E. Williams, president of the Junior Women, all presented to their followers their achievements for the year's work, and gave plans whereby their particular work might be fostered and succored.

The curtain was rung down Sunday night at the close of the great Foreign Mission Mass Meeting held Sunday afternoon by Dr. E. S. Branch who made an appeal for the work in foreign mission fields. The various churches were filled Sunday night by visiting ministers then the messengers began their trek home.

Re-elect Pettaway

King Tells Baptists to Put Up Cash

DETROIT—Dr. Martin Luther King, addressing the National Baptist Convention of America declared that "we have a fight on our hands which will require much thought, much prayer and much money" before it is won.

The Montgomery bus boycott leader told a cheering overflow audience at the King Solomon Missionary Church that "The motor of freedom is on the highway and it will not stop until we have achieved full freedom."

He was one of a number of outstanding leaders in political, social and civic fields to appear before the convention which numbered more than 12,000 delegates representing more than two and one half-million members throughout the nation and in Africa, Bermuda and the Panama Zone.

■

OTHER SPEAKERS appearing before the group were U.S. Congressman Charles C. Diggs Jr. (D., Michigan); Senator Charles E. Potter (R., Michigan); Mayor Louis Miriani and representatives of the Governor's office.

The convention re-elected the Rev. C. D. Pettaway, of Little Rock, Ark., president. Other elected officers were Dr. J. A. Sams, of Jacksonville, Fla., first vice president; Dr. B. O. Byrd, of Los Angeles, Calif., second vice president; Dr. George W. Daniels, of Georgetown, So. Carolina, general secretary; Dr. A. A. Lucas, Huston, ex., treasurer; Dr. M. Allen, president of Virginia Union University, Richmond, Va., auditor; Dr. W. M. Downs, Cleveland, Ohio, reporter.

Host minister for the convention which began Sept. 9, and lasted through the 14th, was Dr. G. A. Long, pastor of the Greater Mt. Tabor Baptist Church.

National Baptist Convention Endorses Retirement Program

CHICAGO, Ill.—At its 78th annual session at the Coliseum here, the National Baptist Convention, USA, Inc., voted into operation a retirement program for ministers, missionaries and Christian workers of the group, as a proposal of the group's president, Dr. Joseph H. Jackson.

The new retirement program provides for a retirement benefit amounting to one per cent of the average pay of the minister during the last five or ten years before retirement, multiplied by the number of years of service.

Whether such service will consist of only that worked after the adoption of the program or the years before adoption, in addition, has yet to be worked out by actuaries and will depend to a great extent on contingencies, such as the number of ministers and churches participating in the retirement program and actuaries determination of costs.

■

IT IS FIGURED, however, that a pastor who makes an average pay of $3,000 per year for 30 years could figure on a pension of about $75 per month.

The death benefit will equal the amount of the participant's contribution, plus 50 per cent of the church or Missionary Society's contribution if the participant has served for at least five years, or plus 70 per cent (or 100 per cent) of the church or Missionary Society contributions if the participant has served for at least 10 years.

Interest, of course, will be added.

■

THIS WAS the most harmonious session in the past decade. At the very outset, the convention registered its approval of the election of a publicity secretary and the approval of the Ministerial Retirement Fund. Th... things were given unanimous approval. The reports of all officers were graciously received. The treasurer, Dr. G. L. Carr, showed a balance of over $16,000 in his report. The secretary, Dr. T. J. Jemison, gave an itemized report of everything transacted by the convention during the year.

Dr. O. Clay Maxwell reported for the Sunday School and Baptist Training Union Congress, and Dr. Nannie H. Burroughs for the Women's Convention. Messrs. James E. Gayle and Allan Jordan reported for the Laymen's Convention. Dr. W. H. Ballew reported for the publicity commission and all other groups reported as required by the constitution.

■

THE PROGRAM featured a fine array of outstanding speakers. The following members of the convention gave impressive reports or delivered messages: The Revs. J. T. Weeden, Ohio; S. Amos Brackeen, Pennsylvania; C. L. Franklin, Michigan; James E. Cook, the Commission on Denominational Coordination; W. H. T. Brewster, chairman of Education Board; J. D. Mashburn, chairman of the Commission on Church Supported Schools; F. T. Guy, Arkansas; S. D. Ross, Commission on Race Relations; O. M. Locust, secretary of Foreign Missions; Levi M. Terrill, Georgia; C. A. W. Clark, editor of the National Baptist Voice; O. Clay Maxwell, president of the Sunday School and BTU Congress; Dr. Nannie H. Burroughs, president of the Women's Convention; J. C. Wade, Nebraska; W. H. Ballew, chairman of publicity commission; C. A. Weaver, Fla.; A. H. Jarmon, stewardship commission; M. Kirby, benefit board; A. M. Townsend, Sunday School Publishing Board; E. C. Estelle, Texas; M. M. Peace, Pennsylvania; M. T. Fleming, Virginia, and the annual message of Dr. J. H. Jackson.

Outside guest speakers included Representative Brooks Hays, president of Southern Baptist Convention; T. B. McDormand, Secretary-Treasurer Baptist Federation of Canada; Governor A. B. (Happy) Chandler, Kentucky; Senator Paul Douglas, Illinois.

San Francisco will be the host city for the convention in September, 1959.



The Leading Three—Pictured during the second day's session of the National Baptist Women's Convention in the Coliseum at Chicago on Sept. 10, are, left to right: Mrs. S. D. Ross, first vice president-at-large, Detroit; Dr. Nannie H. Burroughs, president, Washington, D. C., and Mrs. Susie C. Holley, Fort Lauderdale, Fla.

First National Conference Underway in Chicago

Catholics Unite for Racial Justice

CHICAGO—A firm link in the chain of race relations will be forged in Chicago this week when delegates from 35 Catholic interracial councils meet at Loyola University for the first National Conference for Interracial Justice.

The conference represents the first effort to form a common front against racial intolerance. Its aims are to exchange information, evaluate the current climate of race relations in the United States, and to formulate plans for the positive and constructive promotion of more harmonious relations among the various groups.

The Catholic interracial movement, which includes some of the ablest and most influential leaders in the nation, recognizes the need for concerted effort on the race front. In addition to delegates from the councils, the conference has also invited representatives from the National Association for the Advancement of Colored People, National Urban League, National Congress of American Indians, and the American Jewish Committee. All will be concerned with the positive business of interracial justice.

A good deal of the efforts at the conference will be directed to the field of education. Many Catholic high schools in St. Louis and other large cities have already been integrated, but it is noted that much remains to be done in the South.

Theme of the conference is, "The Catholic Interracial Movement Looks to the Future," with the Rev. John LaFarge, S. J., founder of the interracial movement in America, delivering the keynote address.

The conference will also be addressed by Illinois Gov. William Stratton, Chicago's Mayor Richard Daley, Minnesota's Gov. Orville Freeman, Judge Harold A. Stevens of the New York Supreme Court, Elmer A. Carter of the New York State Commission Against Racial Discrimination, and several others.



Speaker—Emanuel Romero, vice president, New York Catholic Interracial Council, will be among the principal speakers at the first National Catholic Conference for Interracial Justice at Loyola University, Chicago, Aug. 28-31.

9 1958

NATIONAL COUNCIL OF CHURCHES

Church Must Speak Out, Council Says

CHICAGO — (AP) — The National Council of Churches has declared one of its subordinate bodies was within its rights in recommending U.S. recognition of Red China.

The council's general board, meeting in Chicago, reaffirmed its stand that Christian churches have a right and a duty to speak out on public questions — political, economic or social.

It did not take a stand on approving or disapproving the action of its world order study conference. In Cleveland last month that body proposed Chinese recognition and approval of its admission to the U.N. The general board merely said the conference performed a valuable function.

The recommendation drew protests and stirred up debate in and out of church circles.

Labeling the conference finding a "valuable function" was as close as the NCC board came to endorsement of the study group's position.

The Cleveland action prompted Secretary of State John Foster Dulles to say last week that church people would be more helpful if they confined themselves to moral principles.

The NCC governing board said the Cleveland conference was "speaking for itself and not for the council or its member churches . . . but it spoke with a mighty voice."

Ernest A. Gross, chairman of the NCC's international affairs department and chairman of the Cleveland conference, opposed the China recognition resolution. Gross is a former U.N. delegate.

The NCC numbers 33 Protestant denominations and Orthodox churches and claims a membership of 144,000 congregations and 38 million members.

LOVE NEIGHBOR, COUNCIL URGES

New Orleans

Church Group Issues Message for Year

Sat 2-1-58

NEW YORK, Jan. 31 (AP)—The National Council of Churches said Friday its annual race relations message holds that "the commandment to love our neighbor has been honored more in the breach than in the fulfillment."

The announcement added that the message says that in the final analysis "a neighbor is any one of any color, in need, wherever he may be."

"To love our neighbor and to show mercy today," the announcement stated, "means to support those who seek freedom and justice in the face of discrimination, segregation and neglect. . . ."

The message, issued by the council Friday, will be read from thousands of pulpits on race relations Sunday, Feb. 9. The 1500-word message is addressed to the 38 million members of the 34 Protestant and Eastern Orthodox denominations represented by the council.

The council announcement said the message urges the members "to put the same generosity and mercy into their relations with people close at hand that they have put into world missions programs."

The race relations message for this year was prepared by the Rev. Mrs. James D. Wyker, of the Disciples of Christ, who lives in Mt. Vernon, Ohio. She is immediate past president of the national council's general department of united church women.

The council's announcement said:

"A six-point program is suggested for action by local churches within their own congregations. . . . To re-examine their attitudes and behavior in the light of the gospel; to make it known in the community that membership in the local church and its organizations is open to all people; to select paid or volunteer leadership on the basis of qualifications, not race; to show firm acceptance when the first persons of another race visit or are received into the church; to pray for those involved in racial crises, and to use current educational materials on 'Christ, the Church and Race' in study groups, forums and worship services."

LOVE NEIGHBOR OF ANY COLOR, CHURCHES TOLD

Daily Tribune

Chicago Ill

Sat 2-1-58

New York, Jan. 31 (AP)—The National Council of Churches said today its annual race relations message holds that "the commandment to love our neighbor has been honored more in the breath than in the fulfillment."

"Breach" means to violate. In other words, according to the statement, people have done more to violate the commandment in their conduct toward other races than they have to uphold it.

The announcement added that the message says that in the final analysis, "A neighbor is any one of any color, in need, wherever he may be."

"To love our neighbor and to show mercy today," the announcement said, "means to support those who seek freedom and justice in the face of discrimination, segregation and neglect. . . ."

38 Million Members

The message, issued by the council, will be read from thousands of pulpits on Race Relations Sunday, Feb. 9. The 1,500 word message is addressed to the 38 million members of the 34 protestant and eastern orthodox denominations represented by the council.

The council said the message urges the members "to put the same generosity and mercy into their relations with people close at hand that they have put into world missions programs."

The announcement continued:

"They are urged to share kindness and acceptance of their neighbors as they have shared the gospel thru such programs as hospitals, colleges and agricultural education with people in far away places.

"Who Is My Neighbor?"

"A series of pointed questions lays emphasis on the theme: Who is my neighbor?

"Could it be a tired women in Montgomery, Ala., a citizen of the United States, who wanted to remain in her seat after she had paid the same fare as other passengers but was reguired to give it up and stand in the rear of the bus?

"Could it be the educated, cultured, financially independent Negro citizen in Ohio who tried to buy a home in a decent residential section but was prohibited because of his color?

Prepared by Woman

"Could it be the Indian Americans who are moving into towns and cities, or others who are still trying to conserve their culture on reservations within our borders? Could it be the Puerto Ricans, the orientals or the Mexicans in this country who are shunned as if they, too, were not children of the one father?"

The race relations message for this year was prepared by the Rev. Mrs. James D. Wyker, of the Disciples of Christ, who lives in Mount Vernon, O. She is immediate past president of the national council's general department of United Church Women.

"Reëxamine Attitudes"

The council's announcement said:

"A six point program is suggested for action by local churches within their own congregations . . . to reëxamine their attitudes and behavior in the light of the gospel; to make it known in the community that membership in the local church and its organizations is open to all people; to select paid or volunteer leadership on the basis of qualifications, not race; to show firm acceptance when the first persons of another race visit or are received into the church; to pray for those involved in racial crisis; and to use current educational materials on 'Christ, The Church, and Race' in study groups, forums, and worship services."

'Love Neighbor' Flaunted By Race Acti[ons], Council Says

New York, Jan. 31 (AP)—The National Council of Churches said today its annual race relations message holds that "the commandment to love our neighbor has been honored more in the breach than in the fulfillment."

The message says that in the final analysis "a neighbor is any one of any color, in need, wherever he may be."

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"Could it be a tired woman in Montgomery, Ala., a citizen of the United States, who wanted to remain in her seat after she had paid the same fare as other passengers but was required to give it up and stand in the rear of the bus?

"Could it be the educated, cultured, financially independent Negro citizen in Ohio who tried to buy a home in a decent residential section but was prohibited because of his color?

Carrie Jones

"Could it be the Indian Americans who are moving into towns and cities, or others who are still trying to conserve their culture on reservations within our borders?

Sat 2-1-58

"Could it be the Puerto Ricans, the Orientals or the Mexicans in this country who are shunned as if they, too, were not children of the one father?"

Louisville Ky

The race relations message for this year was prepared by the Rev. Mrs. James D. Wyker, of the Disciples of Christ, who lives in Mt. Vernon, Ohio. She is immediate past president of the National Council's General Department of United Church Women.

Program Suggested

The council suggested a six-point program for local churches:

1. To re-examine their attitudes and behavior in the light of the gospel.
2. To make it known in the community that membership is open to all people.
3. To select paid or volunteer leadership on the basis of qualifications, not race.
4. To show firm acceptance when the first persons of another race visit or are received into the church.
5. To pray for those involved in racial crises.
6. To use current educational materials on "Christ, the Church and Race" in study groups, forums and worship services."

Episcopal Study Of National Council Deserves Help From All Protestants

News & Courier

An announcement that a committee of the Episcopal Diocese of South Carolina will meet in Charleston in March to study relationships with the National Council of Churches should be of interest to many Protestants who are not Episcopalians.

Protestants of several faiths share with Episcopalians a growing distaste for some of the pronouncements and policies of the National Council.

Charleston S.C.

The chairman of the committee is the Rev. William S. Stoney of Hagood. Mr. Stoney and his committee will perform a valuable service if they can clarify the practices and preachings of the National Council on many issues of concern to churchgoers.

Thurs 2-27-58

National Council policies on integration will, of course, be of interest to the committee. Mr. Stoney, we perceive, has already said that many "charges" laid before the committee involving the Council's views on race relations have proved "intangible." The council's own published material on this question is not intangible. The committee can have it from the council for the asking.

Besides its attitude toward integration (the council favors it) other things about the council are of concern to independent Protestants. We are talking about the council's record of choosing pinks and lefts to be its leaders. This record is well documented and the committee should have no trouble reading it for itself. Our own newspaper files are open to its members.

There can be no intelligent appraisal of a church's relationship to the council without the assistance of individual church members. Expressions of sentiment on this subject should be of immense help to the committee. We take the liberty of inviting churchgoers to write Mr. Stoney expressing opinions. Letters may be addressed to him at the Church of the Ascension, Hagood, S.C.

P. & A.

Of course, it is not necessary to be an Episcopalian to hold opinions about the National Council. Since the council claims to speak for all Protestants, everywhere, Mr. Stoney's committee should be interested in hearing from as many of those Protestants as possible.

Virginia Man Declines Talk On NCC Mixing

News & Courier

Charleston S.C.

The Virginia representative of the National Council of Churches, in Charleston to address a Presbyterian youth organization this weekend, declined yesterday to discuss topics other than those relevant to his talks.

Col. Francis Pickens Miller of Charlottesville, a World War II member of Gen. Eisenhower's staff, said his general theme for the conference here is "The Nature and Mission of Christ's Church."

M 3-22-57

Miller is at The Citadel to address an assemblage of the Westminster Fellowship group. Represented among the delegates are a number of colleges and universities in this area. Miller began his series last night. He will speak again tonight and tomorrow night.

P. 12-A

Miller had been sought for an interview by The News and Courier on his endorsement of the National Council of Churches, and that organization's advocacy of integration.

National Church Council Says Blasts Result Of Drive

News & Courier

NEW YORK (AP)—The National Council of Churches says recent church and school bombings in various states may be the result of an organized campaign. It asked the FBI to step in.

Charleston S.C.

In a telegram signed by President Edwin T. Dahlberg, Atty. Gen. William P. Rogers was told that the council has noted reports of the bombings of a Negro school and a Jewish center at Jacksonville, Fla., and the attempted bombing of Temple Beth-el at Birmingham, Ala.

Thurs 5-1-58

"When the recent bombings at Miami, Fla., and Nashville, Tenn., are also considered, these events suggest that there may be concerted action involving people in several states to commit violence against religious institutions," the telegram said.

P. & A.

"We feel that this situation warrants a thorough investigation by the FBI.

"We now believe that those responsible for these acts of violence, who are unapprehended, are increasingly extending their vicious activities to include religious institutions in many states."

The Anti-Defamation League of B'nai B'rith, Jewish fraternal organization, said it also had asked the attorney general for FBI investigation of what it termed 45 bombing outrages in the South since Jan. 18, 1957.

It said an examination of circumstances attending the incidents showed numerous violations of federal laws.

"The number to which these incidents has grown indicates the probability that they are not unrelated events. Indeed, in our view, there is clear evidence that there is a virtual Southwide conspiracy of lawless elements," it added.

Council Backs Integration, Recognition of Red China

Atlanta Constitution

A report urging the admission of Red China to the United Nations and asking churches to "express strong support for the implementation of the Supreme Court decision concerning school integration" was released Friday by the National Council of Churches.

The report is the result of a recent gathering of 600 lay and clergy delegates at the Fifth World Order Study Conference held in Cleveland, Ohio. It was sponsored by the National Council.

Atlanta Bur

The report called upon "the churches to give strong support for policies in each state which provide for positive steps toward the integration of schools and the overcoming of all interference with political rights and of all other disabilities from which any racial group now suffers.

Sat. 11-24-56

"The churches must begin with themselves. There is a great gulf between what they say on a national or denomination level and what they do or encourage or permit in many communities."

The report recommended that churchmen "work to overcome segregation in all areas beginning with their own congregation and including housing, public services and economic or occupation opportunities."

P. 8

Reconsideration of U.S. policy toward the People's Republic of China was also urged.

"While the rights of the people of Taiwan and of Korea should be safeguarded, steps should be taken toward the inclusion of the People's Republic of China in the United Nations and for its recognition by our government.

"Such recognition does not imply approval," the report added, however.

The conference also upheld the right of the press "to travel in other countries, without restrictions, to gather information."

May Day Balloons Disperse 'Brotherhood Seeds' Here



The New York Times

The balloons, carrying packets of sweet alyssum seeds, being released at Union Square

Balloon-borne "seeds of brotherhood" floated up from Union Square yesterday as the climax of an international-flavored observance of May Day.

The colored white and blue balloons were released by the United Nations Singers, a group of choristers recruited from the ranks of employes at the United Nations Secretariat.

Suspended from the balloons were packets of sweet alyssum seeds. Each balloon bore the legend "Sow the Seeds of Brotherhood."

This was the fifth annual observance of "Union Square, U. S. A." and it honored the National Conference of Christians and Jews.

The United Nations Singers presented a choral setting of the preamble to the United Nations Charter, plus Bohemian, Italian, Austrian and American folksongs. A Folk Dance House group did international steps. Other musical contributions came from the St. Francis Xavier High School Glee Club and the Department of Sanitation band.

Speakers included Dr. Sterling W. Brown, executive vice president of the National Conference of Christians and Jews; Hulan E. Jack, Manhattan Borough President, and his assistant, Stanley Rose, and Jan Mitchell, president of the Fourteenth Street Association and chairman of the observance.

James J. O'Brien, Deputy Commissioner of the Department of Commerce and Public Events, was master of ceremonies.

A crowd of about 2,500 watched the two-hour program in quiet contrast to radical May Day demonstrations of the past.

9 1958 NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

PULPITS TO STRESS RACIAL HARMONY

Times 8-24
New York, N.Y.

National Council Asks for Church Action Against Bias Toward Neighbor

By STANLEY ROWLAND JR.

"Support of those who seek freedom and justice in the face of discrimination" is urged in the annual race-relations message of the National Council of Churches of Christ in the U. S. A.

The message is being distributed to the council's thirty-four constituent denominations. They have a membership of 38,000,000. It will be read from pulpits a week from tomorrow, "Race Relations Sunday," in Protestant churches.

Stressing the ancient concept of love of one's neighbor, the message says that a person's neighbor can be "a tired woman in Montgomery, Ala.," who was forced to stand in the rear of a bus, or "an educated, cultured, financially independent Negro citizen in Ohio" who was refused a home in a residential section, or the thousands of persons of different racial or cultural backgrounds who are moving into Northern big cities.

Parish action is urged along these lines: re-examining racial attitudes continuously in the light of the Gospel; serving the total community, not just a segment thereof; selecting help on the basis of qualifications, not race; firm acceptance of racial minorities; social and missionary education around this year's theme of "Christ the Church and Race."

The message came in a week when these contrasting incidents highlighted the racial situation:

¶References to integration in the literature of the Presbyterian Church in the U. S. (Southern) were opposed by the Presbytery of Tuscaloosa, Ala. A particular target was the booklet "Freedom, the Christian Concept."

¶In Winston-Salem, N. C., more than 200 clergymen and laymen of both races met for five days in a Baptist pastors' institute. The interracial meeting stressed the participants' "fundamental unity" in the Christian cause.

National Council Asks Protestants To Adopt Creed Of Social Action

News and Courier
Charleston, SC
Sun. 8-24-58

U.S. Protestants who are alert to the trend of religious discussion in their country are aware of a disturbing development. Religious discussion is tending to be centered less and less about theological matters and more and more around political and religious questions.

In the National Council of Churches of Christ, leaders of some Protestant denominations have found a device by which they hope to submerge theological differences. They have joined forces in pursuit of what they consider to be their primary religious obligation — the solution of the social problems of the world.

The Council, in effect, is teaching that housing, clothing and feeding the people must be put before providing for the soul. Many Protestants — a vast majority, we believe—recognize such a teaching to be questionable religion, bad politics and bad economics.

No intelligent churchman will pretend that the Church has yet found the resources to meet the ever-increasing demands of the thirsty soul of mankind. Until she has met this demand, the church has no business squandering her energies in political or social warfare.

The National Council of Churches expresses a contrary opinion. Its leaders have defined the church as an instrument for improving man's material condition by direct action. The NCC claims to be the voice of 38 million church members. Most of these people are utterly indifferent to the doings of the council. Because Protestants often fail to speak up for themselves in denial, the pronouncements of the council have acquired the ring of authenticity.

The council has found 38 million church members a useful lever to move politicians. It has not hesitated to use this lever to further the purposes of its leaders.

When the Church seeks to become a moving force in politics, it yields to a temptation that has become its ruin in every age.

We mean the temptation to render unto Caesar what is God's.

A clear warning against submitting to this temptation was uttered years ago by a noted Anglican churchman, the Very Rev. W. R. Inge, dean of St. Paul's. He said: "It is notorious that political Christianity excites bitter hatred against the Church . . . The choice for the Church is between political power and moral influence. We cannot doubt on which side a true follower of Christ should range himself."

William Temple, Archbishop of Canterbury, was a leader of the "social gospel" forces and a friend of the Labor Party in Great Britain. Yet he stated: "It is of crucial importance that the Church, acting corporately, should not commit itself to any particular policy . . . The Church is committed to the everlasting Gospel and to the creeds which formulate it. It must never commit itself to an ephemeral program of detailed action."

Protestants should not ask religion to turn its back on the common concerns of life. They have every right to demand that the National Council avoid pronouncements on political and social questions which have no significant religious or ethical content. It is their duty to demand that the National Council cease to compound the evil of these pronouncements by attributing to 38 million church members views they do not hold.

J. Howard Pew, a respected businessman and churchman, was chairman of a lay committee dissolved in 1955 after a protracted argument with the clerical heads of the National Council over the council's political activities. He once referred to the people whom the National Council claims to represent as "that inarticulate and voiceless body called 34 million Protestants."

When he made this statement three years ago, Mr. Pew came close to the truth. Since that time an occasional articulate voice has been heard objecting to the Council's policies.

More voices, many more, will have to be lifted in indignation before the "34 million"—now grown to 38 million—will be able to make their protests heard over the rumblings of the council's propaganda machine.

National Council Outlook
Christian Recorder
Nashville Tenn.

New York, March 15—Man's conquest of outer space will send people in quest of spiritual answers, cause many more to turn to the churches, and generally strengthen the religious faith of America.

These are some of the opinions elicited from a dozen American churchmen who were asked by the National Council **Outlook**, following the launching of the Russian Sputniks to appraise what effect upon the American people they will have.

There were four main questions: 1. Will man's conquest of outer space strengthen or weaken religious faith? 2. Will it lead to a religious revival or worship of science? 3. How does a Christian face this threat to his security? and 4. What can he and his church do about it?

The answers from such leaders as Bishop Gerald Kennedy of Los Angeles; Dr. Ralph Sockman, New York's famous radio pulpit preacher; Dr. J. W. Behnken, president of the Missouri Synod-Lutheran; Dr. D. Elton Trueblood, Earlham College professor; Ernest Gross, former U. S. ambassador to the United Nations; Paul G. Hoffman and others appeared in the March issue of the **Outlook**, published today.

The prediction that more people than ever will turn to the churches—not out of fear but because they are reassessing themselves and seeking a deeper concept of God—was made by the Methodist Bishop Kennedy of Los Angeles.

"Conquest of outer space will undoubtedly stir the public mind and send people in search of more spiritual answers," says Dr. Sockman. "If we keep faith, we can show the world that Christ has a power which the Kremlin does not possess."

Dr. Behnken of St. Louis agrees "All the remarkable things God has revealed to man," he says, 'should lead the serious person to a greater reverence for God." And he points out that the things we marvel at today have been in existence since the creation, but man is still discovering them.

Recalling the statement, "We don't know what the future holds but we do know who holds the future," Dr. Theodore F. Adams is also optimistic as to an increasing religious concern. "The more of God's truth we know, the more zealous we should be in religious faith and service," says the president of the Baptist World Alliance.

On this point Dr. Trueblood declares in his statement for the **Outlook** symposium that there is nothing about the existence of satellites to make the great religious convictions any less or more significant. He continues: "After all, man does not make the materials nor did he make the laws these materials obey. The reasons for belief in creation are as valid as they ever were."

Deploring the "feverish philosophy of bomb for bomb, rocket for rocket, and Sputnik for Sputnik," the Rev. Dr. Edwin T. Dahlberg, National Council president, sees "massive reconciliation" as the only answer Christians can give to the challenge they present. This, he insists, necessitates a return to the church and dedication to "Christ's four-point program —to love, to bless, to do good and to pray."

Mr. Gross, chairman of the National Council's Department of International Affairs, is openly optimistic. "This isn't the first age in which men have been subjected to a lifetime of crisis," he declares. The source of optimism for the future, he says, is that the unifying elements of aspirations for friendship, freedom and justice exist in all men. However, he underlines that the church's function is to transform this truth into existing reality.

Former ECA administrator Paul G. Hoffman looks at the coming conquest of outer space as having a potential for "triumphant progress" if it results in leading every Christian to action toward peace. And in the opinion of Dean Pike of New York's Cathedral St. John the Divine, "Our anxiety over the Sputniks is a good thing. Indeed," he adds, "my fear is that not enough of our citizens are anxious enough." Dr. Pike is coadjutor-elect of California.

The satellites, he says, can be seen as "God's messengers of judgment on our complacency and our anxiety can be creative." What can emerge, Dean Pike points out, is a more responsible, self-disciplined freedom for fulfilling God's purpose than the "complacent freedom" the Sputniks destroyed.

Mrs. Theodore O. Wedel, Washington, D. C., national president of the United Church Women, takes up the question of security. "Weapons are not a threat to a Christian's security," she emphasizes, "because his security is of a different kind." Mrs. Wedel brings up another point mentioned by some others. The Russian satellites found us very short on Christian grace and humility, she says. Dr. Behnken agrees that the "American people felt humiliated but unfortunately not humbled." And Dr. Sockman voices his opinion that "we should be humbled out of the pride which too often has thought of the Russians as a peasant people."

While the U. S. Explorer restored a little of our national pride, Bishop Kennedy points out that it also revealed "the shoddiness of our shallow pretentions of religion."

The minister of New York's famed Riverside Church, Dr. Robert J. McCracken, is concerned in his reply with the fact that this generation has in its hands "a veto power over the continuation of civilization." Character that can control nuclear energy, and moral and spiritual initiative are the Christian's Priority No. 1, he declares.

The Rev. Dr. Franklin Clarke Fry, president of the United Lutheran Church in America, calls for a faith in God which liberates and gives courage and strength to fight the "fear which blights and paralyzes." While he makes no predictions, he declares that man's mind and spirit must be turned to God.

While all agree that this is a time of crisis, their replies in the March Outlook symposium display the sturdiness of their own Christian faith and a conviction that the American people are beginning to recognize that they need more of it.

Universal Orthodox Churches in Session

KANSAS CITY, Mo.—The 26th annual national assembly of the National David Spiritual Temple of Christ Union, representing the universal Orthodox Christian spiritual faith and churches for all nations, is meeting here with the Most. Rt. Rev. Archbishop David William Short, primate, president and founder, presiding.

The meeting is slated to run through Aug. 31. Overseer W. L. Gamble is host pastor. The regular sessions are held at the church on 1711 E. 12th St.

■

Many leaders from every section of the country are attending the meeting. The Orthodox Christian Spiritual Scriptology Forum will be conducted daily from 11 to 3 P.M., under the auspices of the St. David Orthodox Spiritual Seminary.

■

The annual executive board of directors will meet Aug. 29-30. The following resolutions will be presented Aug. 30 and 31: passage of a Federal fair employment practice law, a stronger Federal civil rights law, integration of the public schools in keeping with the Supreme Court decision, and for full support of the NAACP all over the country.

National Fraternal Council Of Churches Meets in Miami

MIAMI — Dr. J. T. McMillan, executive secretary of the National Fraternal Council of Churches, recently announced that a memorial fund honoring the late Dr. W. H. Jernagin, was proposed during the sessions of the council at Mt. Zion Baptist Church, Dr. E. T. Graham, pastor.

This is the 25th anniversary of the council. In view of such, every pastor and representative is asked to give at least $25 as an anniversary gift to the council. Individual voting memberships are only $2 in the Miami area.

Fourteen major denominations are represented in the council wtih a combined membership of over 10 million.

A FINE ARRAY of outstanding speakers are participating on program. Included among the speakers are Drs. William H. Borders, Atlanta, Ga.; A. Clayton Powell, New York City; Mrs. Daisy Bates of Little Rock, Ark., and Bishop S. L. Greene, president of the council and presiding Bishop of the 11th Episcopal District of the AME Church, comprising the state of Florida.

Co-hosts for 25th anniversary are the Revs. E. T. Graham of Mt. Zion Baptist and S. A. Cousin of Bethel AME Churches.

The council has before it many important proposals on housing, registering and voting and discrimination in employment. Every phase of life concerning the 10-million members of the member denominations are of deep concern to the National Fraternal Council of Churches.

Bishop S. L. Greene is presiding over the sessions.

Dr. Borders Heads National Fraternal Council Of Churches

MIAMI, Fla. — The National Fraternal Council of Churches of America last week elected as its president, Dr. William Holmes Borders, pastor of Wheat Street Baptist Church in Atlanta, Ga.

The Baptist and Methodist denominations were hosts to the annual meting of 14 national denominations here April 22-25. The Council, through the various denominations, represents about 70 per cent of Negro Americans.

Other officers elected were: Bishop H. T. Medford of the AME Zion Church in Washington D. C., vice president and Bishop Sherman Lawrence Greene, chairman of the Executive Board.

Among the vice presidents representing each denomination in the Council are Dr. S. A. Owen of Memphis, Tenn, Dr. W. A. Jennings of Ocala, Fla., Bishop H. Z. Plummer of the Church of God and Saints of Christ, and Dr. P. D. Brantley of the Primitive Baptist Church.

JERNAGIN MEMORIALIZED

The Council held memorial services for its late president Dr. W. H. Jernagin with Dr. Owen in charge. Bishop Greene presided over all sessions during the four-day meeting.

The purpose of the Council is to provide religious unity when it is needed and to aid and lead along the lines of civil rights. It supports beneficial legislation as well as helps minorities.

It maintains a Washington Bureau which is headed by Dr. Fowler, president of the Washington Baptist Directors. Through Dr. Jernagin this Bureau established a direct contact with the President.



DR. WILLIAM H. BORDERS

Council Elects Borders

MIAMI—Dr. W. H. Borders of Atlanta, Ga.; president of the Georgia Baptist Missionary and Educational Convention, was elected president of the National Fraternal Council of Churches, during its silver anniversary session in Mt. Baptist Zion Church here.

The new president succeeds Bishop Sherman L. Greene of the AME Church, who was elected chairman of the executive board, filling the vacancy caused by the death of Dr. W. H. Jernagin.

Bishop Greene delivered a challenging message in the Wednesday morning session of the council. The retiring president told the ministerial brethren that "our people need us now."



DR. W. H. BORDERS
... elected NFCC president

HE ALSO TOLD the delegates that leaders must learn to rid themselves of denominational jealousies and work for the advancement of the race and present Christ as a universal Savior.

Others elected to office were Bishop H. T. Medford, vice president-at-large; Atty. Carl A. Banks, recording secretary, both of Washington; Dr. J. H. Peters, treasurer, Washington, D. C.; Dr. John F. Williams, chaplain, New Port News, Va.; the Rev. Andrew Fowler, director of the Washington Bureau; Mrs. Bertie DeLyles, statsician; Dr. George W. Lucas was elected vice chairman of the executive board.

Dr. J. T. McMillan was re-elected executive secretary of the council, and will work with the executive board in carrying out the program of the council.

Atlanta Women Named To Lead National Council

MIAMI, Fla. — Prominent Atlanta churchwomen attended the [illegible] annual session of the National [illegible] Council of Churches [illegible] were elected to leadership [illegible]

Among the outstanding churchwomen in attendance at the meeting and elected to the executive board of the Council were three Atlantans, Mrs. Julia Pate Borders, executive chairman; Mrs. P. Beatrice Greene, and Mrs. Susie L. Flipper.

Mrs. Geneva Haugabrooks, another Atlantan, was unable to be present, but because of her outstanding leadership in church and public affairs was unanimously elected to head the Commission on Women's Activity.

COMPLETE INTEGRATION

While there is to be complete integration and equal privileges in every respect, one important element of the organizational structure will be that, one of the standing commissions will be known as the division of women's activities.

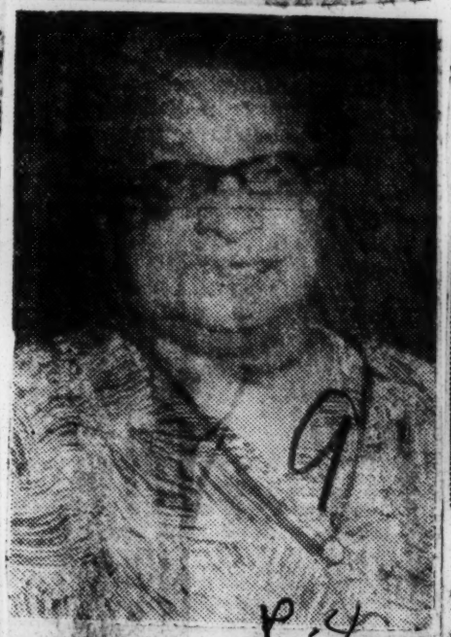
The new organization calls for four standing commissions, namely, a Human Relations; b. Revision of Constitution and Structural Proposals; c. Civic and Social Service; and d. Women's activities.

Other qualified women present and elected to membership in the Council were Mrs. Bertie L. DeLyles, Memphis, Tenn.; Mrs. S. A. Cousin, Miami; Mrs. E. T. Graham, Miami; and Mrs. J. T. McMillan, Valdosta, Ga.

ENTERTAIN VISITORS

Thursday evening the Miami Council lead by its new director, Mrs. Epsy Johnson, representative from the United Church Women and a large number of the Miami Council Women entertained the visitors in the first unit. of Bethel A. M. E. Church, where Rev. S. A. Cousins is pastor.

Mrs. Johnson served as [illegible] of ceremonies. After introducing the guests and officers of the Miami Council, they called on Mrs. [illegible] to discuss the Council set-up. Mrs. Greene extended the challenge. Mrs. Flipper spoke on the objectives. The responses were very inspiring.



MRS. GENEVA HAUGABROOKS



MRS. JULIA PATE BORDERS



MRS. P. B. GREENE



MRS. SUSIE L. FLIPPER

Churches Urged to Launch Campaign to Have Court Reverse Integration Decree

CHARLOTTE, Feb. 5 (UP)—A candidate for South Carolina Superintendent of Education said today churches and other agencies should begin a crusade to have the U.S. Supreme Court reverse its anti-segregation decision.

Dr. H. Odelle Harman of Lexington, who is running against incumbent Superintendent of Education Jesse T. Anderson in the June 10 Democratic Primary, said churches should insist that the principle of "equal but separate school facilities" for both races be enforced.

Harman spoke during a leadership school on human relations sponsored here by the Social Missions Board of the United Lutheran Church.

He charged the Lutheran Social Missions Board has as its main objective "to teach the integration of the races in our churches and schools."

He said he felt the church should not sponsor such leadership schools.

Harman quoted former U. S. Supreme Court Justice James F. Byrnes and other lawyers who have expressed the opinion that the Supreme Court acted illegally in declaring racial segregation unconstitutional.

"If we could possibly concede that the Court decision was sound," said Harman, "an order to suddenly integrate the races in the schools in South Carolina could not be satisfactorily effected within what would be considered by the courts a reasonable period of time."

He said race relations in the South have worsened in the last few years and the use of federal troops to enforce integration at Little Rock, Ark., has caused "resentment and trouble."

Harman said an "honest evaluation" of racial relations in the United States today would reveal "that the situation is practically beyond repair."

He said the method of forced integration being resorted to by both church and state will not bring about the desired results.

"Good racial relations can be restored in this country if the church and other agencies will begin crusading for the Supreme Court to reverse its May 17, 1954 decision," said Harman.

Protestants Plan Fight Against Racial Housing Bars

BUCK HILL FALLS, Pa — (AP) — Protestant church organizations with a stated membership of sixteen million are planning programs in three cities "to develop public opinion favorable to desegregation in housing."

The Rev. Dr. Ray Gibbons of New York said five denominations plan to raise $175,000 for the project to be conducted in still undetermined cities.

Dr. Gibbons, director of the Council for Social Action of the Congregational Christian Churches, said the cities will fall into three population groups: 10,000-50,000, 100,000-300,000 and a metropolitan center of more than a million population.

All five denominations participating will seek to persuade their members to work for desegregated housing and racially integrated churches, Dr. Gibbons said.

Pledged to work for desegregation in housing, according to Dr. Gibbons, are:

The Council on Christian Social Progress of the American Baptist Convention; the department of social welfare of the United Christian Missionary Society (Disciples of Christ); Board of Social and Economic Relations of the Methodist Church; department of social education and action of the Presbyterian Church U.S.A. and the Council for Christian Social Action of the United Church of Christ.

The United Church is the merged body of the Congregational Christian and the Evangelical and Reformed Churches.

Some of its component units, like the Council of Social Action, still operate independently.

Church Council praises 3 cities with mixed schools

HIGH POINT, N.C. — "Charlotte, Winston - Salem and Greensboro, which embarked on a limited school integration plan at the beginning of the 1957 school year, have done much to redeem North Carolina's good name as a progressive state."

So spoke the North Carolina Council of Churches as it adopted unanimously a four-page report of its committee on race relations at the close of its two-day session here last week.

* * *

THE REPORT also praised the City of Durham for its establishment of an interracial commission on human relations and the Southeastern Baptist Theological Seminary at Wake Forest for its action in opening its doors to all students.

Recognizing the work of the women of the council, th report cited their organization of local groups, which always were interdenominational and in many cases interracial, as a "quiet development which has been taking place among churchwomen of North Carolina."

Citing the action of officials in integrating schools in Greensboro, Charlotte and Winston-Salem, the report said:

* * *

"IT SYMBOLIZES the acceptance of the Supreme Court decision of 1954 as the supreme law of the land and it recognizes the obligation of the public schools to keep faith with that law.

"This act has done much to redeem North Carolina's good name as a progressive state.

"Despite much political oratory enjoining 'massive resistance,' we believe that a new Southern social order is burgeoning and that a new emancipation for both races is in the making.

"Let Christians gird themselves to meet the challenge of these eventful times," the report concluded.

OKLAHOMA (SEVENTEEN WHITE CHURCHES WELCOME NEGROES)

9 1958

Negroes Attend White Services

OKLAHOMA CITY, Aug. 24 (AP)—Seventeen white churches in Oklahoma City welcomed members of a Negro youth organization to morning worship services today, but the pastor of another church asked two of the youngsters to leave, telling them:

"God did not intend for Negroes and whites to worship together."

Mrs. Clare Luper, leader of the Oklahoma City National Assn. For The Advancement of Colored People's Youth Council, said members of the organization were told they could attend services at two other churches only if they sat separately from the white congregation.

Mrs. Luper said the visit to the churches today was to call attention to the Negroes' drive to gain the privilege of eating with whites in Oklahoma City establishments.

Groups of the youngsters Tuesday night began a series of "sit in" protests at downtown lunch counters in an effort to win food service.

Negro Clergyman Heads New York Protestant Council

NEW YORK, Feb. 10 (AP)—A Negro clergyman, for the first time, tonight was named president of New York City's Protestant Council. He called the step symbolic of the essential unity of all Christians.

The Rev. Dr. Gardner C. Taylor, 39, pastor of Brooklyn's 10,200-member Concord Baptist Church of Christ, was elected at the council's 14th General Assembly.

The council represents about 1,-000 churches of 31 denominations with approximately 600,000 members throughout the city.

A leader in the American Northern Baptist Convention, Dr. Taylor also is the first Baptist ever chosen to the city's top Protestant office.

He succeeds the Rev. Philips P. Elliott, pastor of Brooklyn's First Presbyterian Church.

Brooklyn Negro Baptist, 39, Is Elected President of City Protestant Council

The Protestant Council of the City of New York last night elected the Rev. Dr. Gardner Calvin Taylor as its president. He is the first Baptist, the first Negro and the youngest man to hold the office.

The election came at the fourteenth General Assembly of the council, the official agency for cooperative work of 1,700 churches of thirty-one Protestant denominations. It was held in the Rutgers Presbyterian Church, 236 West Seventy-third Street.

The 39-year-old clergyman, who is pastor of the Concord Baptist Church, 833 Marcy Avenue, Brooklyn, has been mentioned as a possible successor to the Rev. Dr. John M. Coleman as a member of the Board of Education.

Referring in his acceptance speech to his Baptist background, Dr. Taylor said that, while the council basically involved "participation in majority action," nevertheless "a decent regard for minority opinions among us is the basis of the Protestant genius, regardless of its epression."

Calling himself "the first black man" to head the council, Dr. Taylor asserted that the "darker peoples in Asia and Africa" would be convinced not by material aid alone but by the "honest, basic assessment of human equality and dignity we communicate to them, and which they see reflected in our American society."

New Building is Cited

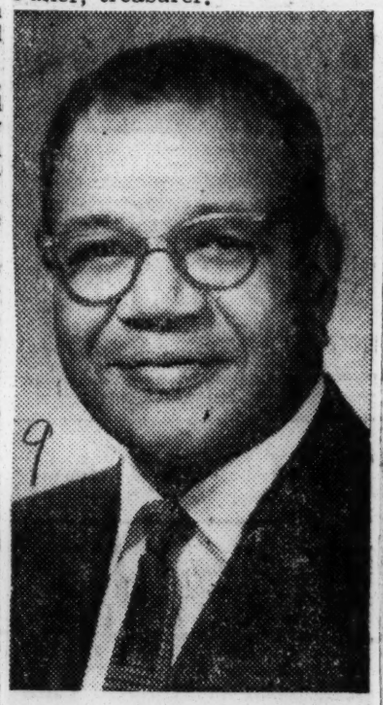
At the session, the Rev. David W. Barry, chairman of the council's church planning and research department, said that Protestants had committed "at least $13,000,000 in new building and programs since March 1956."

At that time a comparative, five-year program was adopted, calling for a $27,000,000 expansion program in ten critic.. neighborhoods.

Mid-Century Press awards were given to executives of each of the city's daily newspapers and press associations for "their contribution to the religious life of the city, particularly for their news, editorial and interpretive coverage of the Billy Graham New York Crusade," which the council sponsored.

Distinguished Service Awards were made to Mrs. Van Santvoord Merle-Smith of 27 Beekman Place and to the Rev. Dr. Jesse M. Bader, general secretary of the World Convention of Churches of Christ (Disciples).

Other officers elected included Cleveland E. Dodge, Howard E. Isham, the Rev. C. Lloyd Lee, the Rev. Henri F. Gondret, the Rev. James W. Kennedy and the Rev. Frank D. Dennis, vice presidents; Mrs. D. Ward Nichols, secretary, and Robert G. Fuller, treasurer.



The Rev. Dr. G. C. Taylor

Taylor named to head church unit



Rev. Dr. Gardner C. Taylor

NEW YORK — In a two-way precedent setting action here Monday, the Rev. Dr. Gardner C. Taylor became the first of his race and religion ever elected president of the Protestant Council.

Succeeding the Rev. Dr. Phillips P. Elliott, Dr. Taylor, pastor of the Concord Baptist Church, Brooklyn, Tuesday assumed the presidency of the official agency of 1,700 churches of 31 New York City denominations.

He has also been mentioned as a successor on the Brooklyn Board of Education to the Rev. John M. Coleman, who is resigning.

DR. TAYLOR'S ascension as president of the Protestant Council marks the first time a Baptist cleric has ever headed the unit.

Following his election at Rutgers Presbyterian Church, Dr. Taylor stated:

"I am black and am the first black man ever elected to the titular leadership of our great Protestant Council.

"This is a symbol of a glorious truth. Many think the danger of our times is the frowning nemesis travelling on the sable wings of 20th century science.

"We shall discover that the central, disputed passage of our times is color.

The world's future hinges on the direction toward which the darker peoples of Africa and Asia look for equality and mutuality.

"Our success or failure will not hinge on our materials aid alone to those vast, stirring, awakening millons, but to the "honest, basic assessment of human equality and dignity we communicate and which they see reflected in American society."

Southern Presbyterian Assembly to Meet

CHARLOTTE (AP) — The Southern Presbyterian Church will be asked here next week to undertake immediate action designed spiritually reach the South's fast growing industrial population.

Almost a score of overtures (requests for action) will come before the church's General Assembly on the subject of ministering to the religious needs of industrial workers who are described as "generally untouched by the present ministry of the church."

Proposals include the establishment of a division or department for providing competent staff assistance for preachers and for urging Presbyterian seminaries to consider directing field work in industrial areas and establishing a chair of industrial ministry.

This is no new subject to this church which, since World War II, has seen a vast factory expansion and accompanying worker increase in 16 states from Maryland to New Mexico.

A previous report by the church's Council of Christian Relations had said: "Recognition has been made by several denominations of the right of labor to organize and of collective bargaining as a legitimate medium for determining labor issues. tually and voluntarily reached.

"Individual ministers, generally speaking, are not greatly concerned with management-labor problems. There are cases, however, when they use their offices to promote, either the cause of labor, or the cause of management. Some take an active role in encouraging both groups to confront their problems in the light of Christian principles. It is our conviction that this latter method points the way to be followed by the minister, and by failing to use his influence in management-labor relations he may be missing one of the finest opportunities for Christian leadership."

Also to come before the approximately 500 commissioners (Delegates) at the opening of the six-day meeting next Thursday will be overtures asking that the church, in effect, repudiate its previous endorsement of a liberal approach to racial problems.

The General Assembly, the church's highest court, also will be asked to state its position on whether churches should permit their buildings to be used as private schools if public schools are closed to circumvent desegregation. Presbyteries requesting this statement of position are overwhelmingly opposed to use of school buildings in areas which seek to evade the Supreme Court's directive.

Among other matters to come before the assembly, which speaks for 852,189 members, are proposals to liberalize the church's laws concerning remarriage after divorce, that a new committee be set up to guide the church into intensive radio and television ministries, and that the denomination's Book of Church Order be revised.

The commissioners also will be called upon, for the first time in 22 years, to elect a new stated clerk, the church's chief administrative officer. Dr. E. C. Scott of Atlanta, Ga., elected in 1936, will retire in 1959 as the sixth stated clerk since the church was established in 1861. Dr. James A. Millard Jr. of Austin, Tex., has been nominated for the post.

The Greenbrier (West Virginia) Presbytery has asked the assembly to designate Montreat, N.C., as the usual meeting place of future assemblies. That summer assembly ground is 16 miles east of Asheville. Since facilities of Montreat College would be used, meetings would have to be scheduled after commencement in late May. Montreat has been the site of 19 of the 97 assemblies.

Southern Presbyterians Face Issues On Racial Segregation And Union

By CHARLES L. WEST

CHARLOTTE (AP)—The Southern Presbyterian Church's General Assembly, devoting Sunday's sessions to worship, nevertheless brushed against two thorny problems facing the denomination—racial segregation and union with other Presbyterian faiths.

Segregation appeared in the unofficial reports circulating among the commissioners (delegates) that a committee handling several racial overtures had split 18-16. The split all but guaranteed majority and minority reports to the Assembly Thursday.

Union, an issue which the Assembly had avoided since its opening Thursday, appeared in the form of fraternal greetings from other Presbyterian denominations.

The Southern Church—properly known as the Presbyterian Church, U.S. — has, in effect, been asked to repudiate its endorsement of a liberal approach to racial questions. The assembly, highest ruling body of the church, also has been asked to decide whether church buildings may be used for public schooling if a state abandons its schools rather than integrate.

Dr. J. Calvin Reid, bringing a greeting from the Northern, or Presbyterian Church, U.S.A., underscored the lack of sentiment in the Southern church for merger by saying:

"You are not in the mood to receive any further courting now, and, to be frank, we are not in the position to give it."

The Northern church will merge with the United Presbyterian Church of North America next June 4 at Pittsburgh, Pa.

The United Presbyterians' fraternal commissioner, Dr. Robert H. Meneilly of Kansas City, Mo., praised the pending merger and regretted the Southern church's absence from the union. However, he added:

"The world is sick and tired of hearing us air our denominational differences and our theological conflicts."

Dr. Henry E. Pressly of Charlotte, speaking for the Associated Reformed Presbyterian Church, also regretted that the bodies of Presbyterianism could not seem to get together. But he said:

"Until we can be one in number, let's do everything in our power to be one in spirit."

Dr. Reid brought the racial matters again to the forefront by quoting the Apostle Paul on love and adding:

"Here, surely, is the solution to all our problems of racial misunderstanding which deny the brotherhood of man and the fatherhood of God."

The Committee on Christian Relations, studying the racial overtures, already has covered some of the same ground in its published, basic report. The basic report, yet to be accepted, amended or rejected by the Assembly, reiterates the church's liberal stand, and says in part:

"The Christian conscience cannot rest content with any legal or compulsive arrangement that brands any people as inferior; which denies them the full right of citizenship on the ground of race, color or social status; or which prevents them from developing to the fullest extent the potentialities with which they, as individuals, have been endowed by the Creator."

In addition, the report calls for recognition of the Supreme Court school integration decision as the law of the land and objects to any closing of public schools to avoid that decision.

Presbyterians Reaffirm Anti-Segregation Stand

By GEORGE DUGAN

(Copyright 1958 by The New York Times Co.)

CHARLOTTE, N.C.—The first of two efforts to force the Presbyterian Church in the U.S. (Southern) to reverse its antisegregation stand was overwhelmingly defeated here Monday by the denomination's general assembly.

In 1954 the Southern Presbyterian body endorsed the Supreme Court ruling outlawing segregation in the public schools. Since then, through its Council on Christian Relations, the assembly has reaffirmed this endorsement and made it clear that the Christian religion cannot countenance racial discrimination in any form.

Monday's action, approved by voice vote with only a scattering of noes, was to effect a rebuke to the Presbytery of central Mississippi. The Deep South Presbytery, a local governing unit, presented a long petition to the assembly complaining against what it described as a "growing tendency to pressure the church to accept the integration of the races."

The petition charged that the Christian Relations Council played a major role in promoting this tendency by "pressurizing beyond the full limits of Christian persuasion and moderation."

In acting on the petition, the assembly approved a single-sentence reply. It said: "The assembly trusts the agencies of the church in their field of responsibility to be faithful to the standards of our church, and believes that they will continue to abide by these standards in literature and plans."

The small number of negative votes cast and the lack of debate from supporters of the Mississippi petition led observers to believe that the minority pro-segregation bloc was holding its fire for Tuesday when the assembly will receive both a majority and a minority report from its Standing Committee on Christian Relations.

The committee will bring to the floor a series of overtures, or resolutions, some of them asking for the abolition of the Council on Christian Relations, or at least a public rebuke. It is understood that the standing committee divided on these issues as well as on a new statement prepared by the council.

The council statement will ask the assembly to adopt a series of recommendations on social problems, international affairs and race relations.

Late Monday afternoon the assembly unanimously nominated the Rev. Dr. James A. Millard Jr., as its stated clerk, or chief administrative officer. Dr. Millard is a member of the faculty of Austin Theological Seminary, Austin, Tex. If he accepts the "call," Dr. Millard will succeed the Rev. Dr. E. C. Scott who will retire in 1959.

Monday morning a minor argument erupted over proposed changes in the Confession of Faith regarding predestination. A committee's recommendation that no changes be made was finally approved.

Presbyterians Okay Liberal Racial Stand

Advertiser

CHARLOTTE, N.C. (AP) — Opponents of the Southern Presbyterian church's liberal racial stand, apparently picking their battlefield, offered surprisingly little opposition Monday to a General Assembly action which endorsed the stand.

The majority of racial matters, docketed for consideration Tuesday, were expected to produce a fight. A sharply divided committee studying the topic hinted there would be both majority and minority reports.

Commissioners (delegates) to this 98th General Assembly, the church's top judicial and legislative body, spent most of Monday considering internal business. Matters included a surprise debate and defeat of a proposal to erase the most extreme statements of the church's traditional belief in the doctrine of predestination, and a 36-page revision of the church's form of government to clarify inconsistencies.

ORIGINAL ACTION

The Central Presbytery of Mississippi had asked the assembly to limit the actions of some church agencies and revise some publications, in part, because:

"We believe that since the general assembly took its original action on the race question in 1954 there has been a growing tendency to pressure the church to accept the integration of the races, and as time has gone on, culminating in 1957, the efforts to have the churches accept integration have been carried to the extreme."

However, the Assembly replied:

"The Assembly trusts the agencies of the church in their field of responsibility to be faithful to the standards of our church and believes that they will continue to abide by these standards in literature and plans."

NO DISCUSSION

The statement, proposed by a standing committee, provoked no discussion and met only minor opposition in its passage by voice vote.

The Assembly stalled the efforts to delete three paragraphs of the church's confession of faith which spell out the predestination doctrine. Predestination —the creed that some men are fore-ordained for salvation and some foreordained for damnation—long has been the principal identifying characteristic of Presbyterianism.

The vigor of the debate indicated that although the matter may have been sidetracked for this assembly, it will return to future assemblies.

Dr. John A. MacLean of Melbourne, Fla., blamed the harsh statements of the doctrine for the church's failure in making major inroads among the Negro, the mountaineer, and the tenant and industrial classes in the South. He said the three paragraphs "deny some of the most beautiful teachings of the scriptures."

PRESENTED CHANGE

Dr. George Aiken Taylor of Alexandria, La., protested any change in the church's view of predestination. "To remove the doctrine," he said, "will be to remove our church from the main stream line of that particular religious thought, which has stood for 20 centuries."

Dr. J. H. Thomas, dean of the graduate school of Union Theological Seminary, Richmond, Va. presented the committee report recommending that the paragraphs not be deleted.

"It would not eradicate the doctrine that some men are foreordained to damnation," he explained. "It would only remove three paragraphs which spell it out exactly."

PRESBYTERIANS OPEN ASSEMBLY

News & Observer

Southern Moderator at Charlotte Calls For Christian Fellowship

Raleigh N.C.

CHARLOTTE (UP)—The Rev. William M. Elliott Jr., outgoing moderator of a Southern Presbyterian Church faced with controversial segregation proposals, opened its assembly Thursday night with a call for Christian fellowship despite differing opinions.

Elliott, Dallas, Tex., said "Presbyterians certainly have the right to hold opposing views on ecclesiastical matters and on controversial social issues.

Have Right.

"They have the right to differ and debate—even to argue — so long as they do so in mutual respect, considerateness and good will. There is room within the Christian fellowship for a difference of opinion but there is no room for btterness or detraction. We have the right to differ, but none of us has the right to be disruptive, or to throw suspicion upon other committed Christians."

Elliott said to be adequate to the hour, the church must recommit itself to Presbyterian form and procedure.

"There have been veiled and open threats against the agencies of our church. Some would deny freedom to the pulpit, and would make personal views on social, moral and ecumenical issues a test of a man's fitness to preach the Gospel or to lead a congregation. Some would, if they could, drive a wedge between our teaching and ruling elders. Could anything more tragic happen to our church?"

Elliott opened the 98th General Assembly of the church with his report as moderator and his opening sermon.

Many Overtures.

Among the some 50 overtures (proposals) coming from Presbyteries and synods will be several from Mississippi Presbyteries asking for the abolishing of the division of Chrstan Relations of the Board of Church Extenson. They ask the rescinding of Assembly approval, granted earlier, to statements prepared by this division.

The statements, including "Freedom, the Christian Concept," present viewpoints supporting the Supreme Court's decision on integration, and have been under attack by several of the Presbyteries of the denomination.

These overtures will be taken up next week and speculation was that these and other matters might force an extension of the meeting. Also coming before the Assembly will be a report from an ad interim committee recommending that the church's laws concerning remarriage after divorce be liberalized. This report will be presented Saturday morning, and is expected to be one of the more controversial proposals.

The opening of the Assembly was preceded by a conference on evangelism.

Dr. Elmer G. Homrighausen, dean of Princeton Theological Seminary, told the conference, "There are no sure-fire methods" of successful evangelism. Keep clear of professional evangelism," he said.

CHURCH DISPUTE SEEN OVER ISSUE

Times-Picayune

Racial Matters Will Be Presbyterian Topic

New Orleans La.

By CHARLES L. WEST

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However, the assembly replied:

"The assembly trusts the agencies of the church in their field of responsibility to be faithful to the standards of our church, and believes that they will continue to abide by these standards in literature and plans."

Assigned To Trouble Spots

Journal-Guide

Church Names Race Advisor For South

Norfolk, Va.

Sat. 7-19-58

PHILADELPHIA, Pa.— Appointment of the Rev. John H. Marion of Richmond, Va., to work in the field of human relations in the South, has been announced by the Boards of Christian Education and National Missions of The United Presbyterian Church in the U. S. A.

He will join the boards' staff as a specialist in human relations having served since 1955 as executive director of the Virginia Council on Human Relations.

* * *

IN HIS NEW position, Dr. Marion will counsel with churches and pastors in areas of racial tension, assist in setting up programs of Christian action, and direct workshops and conferences for Presbyterian laymen and ministers in cooperation with agencies that have a concern for the problems accompanying segregation in the South.

Virginia will be the focal point of Dr. Marion's activities for the next several months. School desegregation is exected to be a live issue in Virginia this fall and the importance of the church's role in this situation will need to be emphasized, according to a Presbyterian Church official.

* * *

DR. MARION, 54, of 1409 Chowan road, Richmond, holds a doctor of divinity degree from Davidson College, N. C., as well as a divinity degree from Louisville Presbyterian Seminary. He did his undergraduate work at Erskine College, Due West, N. C.

He has traveled and studied in Europe and Palestine on an H. Stacy Smith fellowship, has served as director of the Division of Christian Relations in the Presbyterian Church, U. S. and as an instructor at Richmond Professional Institute in Richmond, Va.



REV. JOHN H. MARION
For Better Relations

White Minister 'Too Democratic'?

Presbyterians 'Muzzle' McNeill

(Courier Press Service)

COLUMBUS, Ga. — After months and months of trying, members of the white First Presbyterian Church have finally succeeded in muzzling their liberal pastor-writer, the Rev. Robert B. McNeill, author of a piercing article on the race question in a national magazine last year.

The Rev. Mr. Neill, under a move made by a new judicial commission of the church, which succeeded its original governing body, has been limited to the powers of an evangelist, restricted to receiving new members.

The action came as a result of alleged disharmony over a three-year period, according to a report. However, dissatisfaction arose last year, after Rev. Mr. Neill's article in Look magazine. At that time a small group of members of the church circulated a petition asking for Rev. Mr. McNeill's removal. This effort was turned down.

■

FURTHER agitation came when Rev. Mr. Neill urged a creative contract between whites and Negroes urging that Negroes be included on city commissions, city councils and other governing bodies. The commission said things became uncontrollable in the church in May of this year and asked an investigation. The current action is the result of that investigation, silencing Rev. Mr. McNeill from speaking out on touchy racial matters.

One of the most popular ministers in the area, Rev Mr. Neill has been a frequent speaker at Negro gatherings, and is a member of the board of management on the Ninth St. Branch YMCA (Negro).

Meanwhile, the Presbytery of Southwest Georgia has criticised the law leaders of the church for their effort to silence the Rev. Mr. Neill.

Says Housing Bias Bar To Integration In Churches

Negroes who asked for membership probably would be received into most white congregations that belong to the Presbyterian church in the U.S.A., which will merge tomorrow with the United Presbyterian church.

But such requests will be few so long as segregated housing patterns predominate.

That conclusion can be drawn from a report that will be presented on June 3 in Pittsburgh to the General Assembly of the new communion, the 3,250,000-member United Presbyterian Church U.S.A. The study is based on questionnaires returned by 4,768 pastors.

2,300 CHURCHES

It shows that the stated policy of at least 2,300 church sessions is to receive persons into membership solely on profession of faith in Jesus Christ, without regard to their color.

More than 4,050 pastors believe the sessions of their churches would receive a member of "the other race."

But among the 4,766 churches responding, only 609 predominantly white congregations and 38 predominently Negro congregations have members of the other race actually participating in their work or worship.

The questionnaires were sent last year to 6,600 pastors in the Presbyterian church U.S.A. Ministers of the United Presbyterian church were not queried. In 1957 the two communions had not yet merged.

STUDY DATA

The study contains the most recent extensive data available on integration of Negro and white Presbyterians in churches. It was ordered by the General Assembly of the Presbyterian church U.S.A., and carried out by the church's Department of Social Education and Action.

"The most striking finding of the survey came as a surprise to no one," a spokesman for the department said.

"This was the fact that most white Presbyterian churches find it impossible to achieve integration in practice because virtually no Negroes live in their geographical parish."

Of the responding churches, he said, nearly 3,000 white congregations had no Negro population within one-half mile of their doors.

RESISTANCE

"Theoretically, Negro churches have greater opportunity to integrate. But only theoretically," he pointed out.

"Among the 119 Negro churches that responded, 86 are in mixed neighborhoods. In the case of these churches, however, the weight of resistance to integration is initially to be found in the group to be admitted. In the case of the white church, the resistance is initially in the group that would do the admitting.

"Obviously, the greater single obstacle to the white churches' ever becoming integrated is the wide-spread pattern of restricted housing. Even so, the church remains vulnerable to the charge that the community is largely made up of church members, whose racial attitudes both influence and are influenced by the segregated pattern of their neighborhood life."

A CHURCH LEADER ANSWERS FAUBUS

Moderator of Presbyterians Says Governor Is Playing Into Hands of Communists

Religious News Service.

PITTSBURGH, Sept. 20—Dr. Theophilus M. Taylor of Pittsburgh, moderator of the United Presbyterian Church in the U. S. A., said here yesterday that Gov. Orval E. Faubus of Arkansas was "playing into the hands of the Communists" by closing Little Rock's four high schools.

In a reply to the Governor's charge that a "large number" of Southern Presbyterian ministers had been "brainwashed by left-wingers and Communists," the moderator said that "it makes little or no difference to most of us" whether Mr. Faubus apologized for his remark.

"This is inconsequential," Dr. Taylor declared. "The real tragedy of the situation is that Faubus and his friends are so blind to the fact that they themselves are guilty unintentionally of the very thing of which he accuses us, namely playing into the hands of the Communists, and it is about time someone pointed this out to the American public."

Fifty Southern Presbyterian ministers and elders of the Washburn Presbytery in Little Rock have demanded that Governor Faubus retract his accusations that some Presbyterian clergymen were "brainwashed" by Communists or were "left-wingers" themselves.

The Governor made his charges after the Presbytery had urged him to revoke his order closing the city's high schools following the Supreme Court's integration decision.

Dr. Taylor spoke at a meeting of local church officers. It had been called to discuss how to prepare the Pittsburgh suburb of Glenshaw for non-segregated housing.

Declaring that Communists are masters "at the art of rabble-rousing," he said they had little need of practicing their art in this country "when the effect they want is accomplished by American citizens not in their employ, who refuse to see the effect of their political expediency and pettiness against the backdrop of world opinion."

Americans too easily forget or ignore that more than two-thirds of the world's population is colored, Dr. Taylor said, "and this world revolution in which we find ourselves embroiled can be accurately described as an extension of the revolution our founding fathers started."

"It is a revolution of the colored races of the world who are trying to find a place in the sun," the church leader said. "They likewise are struggling for independence, self-respect, international respect and the right to self-determination."

The position of Americans regarding Negroes overseas and in this country is "inconsistent," Dr. Taylor said.

"It is simply inconceivable that our church will continue to send missionaries to the peoples of these races in the far corners of the earth and at the same time ignore the rights of those of other races who are our own fellow-citizens and within our borders," he declared.

"The church cannot speak out of two sides of its mouth," he said. "It must be consistent."

CHURCH BACKS USE OF ARMY IN SOUTH

2 Top United Presbyterian Officers Say Nothing Can Stop Integration Drive

By PHILIP BENJAMIN

The two top officers of the United Presbyterian Church in the U. S. A. endorsed yesterday the use of "troops and tanks if necessary" to enforce school integration in the South.

The statement was issued by the Rev. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, and the Rev. Dr. Theophilus M. Taylor, moderator of the church.

As stated clerk, Dr. Blake is the church's chief administrative officer, while Dr. Taylor is its presiding officer. The church has about 3,000,000 members in the United States.

The statement came as the Supreme Court was about to meet in extraordinary session to hear arguments for and against immediate integration in Little Rock, Ark.

"A crucial hour for race relations in our country has arrived," the two ministers said. "Events in the next few weeks in Southern schools will help set patterns and attitudes for which we must answer for years to come."

Moses and the Israelites could not be stopped by all the might of Egypt, they went on, "and no measures can finally stop the American Negro from attaining his rightful place in our democracy."

Resistance to the "inexorable" march toward integration could force pressure for integration "dangerously high, bringing far more disastrous consequences for white people than the genuine difficulties they now face in the transition toward an integrated, democratic society," Drs. Taylor and Blake warned.

In Little Rock, they said, there was a choice between two evils. "But we believe that enforcing the law of the land as set forth in the Supreme Court desegregation decision, and enforcing it with troops and tanks if necessary, is a lesser evil," the ministers said.

Northerners cannot escape their duty either, the ministers implied. They called on the North to "cease barring Negroes from our communities and devaluating property by panic selling when non-whites arrive."

Opportunities for Negroes

American Negroes have unparalleled opportunities, Drs. Taylor and Blake declared. They went on:

"It is better to be a Negro on the path to full freedom than a racist who may win temporary battles but whose methods only intensify hostilities and prolong the conflict.

"The racist is on the way out, for integration goes forward."

In a news conference following the reading of the statement at the Presbyterian Office of Information, 156 Fifth Avenue, Dr. Blake said that the statement simply codified pronouncements on race relations made by the church's general assembly since 1937.

Dr. Blake said that of the church's 3,000,000 members, about 350,000 lived in the South. Negro members numbered about 40,000, he said.

The ministers said they were issuing the statement as "officers of the United Presbyterian Church in the U. S. A. and as American citizens."

They said a copy of the statement would be mailed to President Eisenhower.

A Crucial Hour For Race Relations In Our Country Has Arrived

Presbyterian Church Releases A Strong Stand On Integration

NEW YORK. — On the eve of one of the most crucial issues ever to be brought before the United States Supreme Court, the Presbyterian Church's stand on integration was publicly released in a joint statement by the Rev. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U. S. A. and the Rev. Dr. Theophilus M. Taylor, moderator of the church.

As moderator, Dr. Taylor is the presiding officer of the church Dr Blake, as stated clerk, is the chief administrative officer. Excerpts from the three page statement are as follows:

"A crucial hour for race relations in our country has arrived. Events in the next few weeks in Southern schools will help set patterns and attitudes for which we must answer for years to come. As officers of The United Presbyterian Church in the U. S. A., and as American citizens, we strongly desire and urge solutions to the problems of racial integration that will give the fullest measure of justice to all concerned and cause the least amount of tribulation.

"The present time is crucial because we are poised between continuing with racial integration or permitting patterns of massive resistence to it develop further. The precepts of Christianity and the lessons of history make it plain that the practical problem is to break developing patterns of massive resistence and to proceed honestly as gracefully as possible with fully, in the spirit of their great Christian tradition.

Finally, we recognize that all of us, white nad Negro, North and South, are individuals under the judgement of God. None of us is without sin. Today is not a crucial time in the South alone. It is to full freedom than a racist who may win temporary battle but whose message only intensifies hostilities and prolongs the conflict The racist is on the way out, for integration goes forward. God's justice will prevail. Negroes will be among the leaders toward a bright new day of brotherhood as they continue to press their cause law-integration.

In Little Rock, because of the policy of Governor Faubus, backed by a minority of political opportunists and racial extremists, we are faced in practical terms with a choice between two evils. But we believe that enforcing the law of the land as set forth in the Supreme Court desegregation decision, and enforcing it with troops and tanks if necessary, is a lesser evil—however undesirable—than the alternative of buying temporary peace at the price of: (1) continued denial of rights to Negro American citizens; (2) increasing the pressure for integration, thus compounding the difficulties of transition; (3) setting a pattern of resistance that would be emulated elsewhere, again at the price of greater difficulty and pain; and (4) damaging the fabric of our democracy by permitting local extremists not only to contravene the law but to hold sway over the mass of law-abiding local citizens..

"The Negroes of America have unparalleled opportunities It is better to be a Negro on the path a crucial time for all of us to examine our own consciences, and to go forward without evading the most painful duties—even Federal police action in Little Rock if need be. As Christians, as democratic citizens, and as members of the human race, let us avoid the blind alleys of racism and massive resistance to the fundamental principles of Christianity and the law of the land. The eyes of the world are upon us. Let us therefore have the courage to understand one another, and go forward together on the path of cooperation and brotherhood."

Church Leader Raps Race Issue in Politics

Until politicians on both sides quit using the race issue for political gain, very little can be accomplished toward solving the South's major problem today, the moderator of the Presbyterian Church, U.S., said here

Philip Howerton, Charlotte, N.C., layman who was elected to the highest post in the Southern church earlier this year, warned that extremists on both sides are leaving little room for Southern moderates to seek a sincere answer to the race question.

AS INDIVIDUAL

Emphasizing that he speaks as an individual and not as a voice for his denomination, Howerton said, "In order to be fair, I should state my belief that integration is not the answer to all of the problems of the Negro race."

The church's biggest failing, said Howerton, has been a "failure to challenge the Negro himself to accept his full share of responsibility."

The most important things the church can do now are "a frank facing of its chief responsibility of evangelizing the Negro race and helping them develop their own leaders," Howerton said.

DEMANDING LEADERSHIP

"The Negro is demanding leadership from his own race. How much better if that leadership is Christian. Think where we'd be today if the church had captured labor leaders 50 years ago. If we had done that labor wouldn't put up with the sort of men that have been in the news so much lately.

"We are thankful that we do have a great many Christian Negro leaders and labor leaders, but how much better it would be if we had a preponderance of Christian leaders in both."

"The use of force can bring nothing but chaos." Howerton said. "Our part as churchmen is much patience and prayer. The church needs men who recognize the law of love—not of force—in solving the difficulties of society."

Howerton was in Atlanta to install the Rev. Kirk Nesbit as pastor of the newly formed Shallowford Presbyterian Church. He is the first lay moderator of the church in a decade.

"A preacher is more qualified for the post. The job comes a lot easier to him than to me," he said.

"But my daughter-in-law says I'm nothing but a frustrated preacher anyway, so I should be happy," Howerton said.

"Seriously, though, I believe it is good for an elder to be elected occasionally to present the views o the church," he adds.

Broadside for Integration

While 3 million members of the United Presbyterian Church were urged to pray on Dec. 7 for "all whose rights, as children of God and as free men, are denied," the apostolic representatives of America's two largest Christian denominations, the Roman Catholic Church (35 million members) and the Methodist Church (9 million), spoke out emphatically on racial integration last week:

▶Meeting in Cincinnati, the Council of Bishops of the Methodist Church reaffirmed their support of the 1954 Supreme Court decision on the integration of races in public schools, and added, in part: "We therefore call upon our people to treat obedience to and respect for law as a Christian moral obligation, and to see to it that if and when any law needs to be revised, strengthened, or eliminated, it can be done . . . by legally established legislative procedure."

▶At their annual meeting in Washington, D.C., the Catholic bishops cited the moral as well as papal mandates against racial discrimination, and concluded: "We may well deplore a gradualism that is merely a cloak for inaction. But we equally deplore rash impetuosity . . . We distinguish between prudence and inaction by asking the question: Are we sincerely and earnestly acting to solve these problems? We distinguish between prudence and rashness by seeking the prayerful and considered judgment of experienced counselors . . .

"For this reason we hope and earnestly pray that responsible and sober-minded Americans of all religious faiths, in all areas of our land, will seize the mantle of leadership from the agitator and the racist . . ."

Integrated Pastor Assignments Issued For Merged Presbyterians

BY VICTOR CALVERTAN

PITTSBURGH, Pa.—(ANP) — The agonizing problem of race is besetting the Presbyterian Church, just at the very moment the leaders of the church were celebrating the merger that brought into being the United Presbyterian Church in the U. S. A.

The struggle came over a move last week to set up a sort of fair employment practices system in the denomination. The aim is to assure Negro ministers an equal chance to get pulpits.

There has been some criticism of the old practice of assigning pastors to congregations only of their race. This criticism was renewed at the assembly of the newly merged church. Some leaders want the policy changed because, as they say, it is a form of racial discrimination not worthy of the Christian church.

BAR SUPERFICIALITIES

The move for a change, made by the Pittsburgh Presbytery, would bar any designation of race or color in denominational files on clergymen, and require assignments be made without regard to any superficial factors.

The proposal proved to be too hot for disposal, and some leaders advised a cautious approach to the problem. Actually there was not enough of the spirit of Christ among the ministers and laymen to face the issue squarely, and some of them suggested the matter be delayed for a year's study.

The Pittsburgh Presbytery, in submitting the measure, insisted that the denomination is clearly committed to labor for a nonsegregated church in a nonsegregated society and that the denomination ought to begin mending its own fences.

Opinion is sharply divided on the proposal. Though 36 presbyteries have come out in favor of the proposals, 59 others have expressed bitter opposition to it. The racial issue was the first hot problem to face the merger of the United Presbyterians and Presbyterian church in the U.S.A.

UNION COMPLETED BY PRESBYTERIANS

2 Northern Groups March in Downpour to Join Hands in Pittsburgh Ceremony

By GEORGE DUGAN

Special to The New York Times.

PITTSBURGH, May 28—Under a baptism of pelting rain a new Protestant denomination was formed here today.

The United Presbyterian Church in the U. S. A. came into being at 9:58 A.M. when the moderators of two merging denominatioans clasped hands in a minor cloudburst at the intersection of Fifth Avenue and Bigelow Boulevard.

Each churchman led separate processions of clergy and lay delegates representing the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America.

The 1,200 marchers converged at the intersection, applauded the symbolic handclasp and walked half a block to Pittsburgh's Syria Mosque, where they partook of Holy Communion.

Several hundred spectators lined the sidewalks along the line of march.

3,000,000 Members Unite

The new church will have more than 3,000,000 members making it the fourth largest Protestant denomination in the country. It will be exceeded in size only by the Methodist Church, the Southern Baptist Convention and the National Baptist Convention, U. S. A., a Negro body.

As each commissioner, or delegate, entered the Mosque he was handed a paper towel to mop off the rain water.

Nearly 3,000 spectators were already seated in the auditorium to witness the celebration of the Lord's Supper. About 1,200 more witnessed the service over a closed television circuit installed in a near-by building.

A United Presbyterian Church of North America was founded 100 years ago by a merger of two small bodies. The Presbyterian Church in the U. S. A. became the northern arm of American Presbyterianism in 1861 when Southerners withdrew over the slavery issue and set up the Presbyterian Church in the U. S. (Southern).

Originally, the Southern body was a third partner in today's merger. But three years ago it backed out of the union plan.

Today's merger was not entirely harmonious. This afternoon the 429-member First United Presbyterian Church of Everett, Wash., announced its refusal to join the new denomination.

Petition Was Denied

The Everett Church was one of five congregations whose petitions to withdraw their congregation and their property from the new body were denied yesterday by the final assembly of the former United Presbyterian Church.

Spokesmen for the West Coast congregation said that the merged body "denies the verbal inspiration of the Bible."

They added that the action of their parent body yesterday was "contrary to the Presbyterian, Protestant and biblical teaching that 'God alone is Lord of the conscience.'"

At the opening session this afternoon of the new church's general assembly, the Rev. Dr. Theophilus Mills Taylor was unanimously elected first moderator of the United Presbyterian Church in the U. S. A.

Dr. Taylor, 48-year-old professor at the Pittsburgh-Xenia Theological Seminary, is a former architect and held pastorates in Vermont and Pennsylvania.

He was born in Cedarville Ohio, the son of a minister in the United Presbyterain Church

Race Issue Divides Churchmen

PITTSBURGH —(AP)— A continuing struggle was evident among Presbyterians Friday over a move to set up a sort of fair employment practices system in the church.

The objective cited is to assure Negro ministers an equal chance to get pulpits.

An asserted custom of assigning ministers to congregations of racial makeup akin to their own came under criticism at the assembly of the newly United Presbyterian Church in the U. S. A.

Some leaders want the procedure changed, terming it "conducive to racial discrimination." Others, however, oppose any change.

New regulations were proposed by the Pittsburgh Presbytery which would bar any designation of race or color in denominational files on clergymen, and require that assignments be made without regard to such factors.

However, delegates voted to delay action on the measure for a year's study, after several advised a "cautious approach."

Presbyterians Reject Proposed Merger With Negro Branch

BIRMINGHAM, Ala. —Cumberland Presbyterians have rejected a proposed merger with the Negro segment of the denomination.

The 128th General Assembly, closing a six-day meeting, voted down the proposal after the denomination's commissioners called it "impractical at the present time."

The commissioners, however, did urge "close fraternal cooperation" with the Colored Cumberland Presbyterian Church.

In other action, the assembly:

1. Adopted a $600.000 expansion program and a $250,000 annual budget.

2. Authorized relocation of the Cumberland Presbyterian Theological Seminary, McKenzie, Tenn. The seminary's trustees were given permission to move the school to "the best attainable urban center . . . whether in Memphis or elsewhere."

The 16-state assembly includes Louisiana and Missisippi.

Church To Vote On Merger Plan

Cumberland Presbyterians Face Issue Today

OPPOSITION IS STRONG

By The Associated Press

BIRMINGHAM, June 22.—Commissioners of the Cumberland Presbyterian Church will vote Monday on a strongly-opposed proposal to merge with Negro Cumberland Presbyterians.

Opposition came from members of the joint committee on organic union, who oppose the merger. They said that they had found both churches were agreed that the merger is not practicable at this time.

Study Under Way

The proposal with the joint committee's recommendation against the merger was submitted to the general assembly when it convened this week, and turned over to another committee for further study. This committee will make its recommendation at the final assembly session Monday.

The Cumberland Presbyterian Church has 85,000 white members in 16 states, most of them in the South. The Cumberland Presbyterian Church in the United States of America and Liberia is the entirely separate Negro branch.

Most members of the Negro church live in the United States.

Three Negro delegates attended early sessions of the general assembly but left Friday.

Commissioners voted Friday to hold their 1959 session at Springfield, Mo., after receiving assurances that there would be no question of Negro fraternal delegates being welcomed.

Resolution Tabled

However, the assembly tabled a resolution which would have placed the assembly on record against meeting in any city where segregation laws would have prevented attendance of Negro delegates.

Birmingham segregation laws require separate seating of whites and Negroes at public meetings.

The assembly also will vote Monday on a proposal for a $600,000 fund appeal, to be known as the Mid-century Improvement and Development Program.

The fund would be used for improvements and development of the denomination's Bethel College and Seminary, development of an assembly and conference camp site; to improve the children's home at Marshall, Texas and for advancement of mission work at home and abroad.

Presbyterians USA 14% desegregated

PITTSBURGH, Pa. — Fourteen percent of the northern Presbyterian churches have biracial congregations, a recent survey disclosed.

Of 647 pastors surveyed 609 were found to be predominantly white and 38 were predominantly colored.

The survey also showed that a large majority of the white congregations are ready to accept colored persons into membership.

But that most white Presbyterian churches find it virtualy impossible to achieve integration because no colored persons live in their segregated neighborhoods.

The findings were the high lights of a study conducted during the past year by the Presbyterian Church in the USA. This body, often called the "Northern Presbyterian Church," merged with the United Presbyterian Church at ceremonies here Wednesday.

* * *

THE INTEGRATION report was based on questionnaires filled in by 4,766 pastors at Presbyterian USA churches.

Replies from 4,050 pastors, 87 per cent of the total, indicated that their churches would receive members of the other race if any applied. Nearly half of the pastors said it is the stated official policy of their church to welcome members "without regard to color."

Only 26 pastors, less than one per cent, said they personally "do not believe in integration."

Presbytery Asks School Reopenings

The Washington Presbytery called upon individual Presbyterians yesterday to "aid the speddy reopening" of schools closed to prevent desegregation.

Members of the Presbytery, meeting at the District Heights Presbyterian Church, approved minutes containing a statement urging this action as a "matter of conscience."

The statement, prepared by the Rev. Lloyd C. Brown, said school closings are fraught with "terrible dangers." The statement continued:

"Not only is there the failure to commit our moral and legal duty to train and educate our youth to assume their roles in society; but there is the weakening of our institutions of public education, coupled with a mass demonstration before our youth, flouting the respect for law and order."

The Presbytery approved three ministerial changes.

The Rev. Dr. Richard C. Halverson, Associate Executive Director of International Christian Leadership, to be minister of the Fouth Presbyterian Church, Bethesda; the Rev. Donald K. Welsh, assistant minister of First Presbyterian Church, Arlington, to be minister of the Crossroads Presbyterian Church, Presbytery of Pittsburg, and C. Erland Ericson, student pastor of the Vienna Presbyterian Church, to be minister of the Knox Presbyterian Church, Falls Church.

2 Presbyterian Denominations Merge 3 Million Members Today

By GEORGE DUGAN
Special to The New York Times.

PITTSBURGH, May 27—Two Protestant denominations formally closed their books here today after a century of independent existence. Tomorrow they will merge into the 3,000,000-member United Presbyterian Church in the U. S. A.

The merging church bodies are the Presbyterian Church in the U. S. A. with 2,800,000 adherents and the United Presbyterian Church of North America with 300,000.

At 10 A. M. tomorrow 850 representatives of the U. S. A. church will join 350 United churchmen in a solemn procession to Pittsburgh's Syria Mosque. There the banners of the old churches will be furled and the standard of the new denomination raised.

Church Mergers Increasing

The Presbyterian merger will be the latest in the growing number of Protestant church unions.

In the last forty years more than a score of major Protestant bodies have negotiated mergers. Among these were the 1939 union of three branches of the Methodist Church, a three-way Lutheran merger in 1918, and last year's merger of the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church.

Tomorrow's merger was originally intended to include a third Presbyterian body, the Presbyterian Church in the U. S. (Southern) with more than 800,000 members. Three years ago the Southern group backed out of the union plan after the vigorous dissent of churches in the Deep South.

The Southern body was formed in 1861, when it broke away from the U. S. A. Church over the slavery issue.

The United Presbyterian Church is the product of an earlier union. It was founded in 1858 by the merger of the Associated Reformed Presbyterian Church and the Associated Synod of North America.

The new Presbyterian body will be the fourth largest Protestant denomination in the country. It will be exceeded in size only by the Methodists, the Southern Baptists and the National Baptists, U. S. A. The National Baptists is a Negro denomination.

Credit for starting Presbyterianism in this country is usually given to the Rev. Francis Makemie, who founded a church at Rehoboth, Md., in 1683.

The only jarring note in today's wind-up sessions of the two merging bodies was struck at the final assembly of the United Presbyterian Church. Representatives of six small congregations protested the merger.

They presented separate petitions asking permission to withdraw from the new body and take their property with them. The protesting churches are situated in Everett, Wash.; Indianapolis, Perth, N. Y.; Oklahoma City, and two in Lisbon, N. Y. Their total membership is 837.

The petition of the forty-seven-member Perth Church was granted since it was the desire of the entire congregation to withdraw and such withdrawal would not harm the denomination as a whole.

The five other petitions were denied.

Racial Survey Disclosed

A survey on racial integration among churches belonging to the Presbyterian Church in the U. S. A. was made public this afternoon. It will be presented to the new body on next Tuesday.

In essence, the survey concluded that Negroes who asked for membership in most white Presbyterian congregations would be received. But, it noted, such requests will be few so long as segregated housing patterns predominate.

Among the 4,766 churches responding to questionnaires, only 609 predominantly white congregations and thirty-eight predominantly Negro congregations had members of the other race participating in their activities.

A church spokesman observed that the findings "came as a surprise to no one."

He noted that most white Presbyterian churches find it impossible to achieve integration in practice "because virtually no Negroes live in their geographical parish."

Presbyterian Vote Unites Two Groups

By GEORGE W. CORNELL
AP Religion Writer

PITTSBURGH (AP)—A handful of churches Tuesday staged a last-ditch revolt against the union of two long separated families of Presbyterians. But it was roundly defeated.

The move came at a final assembly of the United Presbyterian Church. It merges Wednesday with the Presbyterian Church in the U.S.A.

Delegates overwhelmingly turned down a maneuver that would have given individual congregations a go-ahead to walk out of the union—and take buildings and other church assets with them.

After the insurgents lost out, the Rev. Clifford Smith of Lebanon, Pa., made an appeal for them to join wholeheartedly in the combined church.

"I was once a part of the separatist movement," he said. "I was wrong. I have a personal desire to save these congregations from the frustrations I experienced."

The two denominations are forming a consolidated church of more than three million members, fourth largest in U.S. Protestantism.

"Together we will produce a new church with greater vision, increased spiritual power, and larger opportunities for service . . . ", said the Rev. Dr. Harold R. Martin of Pittsburgh, moderator of the U.U.A. Church.

The union will heal a split in Presbyterianism dating back more than 200 years.

The anti-merger effort launched Tuesday by a half dozen United Presbyterian churches was triggered by George Forsythe, a retired farmer and layman of Lisbon, N.Y. He told newsmen it was based on a feeling that there was doctrinal laxity within the larger U.S.A. Church.

The Rev. Forest E. Bates, of Telluride, Colo., a U.P. pastor, characterized the opposition faction in his church as "ultra-conservatives."

Colorful ceremonies Wednesday will bring the two groups together, forming a church exceeded in size among American Protestants only by the Methodists, Southern Baptists, and National Baptist Convention.

An original three-way union plan included the Presbyterian Church in the U.S. (Southern) but it dropped out of the procedure after failing to turn up a required three-fourths plurality favoring it.

Some Southerners had accused the U.S.A. Church of countenancing liberal theology.

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PRESBYTERIAN

Religion in action—

Stepped-up Negro missions OK'd for four Alabama cities

BY CLAUDE KEATHLEY
News religion editor

A stepped-up mission program for Negro communities in North Alabama has been given a green light by the North Alabama Presbytery of the Presbyterian Church, U. S.

Authorization to launch active mission programs "in any area of the Presbytery where it is feasible to do so" was given by the home mission committee last week at the Fall Presbytery session held at Florence.

The action was proposed by the Rev. Lawrence Bottoms, chairman of Negro work for the General Assembly.



KEATHLEY

The Presbytery listed four target areas in which Negro mission programs are to be set up. These were Huntsville, Anniston, Gadsden and the Tri-Cities.

The Presbytery leaders said steps would be taken in each of these areas to acquire sites and establish Negro churches. The Presbytery then will help obtain Negro pastors to serve the new churches, they said.

In making his plea for a stepped up Negro mission program, the Rev. Bottoms told Presbytery members that the Negro has progressed educationally and economically, but still "finds himself without a church with the historic doctrines of the Reformation."

"The Negro," he continued, "has out grown the emotional church, and in the educational and economic development of his status, he will not return to that kind of church."

In other business at its Fall session, the Presbytery:

1. Approved proposed amendments to the Presbyterian Confession of Faith and Book of Church Order liberalizing the church's stand on divorce and remarriage.

2. Endorsed the organization of "united" or "federated" churches, permitting local congregations of the Southern and Northern branches to merge into one worship unit without losing their respective denominational affiliations.

3. Named the Rev. John Hotel of Fort Payne as moderator for the Winter meeting of the Presbytery to be held at the New Faith Presbyterian Church in Huntsville. He succeeds the Rev. Lewis Baker of Ebenezer Presbyterian Church on Hobbs Island.

New Presbyterian Group Is Born in Baptism of Rain

By GEORGE DUGAN
(Copyright 1958 by The New York Times Co.)

PITTSBURGH—Under a baptism of pelting rain, a new Protestant denomination was formed here Wednesday.

The United Presbyterian Church in the U.S.A. came into being at precisely 9:58 a.m., when the moderators of two merging denominations clasped hands in a minor cloudburst at the intersection of Fifth avenue and Bigelow boulevard.

Each churchman led separate processions of rain-spattered clergy and lay delegates representing the Presbyterian Church in the U.S.A., and the United Presbyterian Church of North America. The 1,200 marchers converged at the intersection, applauded the theological handclasp and walked half a block to Pittsburgh's Syria Mosque, where they solemnly partook of Holy Communion.

Several hundred rain-drenched spectators lined the sidewalks along the line of March.

The new church will have more than 3,000,000 members, making it the fourth largest Protestant denomination in the country. It the Methodist Church, the Southern Baptist Convention and the National Baptist Convention, U.S.A., a Negro body, will be exceeded in size only by

A United Presbyterian Church of North America was founded 100 years ago by a merger of two small separate bodies. The Presbyterian Church in the U.S.A. became the Northern arm of American Presbyterianism in 1861 when Southerners withdrew over the slavery issue and set up the Presbyterian Church in the U.S. (Southern).

Originally, the Southern body was a third partner in Tuesday's merger. But three years ago it backed out of the union plan.

At the opening business session Wednesday afternoon of the new church's general assembly, the Rev. Dr. Theophilus Mills Taylor was unanimously elected first moderator of the new group.

Dr. Taylor, 48-year-old professor at the Pittsburgh-Xenia Theological Seminary, is a one-time architect and has held pastorates in Vermont and Pennsylvania.

Church and Religious News

Presbyterians Now Rank 5th In Size in U.S.

By LOUIS CASSELS,
United Press

In number, Presbyterians rank fifth among American religious bodies. In prestige, they rank near the top.

Presbyterians have played an influential role in U.S. history since their first church was founded by Scotch immigrants at Rehoboth, Md., in 1683. Their handiwork is strikingly evident in the U.S. Constitution, which set up a system of government patterned after a Presbyterian synod.

Today there are about 4,200,000 Presbyterians in the United States, more than in any other country of the world. Among them are President Eisenhower, Secretary of State John Foster Dulles, FBI director J. Edgar Hoover and scores of other prominent persons.

Nearly three-fourths of America's Presbyterians belong to one denomination, the United Presbyterian Church in the U.S.A., which was formed at Pittsburgh last week by a merger of two groups. The Southern Presbyterian Church, with 830,000 members, is the second largest body. There are eight other Presbyterian denominations, ranging in size from less than 500 to more than 85,000 members.

Presbyterians get their name from a system of church government which is their disinctive contribution to Protestant Christianity.

Three Organizations.

There are three basic types of church organization. Churches governed by bishops are said to have an "Episcopal" form of government. Those in which local congregations rule their own affairs by majority vote are "Congregational."

The Presbyterian system is a representative form of government in which authority is vested in "Elders" elected by the people. Presbyterians believe it is the same system used by the early Christian church. They cite numerous New Testament passages referring to "presbyters" (the Greek word for "elders") conducting church affairs.

The governing body of a local Presbyterian church is called "the session." It consists of the minister ("teaching elder") and several elected laymen ("ruling elders"). A ("presbytery" exercises authority over all churches in a particular city or other geographical area. It is composed of approximately equal numbers of ministers and ruling elders chosen to represent their sessions.

A "synod" is a similar representative assembly governing a number of presbyteries. All of the synods in the country come under the General Assembly, which meets annually.

In doctrine, Presbyterians are spiritual descendants of John Calvin, the Swiss theologian and 16th century contemporary of Martin Luther who left as great an imprint as Luther on the Protestant Reformation.

Church of Scotland.

John Knox carried Calvin's teachings to Scotland in 1559 and on them built the Church of Scotland, still the parent church of Presbyterians throughout the world.

It was from Calvin that Presbyterians inherited what

Two Presbyterian Leaders Back Forced Integration In Little Rock

has been their most troublesome doctrine: predestination.

Calvin held that "by the decree of God, some men are predestinated unto everlasting life, and others foreordained to everlasting death."

The "elect" are certain of ultimate salvation, regardless of how far from grace they may seem to fall. The "others" are doomed by an "immutable" decision, made "before the foundation of the world was laid."

Some Presbyterians still subscribe to this doctrine in its rugged original form. But others have found it necessary to tone it down sharply to bring it into harmony with the concept of a loving God who seeks through Christ to reconcile all men unto Himself.

In 1903, the main body of U.S. Presbyterians revised their confession of faith to stipulate that predestination should be interpreted in the light of God's "love to all mankind" and "his readiness to bestow his saving grace on all who seek it."

"God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all and freely offered to all," says the 1903 declaration, which is now official Presbyterian teaching. "Men are fully responsible for their treatment of God's gracious offer . . . and no man is condemned except on the ground of his sin."

This "interpretation" has removed the principal doctrinal dispute between Presbyterians and other main-line Protestant bodies.

NEW YORK (AP)—Two leaders of the United Presbyterian Church said Wednesday they favor enforcement of integration at the Little Rock, Ark., Central High School with troops and tanks, if necessary.

The statement was made by the Rev. Dr. Eugene Carson Blake, chief administrative officer of the church in this country, and the Rev. Dr. Theophilus M. Taylor presiding officer.

They said they drew up the statement in the hope of influencing anyone who has anything to do with the Little Rock situation, including the U.S. Supreme Court which holds hearings on the case Thursday.

The statement said in part:

"We deeply sympathize with the citizens of Little Rock for the anguish that federal police action would bring, especially in view of the century-old conflict.

"But there are times when such action may be preferable, not so much to the use of force as to enforce rule by law instead of allowing mob rule. It is not really a question of forcing integration, but of permitting American citizens—Negro pupils, in this case—to exercise rights legally theirs as members of our democracy."

Dr. Blake and Dr. Taylor declared that the Little Rock school integration crisis presented, in practical terms "a choice between two evils."

Woman Is A Pastor in E. Harlem

Presbyterian, Just Ordained

By Jo-ann Price

New York's only woman practising Presbyterian pastor, the Rev. Letty Mandeville Russell, twenty-nine, has ended her first two months as spiritual leader of Ascension Church, 340 E. 106th St.

Her task—to make the church felt amid the despair and squalor of East Harlem—continues to be a "challenge," she said in an interview yesterday. And the parish itself? "A wonderful place," she added solemnly.

Ordained Last Month

Miss Russell has been at her desk since Aug. 1, although she was ordained only last Sept. 19 at Ascension Church, one of the four churches of the East Harlem parish. Ordination of women was approved three years ago by her denomination.

She is a slender, five-foot-six inch young woman, who was graduated from Wellesley in 1951 and won her Bachelor of Divinity degree summa cum laude last June at Harvard Divinity School.

She was reared in Westfield, N. J., where her mother, Mrs. Ricketson B. Russell, lives at 61A Duncan Hill. She enjoys sailing her own nine-foot dinghy, occasionally goes on dates and does not frown on occasional and moderate social drinking or smoking.

Return to Harlem

When she accepted the call to Ascension Church, it was in a sense a return to very familiar territory. Between 1952 and 1955 she directed the church's Christian Education program. Even so, she asked herself, how would a "matriarchal" East Harlem accept a woman clergyman?

"I knew the people quite well and I knew they wanted me,' she said. "I felt they needed some one who knew what the problems were. Still . . ."

The reference to a matriarchal society, she explained, was shown in statistics showing that many East Harlem families "have no father" because of the number of unwed mothers and the problems of desertion and alcoholism. East Harlem mothers are therefore dominant in many areas of life, Miss Russell said. But she has had few problems of rapport because her people have accepted her "as I am, not as a stereotype."

As leader of Ascension Church, most of whose members live in the East River low-income housing project, Miss Russell is aided on Sundays and in special cases by the Rev. G. W. Webber, former dean of students of Union Theological Seminary; a full-time assistant, a Spanish-speaking teacher and a sexton.

The fifty-year-old crumbling Italian style church, now being renovated at a cost of $75,000 by the Presbytery of New York, was once New York's Waldensian Protestant parish for Italian immigrants, many of whom have since moved. Sunday attendance averages sixty-five persons at the 11 a. m. service.

East Harlem's pavement problems of delinquency, drugs, illicit sex, poverty and filth are all too familiar to the district's woman clergyman.

Like her fellow clergy at the three other churches of the parish, she is convinced that "the Christian witness must be brought here."

"If the Gospel doesn't mean anything in urban society," she said, "we might just as well close shop."



Herald Tribune photo by Bob Noble

WOMAN PASTOR—The Rev. Letty Mandeville Russell at the pulpit of the Ascension Presbyterian Church, 340 E. 106th St.

Clerics Denounce Racial Segregation

Complete Text Of Statement

NEW YORK — The following statement was made jointly at a press conference at church headquarters in New York by the Rev. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U. S. A., and the Rev. Dr. Theophilus M. Taylor, moderator of the church. As moderator, Dr. Taylor is the presiding officer of the church. Dr. Blake, as stated clerk, is the chief administrative officer. The denomination has some 3,000,000 members in churches in all states of the union. Following is the text of the statement:

A crucial hour for race relations in our country has arrived. Events in the next few weeks in Southern schools will help set patterns and attitudes for which we must answer for years to come. As officers of the United Presbyterian church in the U. S. A., and as American citizens, we strongly desire and urge solutions to the problems of racial integration that will give the fullest measure of justice to all concerned and cause the least amount of tribulation.

We are motivated by the fact that Negroes, not alone in the South but in all areas of our land, are discriminated against, oppressed, and denied rights that are morally and legally theirs. As Christians we cannot accept such abuses without protest, nor can we avoid the responsibility of working to correct them. There is no segregation at the foot of the Cross, and the Church through its assemblies has repeatedly taken the stand that the segregation of peoples on the grounds of race has no place in a church or society that calls itself Christian.

MIXING INEVITABLE

There is something inexorable in the workings of God's law in history. Peoples who are oppressed and discriminated against, once fully awakened, will not be stopped. Moses and the ancient Israelites could not be stopped by all the might of Egypt. Nor can the power of the Western nations today prevent Asian and African peoples from attaining national freedom. And no measures can finally stop the American Negro from attaining his rightful place in our democracy. Racial integration in our land is inevitable.

There are many roads that oppressed peoples — and their champions who work for integration — can follow, with results relatively good or evil. White and Negro alike are fortunate in that American Negroes have chosen the road of lawful procedure and follow the Christian leadership of such men as Martin Luther King.

But whatever the road there are always difficulties. Massive resistance by pressure groups in a society compounds the difficulties — with unfortunate consequences.

In ancient Egypt, things became steadily worse until the Israelites gained their freedom.

In the modern South, things will grow steadily worse until Negroes attain the equal rights they are seeking. Resistance will only compound the pressure for integration, and massive resistance could force the pressure dangerously high, bringing far more disastrous consequences for white people than the genuine difficulties they now face in the transition toward an integrated, democratic society.

CRUCIAL TIME

The present time is crucial because we are poised between continuing with racial integration or permitting patterns of massive resistance to it to develop further. The precepts of Christianity and the lessons of history make it plain hat the practical problem is to break developing patterns of massive resistance and to proceed honestly as gracefully as possible with integration.

In Little Rock, because of the policy of Gov. Faubus, backed by a minority of political opportunists and racial extremists, we are faced in practical terms with a choice between two evils. But, we believe that enforcing the law of the land as set forth in the Supreme Court desegregation decision, and enforcing it with troops and tanks if necessary, is a lesser evil — however undesirable — than the alternative of buying temporary peace at the price of:

(1) continued denial of rights to Negro American citizens; (2) increasing the pressure for integration, thus compounding the difficulties of transition; (3) setting a pattern of resistance that would be emulated elsewhere, again at the price of greater difficulty and pain; and (4) damaging the fabric of our democracy by permitting local extremists not only to contravene the law but to hold sway over the mass of law abiding local citizens.

OK FORCE

We deeply sympathize with the citizens of Little Rock for the anguish that Federal police ction would bring, especially in view of the century old conflict. But there are times when such action may be preferable, not so much to "force integration" as to enforce rule by law instead of allowing mob rule. It is not really a question of "forcing integration," but of permitting American citizens — Negro pupils in this case — to exercise rights legally theirs as members of our democracy.

And it seems clear that Gov. Faubus, preaching platitudes about democracy, is not interested in democratic rights for non whites or eventual integration, but is aiming to thwart integration permanently by using decent white citizens as barriers to integration at a time when they would be wiser to act as guides, however difficult this may be. For the barriers will be over-run, and the higher they are the harder they will fall.

In Virginia and elsewhere, despite the real difficulties presented by predominantly Negro rural areas, ways must be found to breach the barriers that have been thrown up and make an honest start on integration. Otherwise we only buy a little time at the price of greater consequences and pain.

To those who say that Negroes are scholastically unfit for the level of teaching in white schools we suggest that academic tests for admission be established and applied objectively to whites and Negroes alike. To those who urge that Negroes aren't sufficiently clean or decent in their behavior we suggest that standards of cleanliness and social behavior be established in the schools and applied equally to Negroes and whites.

SOUTH'S CHANCE

Indeed, the South has the opportunity today of establishing model school systems. It should not prostitute or wreck the ones it has. Similarly, those of us who are northerners have the opportunity today of establishing model democratic housing patterns by fostering community standards of good behavior in the acceptance of those of other races into our communities. We must cease barring Negroes from our communities and devaluating property by panic selling when non-whites arrive.

The Negroes of America have unparalleled opportunities. It is better to be a Negro on the path to full freedom than a racist who may win temporary battles but whose message only intensifies hostilities and prolongs the conflict. The racist is on the way out, for integration goes forward. God's justice will prevail. Negroes will be among the leaders toward a bright new day of brotherhood as they continue to press their cause lawfully, in the spirit of their great Christian tradition.

Finally, we recognize that all of us, white and Negro, North and South are individuals under the judgment of God. None of us is without sin. Today is not a crucial time inthe South alone. It is a crucial time for all of us to examine our own consciences, and to go forward without evading the most painful duties — even Federal police action in Little Rock if need be.

As Christians as democratic citizens, and as members of the human race, let us avoid the blind alleys of racism and massive resistance to the fundamental principles of Christianity and the law of the land. The eyes of the world are upon us. Let us therefore have the courage to understand one another, and go forward together on the path of cooperation and brotherhood.

Religion in action—

Stepped-up Negro missions OK'd for four Alabama cities

BY CLAUDE KEATHLEY
News religion editor

A stepped-up mission program for Negro communities in North Alabama has been given a green light by the North Alabama Presbytery of the Presbyterian Church U.S.

Authorization to launch active mission programs "in any area of the Presbytery where it is feasible to do so" was given by the home mission committee last week at the Fall Presbytery session held at Florence.

The action was proposed by the Rev. Lawrence Bottoms, chairman of Negro work for the General Assembly.



KEATHLEY

The Presbytery listed four target areas in which Negro mission programs are to be set up. These were Huntsville, Anniston, Gadsden and the Tri-Cities.

The Presbytery leaders said steps would be taken in each of these areas to acquire sites and establis Negro churches. The Presbytery then will help obtain Negro pastors to serve the new churches, they said.

In making his plea for a stepped up Negro mission program, the Rev. Bottoms told Presbytery members that the Negro has progressed educationally and economically, but still "finds himself without a church with the historic doctrines of the Reformation."

"The Negro," he continued, "has out grown the emotional church, and in the educational and economic development of his status, he will not return to that kind of church."

In other business at its Fall session, the Presbytery:

1. Approved proposed amendments to the Presbyterian Confession of Faith and Book of Church Order liberalizing the church's stand on divorce and remarriage.

2. Endorsed the organization of "united" or "federated" churches, permitting local congregations of the Southern and Northern branches to merge into one worship unit without losing their respective denominational affiliations.

3. Named the Rev. John Hotel of Fort Payne as moderator for the Winter meeting of the Presbytery to be held at the New Faith Presbyterian Church in Huntsville. He succeeds the Rev. Lewis Baker of Ebenezer Presbyterian Church on Hobbs Island.

Talladega church to have school

TALLADEGA, Ala.—The Central Baptist Church of Talladega, begins a school of missions Sunday night.

The Rev. J. E. Barkstresser of Montgomery, will preach at 11 a.m. and the Rev. Lloyd Moon, an evangelistic missionary to Brazil, will speak at the evening service.

Each night next week at 7 there will be a graded mission study period. Following these studies there will be a general assembly with geust speakers. These speakers are:

Monday—the Rev. W. R. Buchanan, city missionary in New Mexico; Tuesday—Miss Doris O. Garrett, teacher in a girls school in Nigeria; Wednesday—the Rev. James Palmer, associational missionary for the East Liberty Baptist Assn.; Thursday—Miss Addie Cox, who has served as a missionary in China and on Formosa; Friday—The Rev. Sam Hider, Cherokee Indian of Jay, Okla. who is a former professional baseball player and missionary for the Southern Baptist Home Mission Board.

Baptists plan 'M' Night event

THE BIRMINGHAM BAPTIST ASSN. is planning an "M" Night program Nov. 6 at the Municipal Auditorium.

The speaker will be Dr. Carl Bates, pastor of the First Baptist Church of Amarillo, Texas. George Koski will direct combined church choirs in the special music.

New chaplain named for TB sanitarium

SPIRITUAL WELFARE of the more than 200 patients of the Jefferson County Tuberculosis Sanitarium is being supervised by a new chaplain recently appointed to the post.

The chaplaincy, under the sponsorship of the Birmingham and Bessemer Methodist Churches, is presently headed by the Rev. Charles L. Ellis, a retired Methodist minister of the North Alabama Conference.



REV. ELLIS

The chaplain's work is supported by offerings made during Holy Communion services in churches of the Birmingham and Bessemer area.

The Rev. Ellis this past week said a full schedule of religious services has been arranged from now until Feb. 26. He said various ministers of churches of all faiths in the Birmingham area are taking Thursday evening worship services in the chapel room. Each pastor brings his own singers and pianist.

Two Presbyterian Leaders Back Forced Integration In Little Rock

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Dr. Blake and Dr. Taylor declared that the Little Rock school integration crisis presented, in practical terms "a choice between two evils."

2 Presbyterian Branches Will Consolidate May 28

A new American church will be born in Pittsburgh May 28 when members of two of the older church bodies in this country join to form the United Presbyterian Church in the U.S.A.

The uniting bodies are the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America.

The two bodies will hold their final separate assemblies in May and then form a joint parade to the Syria Mosque where the uniting assembly will be held.

Dr. Herman L. Turner, pastor of Atlanta's Covenant Presbyterian Church, is a member of the committee which mapped out the plans for the consolidation.

His church and the Cahutta Presbyterian Church are the only white U.S.A. churches in this area. There are about 25 Negro churches of the denomination in the state, Dr. Turner said. There are no United Presbyterian Churches in this area.

The Presbyterian Church in the U.S.A. brings 2,791,547 members to the union. This church organized its first Presbytery in America in 1706 in Philadelphia and the First General Assembly was held in Philadelphia in 1789.

The United Presbyterian Church has a membership of 211,025, giving the new communion a total membership of 3,002,572. Churches of this communion in the United States date back to 1753.

The uniting of these two bodies brings together two of the three largest Presbyterian bodies in the United States. The Presbyterian Church, U.S., (Southern) with a membership of 800,000 declined to join in the merger. The U.S. and U.S.A. churches split during the War Between the States.

United Presbyterian churches are located generally in the Great Lakes and Midwestern areas while the U.S.A. church has branches in every state.

Presbyterians Face Segregation Battle

Southern Group Will Consider Proposals From Mississippians

CHARLOTTE — (UP) — Commissioners to the 98th general assembly of the Southern Presbyterian Church, faced with serious racial segregation proposals, got down to work today with a call for Christian fellowship ringing in their ears.

The Rev. William Elliot Jr. of Dallas, Tex., retiring moderator of the Presbyterian Church U.S., opened the session last night with the call for fellowship despite differing opinions.

Elliott told the 417 commissioners representing presbyteries and synods in 16 states that "presbyterians certainly have the right to hold opposing views on ecclesiastical matters and on controversial social issues.

"They have the right to differ and debate — even to argue — so long as they do so in mutual respect, consideration and good will. There is room within the Christian fellowship for a difference of opinion but there is no room for bitterness or detraction. We have the right to differ but none of us has the right to be disruptive or to throw suspicion upon other committed Christians."

VEILED AND OPEN THREATS

He said: "There have been veiled and open threats against the agencies of our church. Some would deny freedom to the pulpit and would make personal views on social, moral and ecumenical issues a test of a man's fitness to preach the gospel or to lead a congregation.

"Some would, if they could drive a wedge between our teaching and ruling elders. Could any thing more tragic happen to our church?" he asked.

The opening session saw the election of Charltte layman Phillip F. Howerton to succeed Elliott as moderator. Howerton, an insurance executive and the son of a former moderator, defeated the Rev. James Fowler of Chattanooga, Tenn., 293 184, for the post.

RACIAL DEBATE EXPECTED

The racial issue is expected to reach the assembly floor next week in the form of overtures (proposals) from several Mississippi Presbyteries which seek the abolition of the Christian Relations Division of the Board of Church Extension.

They also seek rescinding of assembly approval, granted earlier, to statements by the division. The statements present viewpoints supporting the Supreme Court's integration decision and have been attacked by several presbyteries.

Another controversial matter expected to come up Saturday, is the report of an interim committee which will recommend liberalizing the church's laws concerning remarriage after divorce.

There has been some speculation that the controversial issues could lead to lengthy debates which might force the extension of the meeting which is scheduled to end Tuesday.

Presbyterian Group Faces Racial Topic

CHARLOTTE, N.C. (AP) — The newly elected moderator of the Southern Presbyterian Church predicted Friday that the 98th general assembly will vote down several racial segregation recommendations.

But he foresaw the topic as one which will return to haunt future assemblies of the Presbyterian Church, U.S., for years to come.

The moderator, Philip F. Howerton, 55-year-old Charlotte insuranceman, discussed the situation with newsmen while commissoiners (delegates) spent the day in closed committee sessions.

The segregation issues facing the assembly are embodied in recommendations to do away with, or transfer to another department of the church, the division of Christian relations. The recommendations come from several Deep South Presbyteries (local governing units) and represent a protest against what many Southern churchmen feel are ventures by the division into political and social fields.

"In my personal opinion," said Howerton, "the prevailing majority of the church will go along with the present practices of the church and continue that division."

In addition, three Presbyteries, of the 83 within the church, asked for a general assembly expression on whether or not church buildings may be used for public schooling. Those recommendations are obvious preparations for the day when some Southern state might close public schools to avoid the effect of the 1954 U.S. Supreme Court ruling on school desegregation.

Christian Unity Grows

Presbyterian Groups Will Merge Wednesday

By CLAIRE COX

New York, May 25 (UP)—A group of church men and women will sit down together in a Pittsburgh meeting hall Wednesday in a dramatic demonstration of growing Christian unity in America.

The delegates will enter the hall as members of two churches. They will leave united into one church, after taking Communion together.

The Presbyterian Church in the U.S.A., with 2,791,547 members, and the United Presbyterian Church of North America, with 311,025 members, will become the United Presbyterian Church in the U.S.A., with more than 3,000,000 members.

Has 9,500,000 Members

The largest church consolidation in United States history was completed in 1939, when the Methodist Episcopal Church, Methodist Episcopal Church South, and Methodist Protestant Church banded together into a body that now has 9,500,000 members.

Only a few weeks ago, the Methodist and Protestant Episcopal churches took a first step toward possible merger into a group that would have more than 12,000,000 members.

The Congregational Christian Church, with 1,379,394 members, and the Evangelical and Reformed Church joined last year in forming the United Church of Christ, and now are exchanging ministers, consolidating publications, and putting seminaries under a single church system.

Studying Several Plans

The American Unitarian Association and the Universalist Church of America are studying several plans for possible merger and hope to reach a decision by the spring of 1960.

Merger talks that could create a body second only to the Methodists have been proposed by various Lutheran groups. At the present time, four Lutheran churches are working toward a proposed union that would create a body of nearly 3,000,000 members. Three other Lutheran groups are planning to band together into a 2,000,000-member body to be called the American Lutheran Church.

Churches Are Named

The four are the Augustana Lutheran Church, the United Lutheran Church in America, the Finnish Evangelical Lutheran Church, and the American Evangelical Lutheran Church (Danish). The three are the American Lutheran, the United Evangelical Lutheran, and the Evangelical Lutheran.

There is one other major Lutheran body in the United States. It is the Lutheran Church, Missouri synod, with 2,150,000 members.

Dr. Dale Lechleitner, Columbus, Ohio, executive secretary of the American Lutheran Church, said that negotiating committees had been set up with other bodies looking toward an eventual "all-Lutheran merger."

3,000,000 Listed In Church Merger

Membership of the new United Presbyterian Church in the U.S.A. will reach more than 3,000,000, according to statistics released Friday by the two churches uniting to form the new church.

The report was issued jointly by the Rev. Dr. Eugene Carson Blake of Philadelphia, stated clerk of the Presbyterian Church in the U.S.A., and the Rev. Dr. Samuel Shane, stated clerk of the United Presbyterian Church of North America.

The denominations will be consolidated May 28 in Pittsburgh to beco the United Presbyterian Church in the U.S.A.

However, the merger will not

affect the Presbyterian churches in Montgomery and surrounding areas. All Montgomery Presbyterian churches are members of The Presbyterian Church in the U.S., and are more commonly known as Southern Presbyterian Churches.

Jacksonville Pastor Is Cleared of Heresy

By ADON TAFT
Herald Religion Editor

The Presbyterian Church's Florida Synod Thursday cleared Dr. Albert J. Kissling, Jacksonville pastor, of heresy charges.

In clearing Dr. Kissling, the 200 lay leaders and clergymen sitting in executive, or secret, session here disciplined his accuser, the Rev. Thompson L. Casey of High Spring, Fla.

The unofficial charges against Dr. Kissling were dismissed after three hours of debate.

In an official statement, the synod declared:

"Because of the publicity given to matters discussed in executive session and in the light of a statement made by Dr. Albert J. Kissling on the floor of this synod concerning his personal faith, the synod continues to acknowledge him to be in harmony with the system of doctrines held by the Presbyterian Church, U.S., and authorizes this statement for publication."

Technically the Rev. Mr. Casey had appealed to the synod only on the ground that Suwannee Presbytery had erred in refusing to hear his complaint.

But actually the Rev. Mr. Casey sought to accuse Dr. Kissling of heresy, charging that he denied predestination and the principles of Calvinism.

The synod held that the Rev. Mr. Casey was out of order and returned his complaint to Suwannee Presbytery.

A council was set up to "counsel and advise" the clergyman on his relationship to the church and "actions as a minister."

One of the four cases growing out of a rift in Riverside Church where Dr. Kissling has been pastor for 25 years, the Rev. Mr. Casey's complaint had sent the synod into overtime session Wednesday with no decision reached.

The other cases involve Ralph Fetner, an elder, and Jesse A. Wallace and Mill Smith, church members. They headed a group opposed to Dr. Kissling because they felt his theology too liberal.

A judicial commission was set up to hear the appeal by Fetner and Wallace from the Suwannee Presbytery's ruling against them. The session of Riverside Church deposed Fetner as an elder and suspended him from receiving the sacraments.

Wallace was suspended from receiving the sacraments. The action of the session was upheld by Suwannee Presbytery.

Smith's case was sent back to the Presbytery with order to retry it.

In other business, the synod meeting at Miami Springs Presbyterian Church, authorized the borrowing of one million dollars to construct the state's first Presbyterian old folks' home at Bradenton. A 4½ acre site has been donated by the community and by the First Presbyterian Church there.

Two Presbyterian Bodies Made One

PITTSBURGH — (UPI) — A joint procession of Presbyterian elders, marching cheerfully through a steady downpour of rain, Wednesday sealed the merger of two long-divided denominations to form the United Presbyterian Church in the U. S. A.

The new church, which will be the nation's fourth largest Protestant body, officially came into being at 9:58 a.m. (EDT) when two soaking-wet ministers shook hands on a rain-drenched street corner opposite the University of Pittsburgh's skyscraper campus.

The hand-shakers were the Rev. Harold R. Martin of Bloomington, Ill., moderator of the Presbyterian Church in the U. S. A., and the Rev. Robert N. Montgomery of New Concord, O., moderator of the United Presbyterian Church of North America.

850 STRONG

Martin stood at the head of a column of 850 Presbyterian U.S.A. commissioners who had marched to the rendezvous from a church three blocks to the West. Montgomery headed a column of 350 United Presbyterian leaders who approached from another church two blocks away in the opposite direction. After the historic handshake, the two columns merged into a single procession and entered Syria Mosque for a service of Holy Communion which opened the First General Assembly of the United Church.

Montgomery delivered the sermon. He said "the quest for unity among the people of God" is one of the greatest tasks confronting this generation of Christians.

QUEST EXPLAINED

"It is this quest that has led us to become one. It is this quest which, we hope and pray, may in the lifetime of many of us bring about our union with our fellow Presbyterians in the southern church and other branches of the Presbyterian family."

The merger united the largest and the third largest of America's 11 Presbyterian denominations. The Presbyterian Church U.S.A., with 2,800,000 members, was established 170 years ago by Scotch and Scotch-Irish immigrants who belonged to the Church of Scotland. Its membership is nationwide and includes President Eisenhower, Secretary of State John Foster Dulles, FBI Director J. Edgar Hoover and many other prominent Americans.

100 YEARS OLD

The United Presbyterian Church had about 257,000 members, concentrated largely in Ohio and Pennsylvania. It was established 100 years ago by the union of two groups, known in Presbyterian history as "Seceders" and "Covenanters," who split off from the Church of Scotland in the early 18th century.

The Southern Presbyterian Church which parted company from the Presbyterian U.S.A. denomination at the start of the Civil War, now has about 830,000 members. It originally was scheduled to participate in the merger, but the proposal failed to win the necessary approval of three-fourths of the local Presbyteries.

The remaining eight Presbyterian bodies are small, with an aggregate membership of about 400,000.

Church Units Merge, End Long Break

PITTSBURGH, May 28 (AP)—Nature provided a baptism of rain today at the founding of a new Presbyterian Church.

Then, as its first act of worship, the United Presbyterian Church of the U.S.A. celebrated the Lord's Supper.

The new denomination was formed by the merger of two long-separated branches of Presbyterianism.

A heavy downpour soaked the 1,200 robed church representatives as they converged in twin processions at a street intersection.

They stood there a few minutes in the rain, their leaders shaking hands and pledging their new alliance of faith.

Then, spontaneously, they broke into the spirit-rousing doxology, "Praise God From Whom All Blessings Flow." Water trickled down their faces.

The historic merger joins the Presbyterian Church in the U.S.A. and the United Presbyterian Church, which broke apart in a time-obscured dispute more than two centuries ago in Scotland.

Now united, they constitute a denomination of three million members and nearly 10,000 congregations across the nation. Among American Protestants, only Baptist and Methodist bodies are larger.

Segregation, Union Issues Face Presbyterian Assembly

CHARLOTTE, N.C. (AP) — The Southern Presbyterian Church's General Assembly, devoting Sunday's sessions to worship, nevertheless brushed against two thorny problems facing the denomination — racial segregation and union with other Presbyterian faiths.

Segregation appeared in the unofficial reports circulating among the commissioners (delegates) that a committee handling several racial overtures had split 18-16. The split all but guaranteed majority and minority reports to the Assembly Tuesday.

Union, an issue which the Assembly had avoided since its opening Thursday, appeared in the form of fraternal greetings from other Presbyterian demoninations.

The Southern church — properly known as the Presbyterian Church, U.S. — has, in effect, been asked to repudiate its endorsement of a liberal approach to racial questions. The Assembly, highest ruling body of the church, also has been asked to decide whether church buildings may be used for public schooling if a state abandons its schools rather than integrate.

Dr. J. Calvin Reid, bringing a greeting from the northern, or Presbyterian Church, U.S.A., underscored the lack of sentiment in the Southern church for merger by saying:

"You are not in the mood to receive any further courting now, and, to be frank, we are not in the position to give it."

Presbyterians Back Liberal Racial Policy

CHARLOTTE (AP)—The General Assembly of the Southern Presbyterian Church overrode a minority report 288-124 Tuesday and upheld the principle of the church's liberal approach to racial matters.

The hotly contested racial topic took up almost four hours of the final session of the 98th General Assembly and set off the most vigorous debate of the six-day meeting of the church's top ruling body.

Majority Report.

In approving the majority report of its Committee on Christian Relations by voice vote, the Assembly:

1. Declared that "it is not proper" to use church buildings for classrooms if a state closes its public schools rather than integrate them.

2. Denied a request from five presbyteries in Mississippi, Alabama and South Carolina to abolish the controversial Council of Christian Relations for its ventures into social, economic, and political fields.

3. Entered into the church records, as information, the report of the Council of Christian Relations with its clearly stated views on racial topics.

However, the commissioners (delegates) accepted an amendment from Dr. John A. MacLean of Melbourne, Fla., cautioning the council to give consideration to all points of view in future dealings with controversial questions "so as to avoid dissention within the church."

The committee had split 21-12 on the two reports, but a committee member asked from the floor that his name be added to the minority report.

Most of the debate — seven speakers for the minority and nine for the majority — hinged on the Council of Christian Relations.

The council, in its report, had said:

"The Christian conscience cannot rest content with any legal or compulsive arrangement that brands any people as inferior; which denies them the full right of citizenship on the ground of race, color or social status; or which prevents them from developing to the fullest extent the potentialities with which they, as individuals, have been endowed by the Creator.

"The recent decision of the Supreme Court regarding segregation in the public schools must be recognized as the law of the land, and obeyed as such unless it is changed by legal and constitutional methods."

A layman from Hattiesburg, Miss., James Finch, argued for the minority and segregation. He asserted:

"I am a little bit tired of being called unChristian and unAmerican for what I believe to be in the best interest for both races in the South."

But the Rev. William D. Bonis, a Hungarian serving as a minister in Austin, Texas, countered:

"Our common redemption by the Lord . . . establishes the basis for equality of the races. Too often churches are a relection of the segregation and antagonism which exist in a community."

The fight followed the lines of a split apparent for some years in the denomination, which has churches in 18 states and the District of Columbia. The basic dispute is over the extent of the church's influence: whether ecclesiastical only, or extending into all walks of life.

The minority report pointed this out by noting "a trend which has appeared too frequently in church history — the assumption of authority by the church over all areas of thought and life."

To this, layman William Edward McNair of Atlanta, Ga., replied, "The gospel of Jesus Christ is relevant everywhere."

Before adjournment—

Presbyterians urged: Go slow on race, other issues

CHARLOTTE, N. C., April 30 —(AP)—The ruling body of the Southern Presbyterian Church, although endorsing the church's liberal approach to racial problems, has laid a gentle restraining hand on a controversial agency in that field.

Before adjourning the church's 98th general assembly here yesterday, commissioners (delegates) urged the beleaguered Council of Christian Relations to sample all opinions within the church "to avoid dissention" when dealing with controversial questions in the future.

The mild rebuke came in the form of an amendment to a majority committee report on several racial matters, adopted by voice vote after a minority report had been defeated 288-124. Dr. John A. MacClean of Melbourne, Fla., introduced the amendment as a move toward smoothing a church split which showed signs of widening.

THE RACIAL topics touched off the longest, strongest debate of the six-day assembly.

The center of the controversy was a move by five Presbyteries in Alabama, Mississippi and South Carolina to abolish the Council of Christian Relations for its activities in political, economic and social—principally racial—fields. The assembly defeated the move.

The assembly also ruled that "it is not proper" to use church buildings for public classrooms in event a state closes its public schools rather than integrate classes. Two Virginia Presbyteries, Lexington and Montgomery, had asked for a ruling on the question and a third Virginia Presbytery, Potomac, had asked that the reply be negative. The state of Virginia has made provision to close any public schools ordered integrated.

ANOTHER OVERTURE from the Presbytery of Potomac which has churches in Washington and Baltimore, suggested "a provision for moral and material support by the General Assembly of Ministers involved in difficulties in the matter of racial reconciliation." The assembly denied this request.

A similar program by the Northern, or Presbyterian Church, U. S. A., has drawn considerable criticism by Southern Presbyterians for contributing funds to parties involved in racial disputes in the South.

Dixie Presbyterian Church Upholds Liberal Race Policy

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Segregation Rapped In Spirited Session

Deep South Rebellion Threatens Presbyterian General Assembly

CHARLOTTE, N. C.—(UP)—The prospect of further disputes over racial issues hung over the Southern Presbyterian Church today.

The 98th general assembly of the Presbyterian Church U. S. at its closing session here Tuesday condemned racial segregation along a broad front in the face of possible integration.

The action came in an emotional closing debate in which tempers flared and which brought an implied threat that Deep South churches might pull out of the denomination which has branches in 18 states and the District of Columbia.

Assembly delegates voted, 288-124, to reject the minority report from the Committee on Christian Relations, which had been studying the racial issues. Representatives of some Mississippi and Alabama presbyteries had strongly supported the minority view.

SHOUTED APPROVAL

The assembly then shouted approval of the committee's majority report which said "the Christian conscience cannot rest content with any legal or compulsive arrangement that brands any people as inferior; which denies them the full right of citizenship on the ground of race, color or social status. . . ."

Supporters of the minority view insisted their stand was based on a belief that such matters should be left to the individual conscience. Still, the debate brought out extreme racist views and once spurred an argument as to whether a speaker had slurred the name of Methodist Bishop G. Bromley Oxnam, a noted liberal.

The majority report covered these major points:

1. The assembly takes the broad view of opposing racial segregation and supporting the U.S. Supreme Court decision as the law of the land.

2. The assembly will not muzzle or abolish the Council on Christian Relations, the church agency which has most forcefully taken a stand on race relations.

CONTROL OVER SPEAKERS

3. The assembly thinks it would be unconstitutional to use churches for private schools if a state should close its public schools in

Holds Private School Plan Unconstitutional

Presbyterian Church Votes To Keep Stand Against Segregation

CHARLOTTE, N. C. (INS) — The Southern Presbyterian Church voted Tuesday to maintain its stand against racial segregation and defeated a move to abolish its council on christian relations.

Delegates to the 19th General Assembly of the Presbyterian Church, U. S., before completing their convention at Charlotte, gave a decisive voice approval to a report which labeled segregation as unrecognizable in "christian conscience."

BALLOT 288-124

Another resolution, which requested that the church's division on human relations be discontinued, was defeated by a 288-124 ballot. The human relations council received strong opposition from several Southern delegates last year when it supported integration in a report entitled "Freedom, the Christian Concept."

The majority proposal adopted today refused to recognize "dodges" which it said were being devised in the South to avoid integration of races. The measure declared:

CHRISTIAN CONSCIENCE

"Christian conscience cannot rest content with any legal or compulsive arrangements that brand any Negro as inferior and which denies them the full right of citizenship on the ground of race color or social standing."

VIRGINIANS LOSE

The report also opposed an effor by Virginia Presbyterian leaders to use churches as private schools in the event of public school integration.

"This assembly thinks the use of churches for private schools if a state should close public schools in face of integration would be unconstitutional,' the proposal said.

Delegates who introduced the minority report to abolish the council of human relations charged that individuals in the church had used the division as an avenue of expressing "private opinions."

Rev. R. D. Littleton, of Meridan, Miss., said "the radicals in the church have expressed their private opinions through such groups as the division of christian relations and the assembly has never tested the sentiments of the people at lower levels."

Retiring moderator of the assembly, Dr. William M. Elliot, of Dallas, Tex., said some members "would deny freedom to the p(

and would make personal use on social, moral and economical issues a test of a man's fitness to preach the gospel or to lead a congregation." He added:

"Some would if they could, drive a wedge between our teachings and rulings. Could anything more tragic happen to our church than that?"

Phillip S. Howerton, who was named the church's new moderator, declared that the assembly was a "real democracy, and we can settle our difference within the church. Not all members are going to be in agreement on decisions."

NEW CHURCH BODY ASKS CO-EXISTENCE

First Statement of Merged Presbyterian Group Hits 'Myth of Free World'

By GEORGE DUGAN
Special to The New York Times.

PITTSBURGH, May 29—In its first major pronouncement the one-day-old United Presbyterian Church in the U. S. A. declared today that co-existence with the Soviet Union was compatible with the principles of Christianity.

In a 2,500-word message to its 9,462 congregations, the nation's newest Protestant denomination described as a "false and baneful doctrine" the proposition that there were only two alternatives in the East-West struggle—victory over communism or annihilation of the traditional democracy.

The 3,000,000-member church was created yesterday when the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America merged into one denomination.

In its message, the Presbyterian body pointed out that the ancient feuds between Christians and Moslems and the later antagonisms among Protestants and Roman Catholics had been ironed out peacefully.

Persuasion Is Urged

Just as warring religions learned to co-exist in time, the document declared, so can Christians and Communists in the contemporary world learn to live together.

"Persuasion rather than force," it observed, "is the true means of conversion. So, also, still striving for the freedom of all men, we today must co-exist with Communist nations. In this nuclear age, the only alternative to co-existence is co-extinction."

The document was presented to the 1,200 commissioners, or delegates, as a joint pronouncement prepared by the board of administration of the former United Presbyterian Church of North America and the general council of the former Presbyterian Church in the U. S. A.

An effort to delete the reference to co-existence was defeated by a voice vote. The entire document was approved with only a scattering of negative votes.

'Free World' Called 'Myth'

In what some observers regarded as a rebuke to this country's foreign policy, the document expressed concern over what it called the "contemporary myth of the free world."

"This nation counts among its allies some nations which are in no sense free," it declared. "By our actions we proclaim to the world that lands where human freedom is utterly dead can qualify for membership in the free world simply by supplying military bases or strategic commodities.

"This kind of international hyprocisy should be abhorrent to Christians, and in its presence the church dare not keep silent. In the effort to achieve a posture of power, our nation must not ignore the suppression of God-given human rights in any land.

"We Americans are in danger of rejecting the heritage which made us what we are. With penitence let us confess that as a people we are becoming less interested in righteousness than in national security and international superiority."

The document also voiced a plea that observers interpreted as a call to a summit conference among heads of state.

"When men who profess the Christian religion make no adequate provision for a face-to-face encounter with their enemies, they betray the religion which they profess," it asserted.

"Yet in human tensions today, nations continue to talk at one another and about one another, instead of talking with one another. This is one of our greatest perils. When men talk solely in declamatory tones, they only add clamor to disorder," the document declared.

It was learned that the principal drafters of the document were the Rev. Dr. John A. Mackay, president of Princeton Theological Seminary; the Rev. Dr. Theophilus M. Taylor, newly elected moderator of the new denomination, and Robert J. Cadigan, editor of Presbyterian Life, the church's official biweekly.

'Lack Of Heart' Slows Mixing, Church Is Told

News and Courier Charleston, S. C. Wed 6-4-58

PITTSBURGH (AP) — Protestant churches remain more segregated than desegrated because "too many of us have lacked the heart" to do something about it, a minister said Tuesday at the founding General Assembly of the new United Presbyterian Church in the U.S.A.

The Rev. H. B. Sissel of Roslyn, Pa., told delegates, "The evidence is almost overwhelming that our churches seem more to reflect than to influence the racial attitudes and behavior patterns of their communities." He added:

"In spite of the progress that has been made in the last 10 years, our church, and I think I would be correct in adding, the whole of Protestantism, remains more segregated than desegregated.

"This is not because our national and local church leaders have deliberately sought to keep it so, but because too many of us have lacked the heart and the will, the fire in our bones, to break the patterns that have so long dominated our culture and therefore our churches."

The Rev. Sissel was reporting on a survey of 4,760 Presbyterian churches in the United States, which he said showed that about 85 per cent of them are racially segregated due largely to patterns of residential segregation. He is associated secretary of the church's department of social education and action.

Dr. J. A. Colston Addresses United Presbyterian Group

Nashville Tenn. Globe June 13-58

KNOXVILLE, TENN.—

Dr. James A. Colston, president of Knoxville College addressed the General Assembly of the new United Presbyterian Church on the subject "Higher Education of the Negro in the South - A Continuing Mission for the Church", after the United Presbyterian Church of North American and the Presbyterian Church USA merged in Pittsburgh, Pa., on May 28th.

Dr. Colston, Commissioner to the Assembly from the United Presbyterian Church, Knoxville, was spotlighted in an interview on a radio station WAMP in Pittsburgh at 7:30 p.m. May 31, 1958. On Sunday June 1, he was speaker at Bethesda Presbyterian Church in Pittsburgh.

MOVE BY CHURCH HELD 'SOCIALISTIC'

N. Y. Times

But United Presbyterians Push Study of College Aid Plan Despite Attack

Sun, 6-1-58

By GEORGE DUGAN
Special to The New York Times.

PITTSBURGH, May 31—A plan to have the United Presbyterian Church in the U. S. A. established scholarship funds for children of underpaid ministers and church workers was attacked here today by a West Coast clergyman as "socialistic" and a scheme to "get something for nothing."

The attack was by the Rev. Albert J. Lindsey JJr. of Tacoma, Wash., at the General Assembly of the church.

He offered a motion to have the church take no action on the proposal, but the motion was defeated in a standing vote by what appeared to me a narrow margin. The proposal was then referred to a special committee for further study with orders to report to the 1959 General Assembly.

Details of Proposal

Under the plan children of parents earning less than $4,800 annually would be eligible for grants of $100 to $600 a year to continue their education beyond high school.

The Rev. Mr. Lindsey told the 1,200 commissioners, or delegates, that the "whole matter smacks of socialism," which he defined as a "prep school for communism."

He declared that if the proposal was approved the church would be doing what many churchgoers criticized in government. He deplored what he described as an "increasing tendency" in this country to accept "more and more subsidies and handouts.'"

The proposed program, he asserted, would "encroach on the dignity of church workers" and be both "'unwise and dangerous."

He emphasized that the plan failed to define the type of higher education to be pursued and thus did not require that the study were for religious work.

The General Assembly approved a budget of $39,175,207 for 1959. The 1958 budget was a little over $38,000,000.

The largest 1959 allocations are for national missions, $14,000,000; ecumenical missions (foreign), $11,000,000, and education, $10,000,000.

The appointment of the Rev. Don Emerson Hall as director of the Presbyterian Foundation was announced. The foundation serves as a board of trustees for the financial reserves of the denomination.

Mr. Hall was a West Coast investment banker for eleven years before he entered San Francisco Theological Seminary at San Anselmo, Calif., to study for the ministry. He has been pastor of the Menlo Park Presbyterian Church in California since 1943.

He succeeds the Rev. Dr. Hugh Ivan Evans, who died last month of injuries in a traffic accident. Dr. Evans was to have become director emeritus on the appointment of Mr. Hall.

DR. READ OPPOSES BARRIER TO JEWS

New York Times 6-9-58

Presbyterian Minister Hits 'Futility' of Conversion as Contrary to History

The Rev. Dr. David H. C. Read, in a sermon at the Madison Avenue Presbyterian Church at Seventy-third Street, criticized yesterday the exclusion of Jews or others, "when we consider potential members of our church."

Dealing with the doctrine of election, the idea that only certain persons are eligible to be Christians, he said:

"The doctrine of election, which in its respectable theological form we flung out of the window, has crept in the back door in a much more disreputable guise. What I mean is this:

"When we discuss the future of a church like this in Manhattan, with its rapid population changes, we have a habit of setting limits to what we consider potential members of our church.

"A new apartment building goes up. Half of the tenants, someone tells me, are not church people at all. One-third are Jews. Of the remainder there may be only two families of our people.' When we think this way we are really formulating a new and totally unscriptural doctrine of election.'

Eligibility Is Defined

"It has been suggested to us recently that it is 'futile' to attempt to win Jewish people to an acceptance of the Gospel [Dr. Reinhold Niebuhr termed such conversion "futile" in an article in the April issue of the CCAR Journal, a Jewish magazine.]

"If the Apostles had considered it 'futile' there would be no Christian Church at all. It is true that the centuries between have to our shame rolled up many further obstacles to such an acceptance of Christ as Lord, but we have no right to assume that the Jew of today is incapable of allegiance to the Lord who came as the 'fulfillment of the law and the prophets.'"

Dr. Read deplored any limitation of Christian membership on the grounds of "race, or color, or cultural background," stressing that Christ came to all men.

"But there is one class of people who are clearly designated as ineligible," he went on. "It is the self-righteous who are ineligible to be Christians. Here is a criterion that cuts

right across all our fantasies about who can or cannot be a follower of Christ.

"There is nothing arbitrary about this exclusion of the self-righteous because they are self-excluded."

CHURCH GETS PLEA TO FIGHT DRINKING

United Presbyterians May Act on Issue Today—Loan for New Edifices Voted

By GEORGE DUGAN

Special to The New York Times.

PITTSBURGH, June 2—The six-day-old United Presbyterian Church in the U. S. A. will have before it, probably tomorrow, a proposal that its more than 11,000 ministers abstain from the use of alcoholic beverages and seek to dissuade Christian people" from serving liquor at social functions.

The proposal, or "overture" in Presbyterian parlance, was prepared for presentation to the denomination's General Assembly by the Presbytery of Springfield, Ill. Presbyteries are local governing units of the church.

Many of the 1,200 commissioners, or delegates, hope that the General Assembly will either take no action on the measure or refer it to next year's meeting. They argue that church pressure can do little to solve the alcohol problem. Some of them find no threat in social drinking and occasionally indulge in it themselves.

Contrasting Viewpoint

Another large group of delegates is convinced, however, that drinking is both sinful and physically harmful. These may insist that the issue be debated on the floor of the General Assembly.

The Assembly today authorized the church's Board of National Missions to borrow up to $10,000,000 from insurance companies, banks or other sources to finance the construction of churches in rapidly expanding suburban areas.

The Rev. William Eugene Houston Jr. of the Presbytery of New York urged that some of the construction be in areas where large housing projects were supplementing slums.

Hhe was told that there was no such provision in the present program, but that it would be considered in future programs. The New York Presbytery is conducting a drive for a $5,000,000 fund to build churches in changing communities and depressed sections of its area.

Authoriziation of the $10,000,000 loan was urged today on the ground that churches must be provided for the estimated 3,000,000 Americans added to the population each year and that the current mobility rate in the United States is putting millions of families into new communities in which there are no churches.

Construction Scehdule

To meet its share of the estimated 100,000 new churches declared to be needed in the United States in the next ten year the Presbyterian body plans to start a minimum of 100 a year.

Voting of the $10,000,000 loan was the third emergency step taken by Presbyterians in the last seven years to help meet the growing need for new churches.

The earlier steps were by the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America, which were merged Wednesday to form the United Presbyterian Church in the U. S. A.

In 1951 the Presbyterian Church in the U. S. A. launched a drive for $12,000,000 of building funds, $7,500,000 for new churches.

In 1957 its Board of National Missions arranged a loan of $3,000,000 from a commercial bank and the four boards of the church added to it $1,500,000, to make a building fund.

Last year that church and the Presbyterian Church of North America appropriated nearly $5,000,000 for church property expansions.

Charges Upheld In Synod Report

Mississippi Presbyterians Claim Infiltration BY ORTHODOX CHURCH

By KENNETH TOLER

From The Commercial Appeal Jackson, Miss., Bureau

JACKSON, Miss., June 4.—The Mississippi Synod of the Southern Presbyterian Church Wednesday substantiated charges in a religious publication that "responsible leaders" of the Orthodox Presbyterian Church have initiated a "definite plan to infiltrate the Southern Church."

The action came in the adoption of a report y a committee which investigated the accusations made in the Presbyterian Outlook, published in Richmond, Va.

At the same time, the committee, headed by Dr. J. T. Gillespie, president emeritus of Belhaven College in Jackson, said that because of omission of important facts bearing on the question "the article fails to present the complete picture necessary for a sound conclusion."

Effort Unsuccessful

An unsuccessful effort was made by James Finch of Hattiesburg and Robert Newton of Wiggins to strike out statements in the report that "basic facts" in the article, "with the exception of a few minor errors, are found to be substantially as stated."

Mr. Finch said the Synod was without jurisdiction at its meeting lase year in Memphis to order an investigation of the accusations. He said if such charges were made, they should be considered by the Presbytery of which those accused are members. He also said those accused were entitled to be faced by their accusers, along with any evidence in the controversy.

The committee report also stated that "although there are indications that there are some ministers in the Synod who have been willing to assist in placing ministers from the Orthodox Church in vacant churches, this in itself involves no reflection on their good faith or loyalty, or is necessarily a matter worthy of criticism."

"Moreover, the evidence available, taken as a whole, does not warrant the conclusion that an alleged infiltration of the Southern Church for ulterior and subversive purposes, planned and initiated by leaders of the Orthodox Church, has actually been aided and implemented by certain individuals and organizations within the Synod."

Access Denied

The committee pointed out that it was denied access to letters and other information on which the article was based.

The committee said the investigation "will serve a useful purpose if it helps to alert the church to one of the gravest dangers which confronts us at this hour, namely the growing spirit of factionalism and partisan feeling within the church."

It urged the members to "put aside petty differences, let bygones be bygones and close ranks to press forward with mutual respect and confidence to achieve the great objective which has been set before us by the captain of our salvation."

At the opening of the Synod's 128th annual session, Dr. Van Arnold of Greenwood was elected moderator. He succeeds Ernest Long of Ripley, a layman.

Dr. Arnold was selected over the Rev. Erskin Jackson of Kosciusko.

Named to assist Stated Clerk E. G. Boyce of Port Gibson were the Rev. S. C. Murray of Amory and the Rev. S. L. McCullouch of Ripley.

Presbyterians Vote To Keep Integration At Summer Camp

CAMP HANOVER, Va.— (ANP) — Despite the efforts of a small but vocal group to scuttle the move, ministers and delegates attending the spring meeting of Hanover Presbytery last week voted 61-40 to continue the policy of racial integration at Camp Hanover, Presbyterian summer camp here.

The vote came on a showdown after 14 churches, led by the First Presbyterian Church, Richmond, asked the meeting to discontinue integration at the youth camp. However, the motion to affirm was carried and the camp remained opened to Negroes.

According to the Rev. A. Richard Bolls, pastor, Pryor Memorial Church at suburban Crowe, integration was approved "after full discussion" April 9, 1957, and reaffirmed last Jan. 28. Rev. Bolls' church was among those protesting the policy.

During debate on the matter, one delegate stated that his church feels "there is something inherently wrong in the whole structure of segregation."

In other action, the Presbytery voted to accept Woodville Chapel, a Negro church near Richmond into membership. Acceptance brings to three the number of Negro churches now affiliated.

Moderator Tells Negroes

Integration One Of Goals Of Northern Presbyterians

Presbyterians Race Stand Rev ersal Asked

Evangelism and education including racial integration were cited as major goals of the Presbyterian Church, USA (Northern) here last night.

The Rev. Dr. Harold Ray Martin, moderator of the church's General Assembly, said the church "believes in integration. . . we have made it one of our golden aims." He spoke to a large audience at the Zion Negro Presbyterian Church last night as guest of the Atlantic Synod.

Dr. Martin stated that churches have been the major force in making America great and said the Presbyterian Church "has played its part." He said he had observed the church in operation throughout the country and has concluded that, "The Presbyterian Church stands as one of the great institutions which makes America what it is."

The assembly moderator called for more emphasis on religious faith and warned that, "We must see to it that materialism and secularism are not the goals we are seeking to secure. Love is the one word which has changed the world."

Dr. Martin said that more people have joined the churches in the past few years than ever before in history. However, there are still more than 60 million people in the United States "who have never darkened the door of a church," he said, and added that others who have recently joined have done so "without the proper preparation." The latter group, he declared, have failed to give their full commitment to the church.

"When Christ calls, he asks for everything," Dr. Martin said.

"The secret of the greatness of America can be found among the Christians of America," he continued, "but we must see that those coming in (to the church) are willing to grow in the belief in Christ's knowledge and power."

CHARLOTTE, N.C. (AP) — The General Assembly of the Southern Presbyterian Church will be asked late this month in effect, to repudiate the church's previous endorsement of a liberal approach to racial problems.

The assembly also will be asked to state its position on whether churches should permit their buildings to be used as private schools if public schools are closed to circumvent desegregation.

These and dozens of other problems are docketed for consideration by the 98th General Assembly which convenes here April 24 and continues six days.

The approximately 500 delegates (known as commissioners) will include about one dozen Negroes. The church, established in 1861 through withdrawal from the Presbyterian church in the United States of America at the outset of the Civil War, numbers 852,189 members in 17 Southeastern states.

EXPRESS CRITICISM

Several overtures addressed to the assembly this year express criticism of a report of the council of Chrisitan relations which the 97th assembly approved last year in Birmingham, Ala. The council, operating under the division of Christian relations of the board of church extension, entitled its report "Freedom — The Christian Concept," which dealt with various aspects of current religious, social and economic conditions.

Sentiments of that report have aroused members in several sectors.

The Presbytery of central Mistery of Tuscaloosa (Alabama) asserted, "We hereby humbly and respectfully urge all others of our church at large not to remain silent and submissive, but to raise a voice of protest against this unwarranted interference with what we believe to be the spiritual convictions of a large majority of the membership of our church."

sissippi has overturned the assembly to disapprove the endorsement of the report and to abolish the council. The Presbytery of Mississippi reported that the council "keeps our church stirred up in a most distressing manner and is dividing our church and hurting the different benevolent causes."

An overture from the Presby-

AT GENERAL ASSEMBLY

Dixie Presbyterian Race Debate Due

CHARLOTTE, N. C., April 5 (AP) The General Assembly of the Southern Presbyterian Church will be asked late this month, in effect, to repudiate the church's previous endorsement of a liberal approach to racial problems.

It also will be asked to state its position on whether churches should permit their buildings to be used as private schools if public schools are closed to circumvent desegregation.

These and dozens of other problems are docketed for consideration by the 98th General Assembly, which begins April 24.

The approximately 500 delegates will include about a dozen Negroes. The church, established in 1861 through withdrawal from the Presbyterian Church in the United States of America at the outset of the Civil War, numbers 852,189 members in 17 Southeastern states.

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Important session tomorrow—

Liberal race attitude upheld by Presbyterian conference

CHARLOTTE, N. C., April 28 —(AP)—The General Assembly of the Southern Presbyterian Church, with surprisingly little dissent, today reaffirmed the church's liberal attitude toward racial matters.

The statement came in reply to a petition from the Presbytery of Central Mississippi questioning the church's stand.

The assembly replied:

"The assembly trusts the agencies of the church in their field of responsibility to be faithful to the standards of the church, and believes that they will continue to abide by these standards in literature and plans."

The overture from Central Mississippi had declared, "We believe that since the general assembly took its original action on the race question in 1954 there has been a growing tendency to pressure the church to accept the integration of the races, and as time has gone on, culminating in 1957, the efforts to have the churches accept integration have been carried to the extreme."

HOWEVER OTHER RACIAL segregation matters were almost certain to provide a stormy session when they reach the floor tomorrow. A committee handling the matters as reported sharply split.

The general assembly earlier had fought down an effort to erase the harshest statement of the denomination's basic identifying characteristic—predestination—within the body of protestantism.

Commissioners denied a request from Brazos Presbytery in Texas to delete from the church's confession of faith three paragraphs stating that some men are foreordained to salvation and some to eternal damnation.

The topic, coming as a sleeper, provoked a lengthy debate before its defeat, indicating that it will be a recurring issue for future general assemblies. The general assembly is the church's top legislative and judicial body.

DR. J. N. THOMAS, dean of the Graduate School of Union Theological Seminary, Richmond, Va., presented the report of the committee on bills and overtures which recommended denial of the Brazos request.

Dr. John A. MacLean of Melbourne, Fla., asked Dr. Thomas:

"Do you and other professors at the seminary teach your students that these racial statements (of predestination) are in accordance with the Scriptures?"

"I cannot speak for the other professors, but I do not," Dr. Thomas replied.

Dr. MacLean then said, "If our professors can't teach that the statements are in accordance with the Scriptures they (the paragraphs) ought to be removed."

Church of the Master Observes Its 20th Year at Harlem Service

By STANLEY

In 1938 a former foundry hand who had once stolen fruit to keep alive met with four other persons to form the Presbyterian Church of the Master in Harlem. Yesterday, that church observed its twentieth anniversary.

The founder and pastor, the Rev. Dr. James H. Robinson, presided at the services. The sermon was given by the Rev. Dr. Stephen T. Crary, chairman of the Department of Religion at Brown University. Dr. Crary, as a student, was an associate of Dr. Robinson in founding the church.

Since his boyhood in Cleveland Dr. Robinson's life has been a struggle to fulfill a dream. His educational aspirations made him an outcast from his family. They were members of the Fire Baptized Holiness Church and did not believe in higher education.

Thirsty for Knowledge

His thirst for learning even caused him trouble in 1927 when he worked as an elevator operator at a men's residence in Cleveland. He read works by Kant and Spengler as he ran the elevator. Residents were disturbed by seeing a Negro read such material, and he was dismissed.

He attended Western Reserve University and worked in a foundry, but lost the job when the depression came. The future clergyman did volunteer social service work, sleeping where he could, and stealing bread and fruit to eat.

A local pastor took him under his wing and scraped together $110 for education. With this Mr. Robinson set out for Lincoln (Pa.) University. His pocket was picked in Pittsburgh.

He went ahead anyway. He worked and was helped by money sent now and then from friends in Cleveland. In his first four months at Lincoln he gained forty-five pounds, eating regularly "for the first time I can remember." He made the debating team, but its members had to chip in for clothes so he could appear in public.

But it was still a financial struggle, and by his junior year his funds were gone and his luck seemed to have run out. Then he received a letter promising financial help. It was addressed to "my minister boy" and signed "your fairy godmother."

Helped by 2 Teachers

The "godmother" turned out to be two sisters—Miss F. Lorraine Miller and Miss Leah Miller of Tonawanda, N. Y. Besides Dr. Robinson, the Misses Miller, solely from their salaries as public school teachers, have helped educate sixteen other young men and women.

For Dr. Robinson, graduation from Lincoln in 1935 was followed by training at Union Theological Seminary. His doctorate is an honorary one.

The Misses Miller are among those being honored at the two week-anniversary celebration. The church has 975 members, making it the eighth largest in the Presbytery of New York. Its Sunday school of 550 is the third largest.

The influence of the church has radiated into the community. It has a credit union and cooperative store, works with slum youngsters and students from overseas.

Thirty persons, twenty of them white, have received training as field workers at the church. Dr. Robinson has toured Africa as a representative of his denomination. He has worked to enlarge the ministry, frequently stressing that American Negroes should go as missionaries to Africa.

Southern Presbyterians Reject Move by Segregationist Wing

By GEORG

CHARLOTTE, N. C., April 28 —The first of two efforts to force the Presbyterian Church in the U. S. (Southern) to reverse its anti-segregation stand was overwhelmingly defeated here today by the denomination's General Assembly.

In 1954 the Southern Presbyterian body endorsed the Supreme Court ruling outlawing segregation in the public schools.

Since then, through its Council on Christian Relations, the assembly has reaffirmed this endorsement.

Today's action was in effect a rebuke to the Presbytery (local governing unit) of Central Mississippi, which had presented a petition complaining of what it described as a "growing tendency to pressure the church to accept the integration of the races."

It charged the relations council with "pressurizing beyond the full limits of Christian persuasion and moderation."

With a scattering of "noes", the Assembly approved a single sentence reply:

"The Assembly trusts the agencies of the church in their field of responsibility to be faithful to the standards of our church, and believes that they will continue to abide by these standards in literature and plans."

It was believed that the minority pro-segregation bloc was holding its fire until tomorrow, when the Assembly will receive a majority and a minority report from its standing committee on Christian relations.

These will bring to the floor a series of overtures, or resolutions, some of them asking for the abolition of the Council, or at least a public rebuke.

The Assembly will also be asked to adopt a series of recommendations on social problems, international affairs and race relations.

Included among these will be a reaffirmation of the Supreme Court ruling on segregation in the public schools, a plea to oppose all organizations, "hooded or otherwise," that seek to take the law in their own hands, and increased communication between responsible leaders of both races.

The Assembly unanimously named the Rev. Dr. James A. Millard Jr., as its Stated Clerk, or chief administrative officer. Dr. Millard is a member of the faculty of Austin Theological Seminary, Austin, Tex.

If he accepts, Dr. Millard will succeed the Rev. Dr. E. C. Scott, who will retire in 1959 after twenty-two years in the post.

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Church Again Backs Court on Integration

Presbyterians Vote To Deny Use Of Facilities To Avoid Compliance

By GEORGE DUGAN

© New York Times News Service

Charlotte, N. C., April 29.—The Presbyterian Church in the U. S. (Southern) voiced overwhelming opposition here Tuesday to the use of church buildings for classrooms as a means to circumvent the Supreme Court ruling outlawing segregation in the public schools.

The Southern church's action came on the final day of its 98th annual general assembly. It was taken after a well-ordered debate over a majority and a minority report presented by a standing committee on Christian relations.

By defeating the minority document, 288 to 124, the assembly reaffirmed the church's endorsement in past years of the Supreme Court ruling and gave a clean bill of health to the assembly's council on Christian relations. The council has frequently expressed opposition to segregation and voiced liberal views on other social issues.

Resolutions Defeated

By approving the majority report the assembly also killed that the use of church facilities for schools that are established to evade the high-court decision was "not proper."

The assembly turned down six separate overtures, or resolutions, asking the dissolution or abolition of the council on Christian relations. Most of these came from presbyteries (area-governing bodies) in the Deep South.

The minority report charged that the council gave "needless offense to many loyal and intelligent members of the church" by raising highly controversial social, political, and economic issues. It deplored "unnecessary and provocative race agitation."

'Principles' Approved

The assembly also approved a separate report issued by its council of Christian relations that proposed these among a number of "guiding principles":

1. All people have been created in the image of God and are to be treated as such.

2. The conscience cannot rest content with any legal or compulsive arrangement that brands any people as inferior. . . .

3. The recent decision of the Supreme Court regarding segregation in the public schools must be recognized as the law of the land and obeyed as such. . . .

Dixie Presbyterians Defeat Minority, Blast Segregation

CHARLOTTE, N. C., April 29 (UP)—The general assembly of the Southern Presbyterian church today condemned racial segregation along a broad front.

The action came in an emotional closing debate which saw tempers flare and brought an implied warning that some Deep South churches might pull out of the assembly.

By a vote of 288-124, the assembly rejected the minority report from the Committee on Christian Relations, strongly supported by some Mississippi and Alabama representatives. The assembly then shouted approval of the committee's majority report, which included this strong statement:

"The Christian conscience cannot rest content with any legal or compulsive arrangement that brands any people as inferior; which denies them the full right of citizenship on the ground of race, color or social status."

Closes Meet

The action brought to a close the 98th General Assembly of the Presbyterian Church, U. S.

Principal supporters of the minority racial view insisted their stand was based on a belief that such matters should be left to the individual conscience. Still, the debate brought out extreme racist views and once spurred an argument as to whether a speaker had slurred the name of Methodist Bishop G. Bromley Oxnam, a noted liberal.

The majority report covered these major points:

1. The assembly takes the broad view of opposing racial segregation and of supporting the U.S. Supreme Court decision as the law of the land.

2. The assembly will not muzzle or abolish the Council on Christian Relations, the agency which has most forcefully stated the church's stand on race relations.

School Issue

3. The assembly thinks the use of churches for private schools if a state should close public schools in the face of integration would be unconstitutional.

Other less general points which the minority had sought to carry included tighter control over speakers at various assemblies to prevent extreme views being expressed and doing away with so-called "social gospel" literature distributed by the church.

The Rev. R. D. Littleton of Meridian, Miss., said the "radicals" in the church had expressed their private opinions through such agencies as the Council of Christian Relations. He said the assembly has never tested the sentiment of the people at the grass roots level.

"A minister, if he wanted to, could take a church out of the assembly very easily," Littleton said.

Presbyterians Shy at Integration

CHARLOTTE, N. C. (UP)—The newly elected moderator of the Southern Presbyterian Church predicted Friday that the 98th General Assembly will vote down several racial segregation recommendations.

But he foresaw the topic as one which will return to haunt future assemblies of the Presbyterian Church, U.S., for years to come.

The moderator, Philip F. Howerton, 55-year-old Charlotte insuranceman, discussed the situation with newsmen while commissioners (delegates) spent the day in closed committee sessions.

The segregation issues facing the assembly are embodied in overtures (recommendations) to do away with, or transfer to another department of the church, the Division of Christian Relations.

The overtures come from several Deep South Presbyteries (local governing units) and represent a protest against what many Southern churchmen feel are ventures by the division into political and social fields.

"In my personal opinion," said Howerton, "The prevailing majority of the church will go along with the present practices of the church and continue that division."

Howerton said, "The one place where our church has fallen down in the racial problem is that we have not called on the Negro to contribute his share of responsibility. Our church has not said to the Negro, 'You have a responsibility in these matters.'

"This situation (racial tension) is not entirely the result of discrimination by whites."

Southern Presbyterians

Race Issues In Spotlight

By CHARLES L. WEST

CHARLOTTE (AP) — The General Assembly of the Southern Presbyterian Church overrode a minority report 288-124 Tuesday and upheld the principle of the church's liberal approach to racial matters.

The hotly contested racial topic took up almost four hours of the final session of the 98th General Assembly and set off the most vigorous debate of the six-day meeting of the church's top ruling body.

BY VOICE VOTE

In approving the majority report of its Committee on Christian Relations by voice vote, the Assembly:

1. Declared that "it is not proper" to use church buildings for classrooms if a state closes its public schools rather than integrate them.

2. Denied a request from five presbyteries in Mississippi, Alabama and South Carolina to abolish the controversial Council of Christian Relations for its ventures into social, economic, and political fields.

PLACED IN RECORD

3. Entered into the church records, as information, the report of the Council of Christian Relations with its clearly stated views on racial topics.

However, the commissioners (delegates) accepted an amendment from Dr. John A. MacLean of Melbourne, Fla., cautioning the council to give consideration to all points of view in future dealings with controversial questions "so as to avoid dissention within the church."

COMMITTEE SPLITS

The committee had split 21-12 on the two reports, but a committee member asked from the floor that his name be added to the minority report.

Most of the debate — seven speakers for the minority and nine for the majority — hinged on the Council of Christian Relations.

The council, in its report, had said:

"The Christian conscience cannot rest content with any legal or compulsive arrangement that brands any people as inferior; which denies them the full right of citizenship on the ground of race, color or social status; or which prevents them from developing to the fullest extent the potentialities with which they, as individuals, have been endowed by the Creator.

'LAW OF THE LAND'

"The recent decision of the Supreme Court regarding segregation in the public schools must be recognized as the law of the land, and obeyed as such unless it is changed by legal and constitutional methods."

A layman from Hattiesburg, Miss., James Finch, argued for the minority and segregation. He asserted:

"I am a little bit tired of being called unChristian and unAmerican for what I believe to be in the best interest for both races in the South."

HUNGARIAN COUNTERS

But the Rev. William D. Bonis, a Hungarian serving as a minister in Austin, Texas, countered:

"Our common redemption by the Lord . . . establishes the basis for equality of the races. Too often churches are a reflection of the segregation and antagonism which exist in a community."

The fight followed the lines of a split apparent for some years in the denomination, which has churches in 18 states and the District of Columbia. The basic dispute is over the extent of the church's influence: whether ecclesiastical only, or extending into all walks of life.

CITES TREND

The minority report pointed this out by noting "a trend which has appeared too frequently in church history — the assumption of authority by the church over all areas of thought and life."

To this, layman William Edward McNair of Atlanta, Ga., replied, "The gospel of Jesus Christ is relevant everywhere."

Dixie Presbyterian Church Upholds Liberal Race Policy

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The fight followed the lines of a split apparent for some years in the denomination which has churches in 18 states and the District of Columbia. The basic dispute is over the extent of the church's influence: Whether ecclesiastical only, or extending into all walks of life.

So. Presbyterians Rap Segregation

CHARLOTTE, N. C. (ANP)—By a vote of 288-124, delegates attending the 98th annual general assembly of the Presbyterian Church in the U. S. (Southern), accepted a majority report of its committee on Christian relations condemning racial segregation along a broad front.

The action came at the final sessions of the six-day meet and was preceded by an emotional closing debate which saw tempers flare and brought an implied warning that some Deep South churches might pull out of the assembly.

Actually, the vote rejected a minority report, strongly supported by some Alabama and Mississippi delegates. This report would have reversed the church's 1954 endorsement of the Supreme Court ruling against public school segregation. In addition, it would have recommended either the disbanding or transferring of the Christian relations body to another department of the church to accept integration of the races."

The majority report covered these major points:

(1) Opposition of racial segregation on a broad scale and support of the U. S. Supreme Court decision as the law of the land.

(2) Refusal to muzzle or abolish the Christian relations body.

(3) Refusal to permit use of churches for private schools, if a state should close public schools in the face of integration.

On the latter point, the majority report held that the church has traditionally recognized the separation of church and state as well as the responsibility of the congregational governing body to determine the use of local church facilities. It emphasized, however, that use of church facilities to evade the court decision was "not proper."

An opposing view was aired in the minority report. It held the use of churches as private schools would be in accord with "the spirit of Good Samaritan if and when the schools are closed by the state."

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mid Pull-Out Hints—

Dixie Presbyterians Condemn Segregation

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The action came in an emotional closing debate which saw tempers flare and brought an implied warning that some Deep South churches might pull out of the denomination.

By a vote of 288-124, the Assembly rejected the minority report from the Committee on Christian Relations, strongly supported by some Mississippi and Alabama representatives.

The Assembly then shouted approval of the committee's majority report which included this strong statement:

"The Christian conscience cannot rest content with any legal or compulsive arrangement that brands any people as inferior; which denies them the full right of citizenship on the ground of race, color or social status . . ."

The action brought to a close the 98th General Assembly of the Presbyterian Church, U.S.A.

Principal supporters of the minority racial view insisted their stand was based on a belief that such matters should be left to the individual conscience. Still, the debeate brought out extreme racist views and once spurred an argument as to whether a speaker slurred the name of Methodist Bishop G. Bromley Oxnam, a noted liberal.

The majority report covered these major points:

1. THE ASSEMBLY takes the broad view of opposing racial segregation and supporting the U. S. Supreme Court decision as the law of the land.

2. THE ASSEMBLY will not muzzle or abolish the Council on Christian Relations, the agency which has most forcefully stated the church's stand on race relations.

3. THE ASSEMBLY thinks the use of churches for private schools if a state should close public schools in the face of integration would be unconstitutional.

Other less general points which the minority had sought to carry included tighter control over speakers at various assemblies to prevent extreme views being expressed and doing away with so-called "social gospel" literature distributed by the church.

The Rev. R. D. Littleton of Meridian, Miss., said the "radicals" in the church had expressed their private opinions through such agencies as the Council of Christian Relations. He said the Assembly never has tested the sentiment of the people at the grass roots level.

"A minister, if he wanted to, could take a church out of the Assembly very easily," Littleton said.

brand any Negro as inferior and which denies them the full right of citizenship on the ground of race, color or social standing."

The report also opposed an effort by Virginia Presbyterian leaders to use churches as private schools in the event of public school integration.

"This assembly thinks the use of churches for private schools if a state should close public schools in face of integration would be unconstitutional," the proposal said.

Delegates who introduced the minority report to abolish the council on human relations charged that individuals in the church had used the division as an avenue of expressing "private opinions."

CHURCH RETAINS STAND ON MIXING

CHARLOTTE, N. C. (INS) — The Southern Presbyterian church voted Tuesday to maintain its stand against racial segregation and defeated a move to abolish its council on Christian relations.

Delegates to the 19th general assembly of the Presbyterian Church, United States, before completing their convention at Charlotte, gave a decisive voice approval to a report which labeled segregation as unrecognizable in "Christian conscience."

Another resolution, which requested that the church's division on human relations be discontinued, was defeated by a 288-124 ballot. The human relations council received strong opposition from several Southern delegates last year when it supported integration in a report entitled "Freedom, the Christian Concept."

The majority proposal adopted Tuesday refused to recognize "dodges" which it said were being devised in the South to avoid integration of races. The measure declared:

"Christian conscience cannot rest content with any legal or compulsive arrangements that

Church Facing Action On Racial Problems

CHARLOTTE, N. C., April 29 (AP).—The 98th General Assembly of the Southern Presbyterian Church, moving toward today's scheduled adjournment, first had to clear a major hurdle: Racial problems.

In addition, the assembly awaited a reply from its call on Dr. James A. Millard, jr., to become its new stated clerk, the one continuing administrative office in the denomination. But there was no indication when his reply would be forthcoming.

Opponents of the church's liberal stand on racial matters passed an opportunity yesterday for a preliminary skirmish when the assembly, in effect, indorsed its earlier stand. The opponents apparently chose to marshal their forces for action today on majority and minority reports from a committee handling several racial matters.

Assembly Ruling Sought

The racial items included a request for a ruling by the general assembly, the church's top legislative body, on whether church buildings may be used for schoolng if a State abandons its public schools rather than integrate them.

Also included were attacks by some Deep South Presbyteries on the Council of Christian Relations, because of its pronouncements and activity in racial matters.

With a unanimous voice, the assembly called Dr. Millard, 46, as its seventh stated clerk since the denomination was formed in 1861. However, Dr. Millard, a professor at Austin Theological Seminary, Austin, Tex., said he could not decide immediately whether to accept.

Question of Service

"It's a question, of whether teaching and preaching, or this, constitutes a greater service to the church," Dr. Millard explained.

In calling Dr. Millard, the assembly first extended the term of the present stated clerk, Dr. E. C. Scott of Columbus, Miss., to July 24, 1959. Dr. Scott, who has served for 22 years, will be 70 years old on that date. The assembly specified Dr. Millard's term as running from Dr. Scott's retirement until the 1962 General Assembly convenes.

The assembly late yesterday adopted a 36-page revision of the form of government, which outlines the procedure of church government. The changes mostly were to clarify inconsistencies resulting from amendments during the years.

CHURCH IN SOUTH WILL VOTE ON BIAS

Presbyterian Session Urged to Rescind Stand Against Segregation in Schools

By GEORGE DUGAN

Special to The New York Times.

CHARLOTTE, N. C., April 25 —The Presbyterian Church in the U. S. (Southern) will take up here next week proposals that it reverse its stand against racial segregation.

The church's general assembly, which opened its annual five-day meeting last night, has before it nearly a dozen overtures, or resolutions urging that it revoke its support of the 1954 Supreme Court ruling against segregated public schools.

Discussion of the proposals will start on Monday.

The most vigorous challenge to the church's position is by Presbyteries, or local governing units, in Mississippi.

Several overtures from that state call on the assembly to abolish its Council on Christian Relations. Last year the assembly approved overwhelmingly a council report supporting the Supreme Court decision and declaring that the Christian faith had never countenanced racial discrimination.

Four years ago the church was one of the first major religious bodies to endorse the Supreme Court's school ruling. At that time the assembly declared that "enforced segregation of the races is discrimination which is out of harmony with Christian theology and ethics an dthe church, in its relationship to cultural patterns, should lead rather than follow."

An overture filed this year by the Presbytery of Central Mississippi declares.

"We believe that since the general assembly took its original action on the race question in 1954 there has been a growing tendency to pressure the church to accept the integration of the races and, as time has gone on, culminating in 1957, the efforts to have the church accept integration have been carried to the extreme.

"We realize that we are a part of the Deep South, where the attitudes toward the race question run deep with much feeling, but the subject of this petition is not what should be done about the race problem but the ways and means that are being used in presenting this controversial issue."

Other overtures charge that the Council on Christian Relations has "embarrassed the good name of the church" by entering into "the field of socialism and politics", is dividing the church and is "keeping it stirred up n a most distressing manner."

Three overtures concern proposals in some Southen areas that, to circumvent the Supreme Court ruling, church buildings be used for schools

Presbyterians Gather Today in Charlotte

Special to The Constitution

CHARLOTTE, N.C.—The 98th General Assembly of the Presbyterian Church, U.S., opens here Thursday. Thirty-eight Georgia Presbyterians are on hand for the sessions.

First tiem of business will be the election of a moderator to serve during the 1958-59 church year. Gen. Joseph B. Fraser of Hinesville, and Dr. Wallace Alston, president of Agnes Scott College, are being mentioned for this post.

The delegates will also elect a new stated clerk, or chief administrative officer, to succeed retiring Dr. J. C. Scott of Atlanta who has held the post since 1936.

The largest delegations are from the Presbyterys of Atlanta and Mecklenburg the host Presbytery in which Charlotte is located. Both of these presbyteries have 16 commissioners registered.

The segregation issue is expected to crop up in the sessions from several sources.

A group of churches in Mississippi have petitioned the assembly to rescind a statement adopted last year which blasted all forms of racial discrimination. This report included condemnation of treatment of the residents of Koinoia Farm near Americus.

Lexington Presbytery in Virginia is asking a ruling on whether a church may permit its buildings to be used for schools in those areas where public schools may be closed to avoid integration.

Biggest item on the agenda in the consideration of the first one-third of a revision of the church's Book of Church Order.

Officials expect lengthy debate particularly on a rule that no church may sell or transfer its property without approval of Presbytery. A few churches are reportedly discontent with the denominations pro-integration leaning in the past years and would like to pull out, but are unable to retain their property under the present rules.

The delegates will also debate a proposal which would revise the Confession of Faith of the church to permit remarriage of divorced persons.

Southern Presbyterians Set Laudable Example

Under a Charlotte, North Carolina headline, The Presbyterian Church in the U. S. A. (Southern) went on record last Tuesday as overwhelmingly opposing the use of church buildings for classrooms as a means to circumvent the Supreme Court ruling outlawing segregation in the public schools. This action came on the final day of its 98th Annual General Assembly.

The council has frequently expressed opposition to segregation and voiced liberal views on other social issues.

The church pointed out its adherence to the principles of the separation of church and state, and its responsibility to determine the use of local church facilities.

Thusly, this denomination sets an example of the stewardship the general church owes to this age of frustration and unsettled conditions in our civic and social arena. It spells out the responsibility of the church and cites as well the good offices and usages within the compass of Christian practices at the command of all religious bodies.

We have said all along that in such crisis as affect human relations and our social orders, the church had an enviable opportunity to arbitrate in such matters as we face today in regards to the moves on the part of some deep states to go to the extreme of closing the schools if such is the only alternative for the staying off the enforcement of the decision handed down by the highest court in the land.

These ar eitmes in which religious bodies can implement the full force of their impact toward law and order and those declarations stressed toward the ends of the fatherhood of God and the brotherhood of man. The church ought to be a mighty influence and a balancer in the equation of moderation and justice for all the people.

So, the Southern Presbyterians have set another admirable example which we all can wisely follow. It further states: "The conscience cannot rest content with any legal or compulsive arrangement that brands any people as inferior; which denies them the full right of citizenship on the ground of race, color or social status, or which prevents them from developing to the fullest possible extent the potentialities with which they as individuals have been endowed by the Creator."

Such a manifesto on the part of the southern white Christian body deserves more than passing mention; it commands the dignity and respect in its content which should spread throughout our whole social fabric.

Southern Presbyterians Vote Condemnation of Segregation

CHARLOTTE, N. C., April 29 (AP)—The General Assembly of the Southern Presbyterian Church today condemned racial segregation along a broad front.

The action came in an emotional closing debate which saw tempers flare and brought an implied warning that some Deep South churches might pull out of the Assembly.

By a vote of 288-124, the Assembly rejected the minority report from the Committee on Christian Relations, strongly supported by some Mississippi and Alabama representatives. The Assembly then shouted approval of the Committee's majority report which included this statement:

"The Christian conscience cannot rest content with any legal or compulsive arrangement that brands any people as inferior; which denies them the full right of citizenship on the ground of race, color or social status . . ."

The action brought to a close the 98th General Assembly of the Presbyterian Church, U S.

Principal supporters of the minority racial view insisted their stand was based on a belief that such matters should be left to the individual conscience.

The majority report covered these major points:

- The Assembly takes the broad view of opposing racial segregation and supporting the United States Supreme Court decision as the law of the land.
- The Assembly will not muzzle or abolish the Council on Christian Relations, the agency which has most forcefully stated the Church's stand on race relations.
- The Assembly thinks the use of churches for private schools, if a state should close public schools in the face of integration, would be unconstitutional.

The Rev. R. D. Littleton of Meridian, Miss., said "A minister, if he wanted to, could take a church out of the Assembly very easily."

Presbyterian Racial Matters Face Assembly Action Today

CHARLOTTE (AP)—Opponents of the Southern Presbyterian Church's liberal racial stand, apparently picking their battlefield, offered surprisingly little opposition Monday to a general assembly action which endorsed the stand.

The majority of racial matters docketed for consideration Tuesday, were expected to produce a fight. A sharply divided committee studying the topic hinted there would be both majority and minority reports.

The Assembly extended the term of the present stated clerk, Dr. E. C. Scott, until his 70th birthday on July 24, 195[illegible] and chose as his successor Dr. James A. Millard Jr. of Austin (Tex.) Theological Seminary.

Millard, who was called by a unanimous voice vote, declined to accept or reject the call right away. But he commented, "When a church court calls, you don't likely say no."

His term would extend to the 1962 General Assembly.

Commissioners (delegates) to this 98th General Assembly, the church's top judicial and legislative body, spent most of the day considering internal business. Matters included a surprise debate and defeat of a proposal to erase the most extreme statements of the church's traditional belief in the doctrine of predestination, and a 36-page revision of the church's form of government to clarify inconsistencies.

The Central Presbytery of Mississippi had asked the assembly to limit the actions of some church agencies and revise some publications, in part, because:

"We believe that since the General Assembly took its original action on the race question in 1954 there has been a growing tendency to pressure the church to accept the integration of the races, and as time has gone on, culminating in 1957, the efforts to have the churches accept integration have been carried to the extreme."

However, the Assembly replied:

"The Assembly trusts the agencies of the church in their field of responsibility to be faithful to the standards of our church, and believes that they will continue to abide by these standards in literature and plans."

The statement, proposed by a standing committee, provoked no discussion and met only minor opposition in its passage by voice vote.

The assembly stalled the efforts to delete three paragraphs of the church's confession of faith which spell out the predestination doctrine. Predestination — the creed that some men are fore-ordained for salvation and some foreordained for damnation — long has been the principal identifying characteristic of the Presbyterians.

The vigor of the debate indicated that although the matter may have been sidetracked for this assembly, it will return to future assemblies.

Dr. John A. MacLean of Melbourne, Fla., blamed the harsh statements of the doctrine for the church's failure in making major inroads among the Negro, the mountaineer, and the tenant and industrial classes in the south. He said the three paragraphs "deny some of the most beautiful teachings of the scriptures."

Opposition Light To Racial Stand

Presbyterian Assembly Had Expected Fight

LIBERAL IDEA ENDORSED

By The Associated Press

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Dr. George Aiken Taylor of Alexandria, La., protested any change in the church's view of predestination. "To remove the doctrine," he said, "will be to remove our church from the main stream line of that particular religious thought, which has stood for 20 centuries."

Dr. J. N. Thomas, dean of the graduate school of Union Theological Seminary, Richmond, Va., presented the committee report recommending that the paragraphs not be deleted.

"It would not eradicate the doctrine that some men are foreordained to damnation," he explanned. "It would only remove three paragraphs which spell it out exactly."

Presbyterians Defeat Effort To Weaken Integration Stand

© New York Times News Service

Charlotte, N. C., April 28.—The first of two efforts to force the Presbyterian Church in the U. S. (Southern) to reverse its antisegregation stand was overwhelmingly defeated here Monday by the denomination's General Assembly.

In 1954 the Southern Presbyterian body endorsed the Supreme Court ruling outlawing segregation in the public schools.

Monday's action, approved by voice vote with only a scattering of noes, was in effect a rebuke to the presbytery of central Mississippi.

The presbytery, a local governing unit, presented a petition to the assembly complaining against what it described as a "growing tendency to pressure the church to accept the integration of the races." It charged that the Christian Relations Council played a major role in promoting this tendency.

In acting on the petition, the assembly approved a single-sentence reply: "The assembly trusts the agencies of the church in their field of responsibility to be faithful to the standards of our church, and believes that they will continue to abide by these standards in literature and plans."

The small number of negative votes cast and the lack of debate from supporters of the Mississippi petition led observers to believe that the minority pro-segregation bloc was holding its fire for Tuesday, when the assembly will receive both a majority and a minority report from its standing committee on Christian relations.

OPPOSITION SURPRISINGLY LIGHT

Liberal Racial Stand Voted By Southern Presbyterians

CHARLOTTE, N.C., April 28 (AP)—Opponents of the Southern Presbyterian Church's liberal racial stand, apparently picking their battlefield, offered surprisingly little opposition today to a general assembly action which endorsed the stand.

The majority of racial matters, docketed for consideration tomorrow, are expected to produce a fight. A sharply divided committee studying the topic hinted there will be both majority and minority reports.

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The Central Presbytery of Mississippi had asked the assembly to limit the actions of some church agencies and revise some publications, in part, because:

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However, the assembly replied:

"The assembly trusts the agencies of the church in their field of responsibility to be faithful to the standards of our church, and believes that they will continue to abide by these standards in literature and plans."

The statement, proposed by a standing committee, provoked no discussion and met only minor opposition in its passage by voice vote.

The assembly stalled the efforts to delete three paragraphs of the church's confession of faith which spell out the predestination doctrine. Predestination—the creed that some men are foreordained for salvation and some foreordained for damnation—long has been the principal identifying characteristic of Presbyterianism.

The vigor of the debate indicated that although the matter may have been sidetracked for this assembly, it will return to future assemblies.

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Dr. George Aiken Taylor of Alexandria, La., protested any change in the church's view of predestination. "To remove the doctrine," he said, "will be to remove our church from the main stream line of that particular religious thought, which has stood for 20 centuries."

Dr. J. N. Thomas, dean of the graduate school of Union Theological Seminary, Richmond, Va., presented the committee report recommending that the paragraphs not be deleted.

"It would not eradicate the doctrine that some men are foreordained to damnation," he explained. "It would only remove three paragraphs which spell it out exactly."

Presbyterians Okay Liberal Racial Stand

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However, the Assembly replied:

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NO DISCUSSION

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PRESENTED CHANGE

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Dr. J. H. Thomas, dean of the graduate school of Union Theological Seminary, Richmond, Va. presented the committee report recommending that the paragraphs not be deleted.

Racial Debate Delayed By Rules-Change Issue

CHARLOTTE, N.C. (UP)— The general assembly of the Southern Presbyterian Church turned today to the question of rewriting its governing rules before stepping into its thorniest issue, a discussion of its stand on racial segregation.

The assembly, nearing the end of its week-long meeting, tacked a report on revisions in the form of the church's government and was expected to spend most of the day on rewriting some of the rules.

Whether the expected controversy on the racial question came to the floor today depended on the extent of the revisions in church regulations.

But waiting for the delegates were a series of proposals which would soften the church's stand against segregation.

ASK RULINGS BE RESCINDED

The assembly will receive proposals from Mississippi presbyteries asking that earlier pro-integration actions upholding the Supreme Court decision on school segregation be rescinded. The proposals also ask that the division and Council of Christian Relations which prepared pro-integration reports, later adopted by the 1953 and 1957 assemblies, be abolished.

Lexington Presbytery in Virginia also asked a ruling on whether or not a church may permit its buildings to be used for schools in those areas where public schools may be closed to avoid integration.

The assembly, highest body of the Presbyterian Church from New Mexico to Maryland, has already modified its stand against divorce and remarriage of divorced persons. The new stand, which must be approved by presbyteries in 16 states, would leave the decision up to the minister who performs the ceremoney.

The proposal drew strong opposition in a heated debate before it was adopted. Russ M. Johnson, a Jackson Miss., layman, said the church should not "provide a vehicle for sin" in attacking what represented a marked change in the denomination's previously firm stand against divorce and remarriage.

Presbytery post to Md. matron's son

Afro-American, p. 5
Baltimore Md.

BALTIMORE

"He's a God-sent boy . . . I wanted a son, and I prayed and kept on praying for one like Hannah in the Bible prayed for a child' . . . and five weeks after he was born, like Hannah, I gave him back to God, with a baptism.

"He has been with God since. He is truly a wonderful son — and always has been."

Mrs. Elizabeth McPhatter, of 1213 Myrtle Ave., was speaking Saturday of her minister-son, the Rev. Thomas Hayswood McPhatter, who last week was elected by acclamation as the first jurist moderator of the Presbytery of Kansas Cityy.

The Rev. Mr. McPhatter assumed the duties of this office on January 1.

Jan 11-58

* * *

PREVIOUSLY, in 1955, he served as vice-moderator of the Presbytery of Kansas City. Later, in 1956, he was elected a commissioner to represent the Presbytery of Kansas City at the general assembly of the Presbyterian Church of the U.S.A.

Previously, he has served on several committees of the Presbytery, including its National Missions, Evangelism, Bills and Overtures and Place of Meeting Committees.

The Rev. Mr. McPhatter is pastor of the St. Paul Presbyterian Church in Kansas City. He came to the church in 1951.

A native of Lumberton, N.C. the Rev. Mr. McPhatter is a graduate of Johnson C. Smith University and Seminary.

A World War Two veteran, he served more than 27 months of a three-year enlistment in the South Pacific with the U.S. Marines, holding the rank of sergeant.

He is presently a reserve chaplain in the U.S. Navy. He has served as the chaplain of the Fifth District of the American Legion, Missouri, for four years.

* * *

THE REV. MR. McPhatter had this to say in a recent letter to serve Him.

"I'm not seeking all of these honors, but God sends many things to those who sincerely try to serve him.

"I feel no bigger than I did when a patched kneed boy in Lumberton, N.C. But I am happy in my work, for I have tried to grow in every respect."

He has served as a member of the Advisory Committee of the Urban League, on the State Legislative Committee of the NAACP, with the Committee on Human Relations of the Kansas City Council of Churches, and on the board of management of the Linwood YMCA.

The Rev. Mr. McPhatter is married to the former Miss Genieve Brown, of Alabama, and they have four children.

He is the only son and the youngest of five children of Mrs. McPhatter who are still living.

Mrs. McPhatter is a widow. Her husband, Thomas McPhatter, former Newport News, Va. barber, died some eight years ago.

The couple had 11 children during nearly 48 years or marriage.

9-COUNTY CONFERENCE

Presbyterian Group Protests 'Integration' In Literature

Advertiser Montgomery Ala.
Wed 1-22-58 p 2B

CATHERINE, Ala., Jan. 21 (AP)—The advocation of integration in literature of the Southern Presbyterian Church was protested here today in two resolutions passed by the church's Tuscaloosa Presbytery.

Delegates from 50 churches in nine counties voted to send the resolutions to the church's general Assembly, the national governing body.

The first, advanced by the Cathering Presbyterian Church, called for the dissolution of the "Committee on Christian Relations" of the Southern Presbyterian Church. The resolution objected to some literature published by this committee.

"We think this committee is the focal point for the promotion of radical ideas and integration in our church," commented Henderson Bruce, the delegate who introduced the resolution.

The second statement adopted was submitted by the First Presbyterian Church of Uniontown. It protested "the constant reference to integration in preference to proclaiming the great truths of the gospel" in some church literature.

The resolutions will be sent to the General Assembly meeting in Charlotte, N.C. on April 8, 1958 for consideration by the national governing body of the church, said the Rev. Robert Moody Holmes of Selma.

Holmes said the Cathering resolution requested dissolution of the committee for several reasons.

The committee's report to the last General Assembly "dealt solely with the social gospel" and "made no reference to the gospel of redemption," the resolution said. And "this committee through its secretary continues to circularize the church with literature for the evident purpose of overriding the conscience and uprooting Christian principles of long standing."

The resolution protested a booklet entitled "Freedom, The Christian Concept" which was sent to the women of the church and "which advocates integration as a Christian duty." Also protested were "study books, many of which deal with social, economic and political questions primarily."

Presbyterian Unit Fights Segregation

James-Union Jacksonville Fla.
Fri 1-24-58

(Copyright, New York Times News Service)

MOUNT POCONO, Pa., Jan. 23—The North American Area Council of the World Presbyterian Alliance today called upon its member churches to combat segregation wherever it exists.

The issue of race relations is not sectional, the council emphasized in a resolution endorsed at the closing session of its annual conference. It is an evil, the council declared, that finds its "manifestations in Chicago as in Little Rock, in Levittown (Pa.) as in Virginia."

The resolution was submitted to the meeting in Manor Hall at Pocono Manor Inn by the council's nine-member clerical and lay commission on civil and religious liberty. The Rev. Dr. Paul Calvin Payne, director of the Board of Christian Education of the Presbyterian Church in the U.S.A. at Ghost Ranch, N. M., is chairman of the commission.

While noting that racial integration in American education is the crucial issue at present, the resolution stressed that segregated housing was the evil from which other forms of discrimination stemmed.

In connection with a report that churches might be used to house private schools on a segregated basis, the resolution declared:

"We affirm that a church is in error when it commits itself to a program designed to deny the right of any person to be treated as a child of God by allowing the use of churches to frustrate laws specifically devised to protect this right.

"This would strike a mortal blow at the public school system at a time when the maintenance of that system at a high level of efficiency is even more vital than ever."

Judge Denies Injunction In Presbyterian Merger

Observer N.C.
Dec 31-57

LUMBERTON, (AP) — The merger of three Presbyterian colleges into a consolidated school at Laurinburg appears headed for the State Supreme Court for a second time.

Superior Court Judge Clawson L. Williams filed an order here Monday denying a requested injunction which would prevent merger of Flora Macdonald College with the other two schools. The judge's order also vacated a temporary injunction issued earlier.

The plaintiffs, four trustees of Flora Macdonald, immediately filed notice of appeal to the Supreme Court. The high court had sent the case back once before.

The trustees had requested a restraining order, arguing that the consolidation agreement wasn't valid because Peace College in Raleigh plans to continue operations there as a branch of the new school.

If Peace could continue, Flora Macdonald should be able to do the same, they argued.

But Judge Williams ruled the Peace agreement valid. He said the trustees had no ownership in Flora Macdonald and that the Red Springs college is operated by the Presbyteries of Orange, Fayetteville and Wilmington.

The new college would combine Flora Macdonald at Red Springs, Peace College in Raleigh and Presbyterian Junior College at Maxton. Said Judge Williams: "The consolidation agreement does not prevent the corporation resulting from consolidation from continuing to operate Peace, Flora Macdonald and Presbyterian Junior College."

Raleigh N.C.

Presbytery Protests Integration Literature

Tuscaloosa Unit Passes 2 Resolutions By Catherine, Uniontown Churches

CATHERINE, Jan. 22 (AP)—The advocation of integration in the literature of the Southern Presbyterian Church was protested here in two resolutions passed by the Church's Tuscaloosa Presbytery.

Delegates from 50 churches in eight counties and part of another voted to send the resolutions to the church's General Assembly, the national governing body.

The first, advanced by the Catherine Presbyterian Church, called for the dissolution of the "Committee on Christian Relations" of the Southern Presbyterian Church. The resolution objected to some literature published by this committee.

"We think this committee is the focal point for the promotion of radical ideas and integration in our church," commented Henderson Bruce, the delegate who introduced the resolution.

The second statement adopted was submitted by the First Presbyterian Church of Uniontown. It protested "the constant reference to integration in preference to proclaiming the great truths of the Gospel" in some church literature.

The resolutions will be sent to the General Assembly meeting in Charlotte, N. C. on April 8, 1958, for consideration by the national governing body of the church, said the Rev. Robert Moody Holmes of Selma.

Holmes said the Catherine resolution requested dissolution of the committee for several reasons.

The committee's last report to the last General Assembly "dealt solely with the social gospel" and "made no reference to the gospel of redemption," the resolution said. And "this committee through its secretary continues to circularize the church with literature for the evident purpose of overriding the conscience and uprooting Christian principles of long standing."

The resolution protested a booklet entitled "Freedom, The Christian Concept" which was sent to the women of the church and "which advocates integration as a Christian duty." Also protested were "study books, many of which deal with social, economic and political questions primarily."

The Uniontown resolution said its protest had "specific reference to work programs for the women of the church and men's work."

"We feel that the continuance of this emphasis (on integration) is detrimental to the unity, harmony and spritual growth of our Presbytery and entire church," it concluded.

The Tuscaloosa Presbytery includes churches in Tuscaloosa, Pickens, Sumter, Marengo, Dallas, Bibb, Greene and Hale Counties and part of Wilcox.

Church Group Protests Integration Literature

CATHERINE, Ala. —(AP)— The Tuscaloosa Presbytery of the Presbyterian Church has protested church literature which advocates integration.

Two resolutions were passed to be sent to the church's General Assembly, the national governing body, at the Presbytery's meeting here. Some 90 churches from eight counties and part of another were represented.

The dissolution of the church's "committee on Christian relations" was requested by the first resolution.

The Rev. Robert Moody Holmes of Selma said the resolutions will be sent to the General Assembly meeting April 8 in Charlotte, N.C.

The Tuscaloosa Presbytery includes churches in Tuscaloosa, Pickens, Sumter, Marengo, Dallas, Bibb, Greene and Hale counties and part of Wilcox County.

Presbyterians open discrimination war

MOUNT POCONO, Pa. — The North American Council of the World Presbyterian Alliance last week adopted a resolution to fight "the prevailing pattern of segregated housing" and the use of church edifices to house private schools on a segregated basis.

This course of action was taken following a report and recommendation by the Commission on Civil and Religious Liberty of which Dr. Paul C. Payne is chairman.

The resolution also called upon members of the Alliance to strike out at all forms of segregation wherever it exists.

DR. PAYNE, who is also director of the Board of Christian Education of the Presbyterian Church, USA, stated in the report that "all other forms of discrimination" stem from the segregated housing pattern.

"So long as this practice (segregated housing) continues," the report stated, "any integration of churches or schools tends to be no more than a token. At this point, however, the crucial issue is racial integration in American education."

The resolution, in lashing out at proposals of some states to use churches to house private schools in a scheme to dodge desegregation of public schools, urged Alliance members to take no part in such plans to escape compliance with the law.

* * *

AT THE three-day meeting, the some 108 delegates from some 11 Presbyterian and Reform churches in Canada and Jamaica, BWI, as well as America, voted in strong opposition to such proposals.

"We affirm that a church sins when it commits itself to a program designed to deny the right of any person to be treated as a child of God."

The 11 Presbyterian and Reformed Churches have a combined membership of some 6,230,000.

* * *

THE CHURCH was also called upon to aid churchmen who become victims of economic and other reprisals for advocating civil rights to all citizens

In addition, the Alliance was called on to act against church officials, ministers and members of the congregation who encourage segregation and discrimination as well as member churches who would offer its edifices for such purposes.

In addition to Dr. Payne, the commission is composed of the Revs. Eugene C. Blake and James Wagner, Philadelphia; Henry M. Brimm, Richmond, Va.; the Rev. Hugh B. MacLean, New Brunswick, N.J.; the Rev. E. E. Long, Toronto; Tim J. Campbell, Newton, Iowa.; C. M. Pitts, Ottawa; and the Rev. Elwyn A. Smith of Gibsonia, Pa.

Elected Unanimously; Montclair Pastor New Moderator in Newark

NEWARK, N. J. — The growing influence of Negro communicants in Protestant worship was reflected here when the first race minister was named to head the important and powerful Presbytery of Newark.

The Rev. C. Lincoln McGee, pastor of Trinity Presbyterian Church, Montclair, a suburb of Newark, was elected unanimously moderator of the Presbytery of Newark here Monday.

His election took place during the Presbytery session held in Second Church this city. The prominent clergyman succeeds the Rev. Dr. Lloyd Ellis Foster, pastor of Old First Church, this city.

The Rev. Mr. McGee is a native of Philadelphia. He holds A. B. and B. D. degrees from Bloomfield College and Seminary, and an M. A. degree from New York University.

He also has done graduate study at Union Theological Seminary and William Alanson White Institute of Psychiatry, both of New York, and at the Institute of Theology of Princeton Seminary.

Mr. McGhee was ordained June 23, 1938, in his home parish, First Church, by the Presbytery of Philadelphia. His ministry at the Montclair church began in October, 1935, as a student pastor. He was enrolled as a member of the Newark Presbytery in 1938.

His wife, the former Maybelle Pierce, is a public school teacher in Philadelphia. His parents are Mr. and Mrs. Charles B. McGee of Philadelphia.

The Newark Presbytery also chose Mr. McGee as one of four ministerial commissioners to the General Assembly of the Presbyterian Church in the United States next May.

Presbyterian Hits Churches' Integration Lag

CHICAGO —(AP)— A Presbyterian Church leader from India Thursday criticized churches which have moved slowly in integration.

The Rev. C. Rundell Chandran, principal of the United Theological College, Bangalore, India, told 450 laymen and ministers attending a stewardship meeting of the Presbyterian Church in the U.S.A.:

"I can understand how in matters of social or racial integration a secular society or state has to move slowly or cautiously. But I can interpret the slowness with which churches move in the matter of integration as only due to unbelief and lack of commitment to Christ."

He also said that local congregations of Christian churches should feel a part of the worldwide church. He added:

"The minister has a special responsibility in widening the vision of his congregation by bringing to them the fruit of his acquaintance with the problems of the church and its missions abroad.

"The minister in the local congregation is also a minister of the universal church. This may be interpreted in many ways. But one of the important aspects of the ministry is that of linking the work of the local congregation with the ecumenical Christian community."

Mr. Chandran, a native of India, added: "One of the thrills I have experienced as a Christian is that of realizing that I belong to a worldwide family of believers."

Presbyterians Speak

3 Churches Irked At NCC's Mixing

By WILLIAM CHAPMAN
News and Courier Staff Writer

Additional signs of discontent with racial policies of the National Council of Churches were displayed by Charleston area Presbyterians this week.

The session of the Park Circle Presbyterian Church voted to pull the Charleston Presbytery out of the National Council. An overture toward that end will be made at the Presbytery's next meeting May 2 on Sullivan's Island.

FOLLOW TWO OTHERS

The decision of the Park Circle session follows moves of a similar nature taken recently by other local Presbyterian churches. The Second Presbyterian Church voted to sever its connection with the National Council because of the council's desegregation policies and political activities. Earlier, deacons and elders of the First (Scots) Presbyterian Church adopted a resolution advocating discontinuing financial and other support to the council.

James J. Sollar Jr., Park Circle's delegate to the Presbytery meeting in May, said his session had not voted to sever its own relations with the National Council of Churches. (Individual churches are not in themselves members of the NCC.) It voted to protest the council's actions and to enter a recommendation that the local Presbytery drop off the council's roster.

FOUR DEFER STAND

Representatives of four other churches say they have not yet taken a position on the issue. Not all the churches have selected their delegates to the May meeting. Furthermore, the delegates will attend the Presbytery convention without specific instructions, although they undoubtedly will sound out church sentiment on the subject.

Representatives of the Westminster and St. Andrew's Presbyterian Churches said delegates have not been chosen and no official positions on the issue have been reached. Both said their sessions will probably meet in April to elect delegates.

PREFERS WITHDRAWAL

Jervy D. Royall, delegate from the Mount Pleasant Presbyterian Church, said he will go uninstructed to the May meeting, but added he prefers complete withdrawal from the National Council of Churches. "I would like to see us get out of it altogether," he said. "It has long ceased to serve its purpose."

He said his church is not submitting any plan, but he personally favors stopping payment of dues to the council.

Church To Study Needs Of Negroes

CULLMAN, April 17 (AP) — More emphasis on Negro chapels and outpost is going to be made by the North Alabama Presbytery of the Presbyterian Church, U. S.

The North Alabama group has instructed its Home Mission Committee to investigate these needs. The committee was asked last Tuesday to obtain the aid of representatives of the Church Extension Board of the Presbyterian General Assembly.

The Presbytery also adopted a report urging support of Stillman College, a Presbyterian college for Negroes at Tuscaloosa.

A report from the TV and radio committee criticized "soapbox preachers and the blasphemous use of alleged hymns in the name of Christ."

Open Door' Policy Advocated

Miller Discusses Integration Issue

By RICHARD WHALEN

CHARLOTTESVILLE, Va., — Col. Francis Pickens Miller, president of the Virginia Council of Churches, said here Wednesday that "the door of every Christian church ought to be open to any man who, in honesty and in good faith, comes to the door and knocks."

"You never know," he added, "but that person, whatever his color, may be Christ, who once came as a Negro."

The representative of the Southern Presbyterian Church in the General Assembly of the National Council of Churches, Miller said the council's stand on racial integration is similar to that adopted by his own church.

The Southern Presbyterian Church has declared, Miller said, that "compulsory segregation is contrary to the law of God. But," he added, "compulsory integration is equally repugnant to Christian conscience."

The decision on integration whether in schools or churches, he said, must be made locally.

"And it should be the function of the Christian layman to point out the ethical and moral considerations which should underlie that decision," he declared.

Miller said he will speak in Georgia and Louisiana in May and that he plans to "speak in every state in the Deep South by the end of June."

He said he was pleased with the invitations from the Deep South, for he felt that he would be able to "say things that others feel, but cannot say."

Miller, who challenged Sen. Byrd for the Democratic nomination in 1952, echoed the criticism of "massive resistance" he delivered at the NCC's General Assembly session in St. Louis last December.

"It is inconceivable," he said, "that the Supreme Court decision will be reversed. And the men who are sponsors of "massive resistance" know they are creating hopes and expectations that cannot be fulfilled."

Rather than maintain "rigidity," he continued, the South should devise state policies which recognize the court's ruling, but which allow for maximum local consent. He said he favored an approach similar to North Carolina's pupil assignment plan.



COL. F. P. MILLER
Representative To NCC

The 62-year-old former Virginia lawmaker characterized himself as a "National Democrat," and said that if the advocates of "massive resistance" bolt the Democratic Party a "bloodless solution" to the desegregation problem may be achieved.

"The Democratic Party no longer needs the votes of the South as badly as it needed them in 1860," he said.

Southern Presbyterians Seek Racial Policy Change

CHARLOTTE (AP) — The General Assembly of the Southern Presbyterian Church will be asked late this month in effect, to repudiate the church's previous endorsement of a liberal approach to racial problems.

The assembly also will be asked to state its position on whether churches should permit their buildings to be used as private schools if public schools are closed to circumvent desegregation.

These and dozens of other problems are docketed for consideration by the 98th General Assembly which convenes here April 24 and continues six days.

The approximately 500 delegates (known as commissioners) will include about one dozen Negroes. The church, established in 1861 through withdrawal from the Presbyterian Church in the United States of America at the outset of the Civil War, numbers 852,189 members in 17 Southeastern states.

Several overtures addressed to the assembly this year express criticism of a report of the Council on Christian Relations which the 97th assembly approved last year in Birmingham, Ala. The council, operating under the Division of Christian Relations of the Board of Church Extension, entitled its report "Freedom — the Christian Concept," which dealt with various aspects of current religious, social and economic conditions.

Sentiments of that report have aroused members in several sectors.

The Presbytery of Central Mississippi has overtured the assembly to disapprove the endorsement of the report and to abolish the council. The Presbytery of Mississippi reported that the council "keeps our church stirred up in a most distressing manner and is dividing our church and hurting the different benevolent causes. . ."

An overture from the Presbytery of Tuscaloosa (Alabama) asserted, "We hereby humbly and respectfully urge all others of our church at large not to remain silent and submissive, but to raise a voice of protest against this unwarranted interference with what we belive to be the spiritual convictions of a large majority of the membership of our church."

The council's report, among other things, had said:

"Within the bounds of our own assembly there seems to be a striking example of the violation of the right to worship. Members of the Koinonia community near Americus, Ga., state that their communal life is not primarily a social or agricultural experiment but an experience in worship. They have expressed their allegiance to this nation, they have denied affiliation in any subversive party, they have violated no laws and have made a significant contribution to farming techniques in this area. Yet because their experiment knows no barrier of color they are treated as enemies of society. Their property has been strafed, dynamited and burned; their children maligned, their lives jeopardized. Even worse, many 'respectable' citizens of the area have joined in an economic boycott to destroy their financial stability and drive them to ruin . . . The General Assembly commends all Christian individuals and groups in Georgia who have spoken out so strongly against this denial of freedom of worship."

Another section of the report had set forth: "The Christian faith has never countenanced racial discrimination" and "the supreme law of the land requires that it no longer be practiced in the public school system. Therefore, during this period of transition every member of the assembly is urged to work in his own community for an honest and durable adjustment." At another point the report observed that "When a particular church or denomination recruits its membership from one stratum of society, it mistakes social compatibility for Christian fellowship."

From Virginia and Alabama, where political threats have been voiced that public schools would close under certain conditions rather than adopt desegregation, have come requests for advice.

The Presbytery of Lexington (Virginia) has asked the assembly for the guidance of pastors and church governing bodies facing this issue, "to rule as to whether or not it is proper for member churches to permit the use of their buildings and facilities for schools designed to circumvent the Supreme Court ruling through the maintenance of segregation on the basis of race."

The Presbytery of Montgomery (Alabama) has asked for a flat answer to the question of whether it is in accord with Presbyterian policy for congregations to allow use of their buildings for private schools, supported either by private subscription of by public funds, whose primary purpose it is to frustrate the Supreme Court decision.

No such advice is asked by the Presbytery of Potomac (Virginia). It has asked the assembly to record opposition to use of anv church facilities for the purpose of evading federal court decrees on segregation. This overture asserted that such usage would violate the assembly's position on segregation and would be contrary to the church's historic tradition on the separation of church and state.

Dr. Templeton In Racial Relations Post Of Church

BALTIMORE. — (NNPA) — Dr. Furman L. Templeton, executive director of the Baltimore Urban League, has accepted the call of the Department of Social Education and Action of the Presbyterian Church, USA, in developing a church-wide program in the field of race relations.

The committee, with which Dr. Templeton will work, will counsel the Department in carrying out the mandate handed down by the 1957 General Assembly of the Presbyterian Church, USA.

The mandate directs that the Department undertake suitable studies and surveys to discover the extent to which racial integration has been achieved in the church and to develop a comprehensive effective, unified program for the whole church in the field of racial and cultural relations.

News of the Churches

School Integration Role Told by Church



Dole

By Kenneth Dole

Many Virginians have wondered why ministers have objected to the proposed use of church educational buildings for schoolhouses if State law closes the public schools to prevent integration.

A succinct explanation is offered in the latest news letter of the Old Presbyterian Meeting House, Alexandria.

Replying to a correspondent's question, the Rev. Dr. Kenneth G. Phifer, minister, says:

(This) "deals with an important principle—the refusal of the church historically to be the tool of the state or local community in secular matters. Public education is the responsibility of the community, not of the church.

"When the local community, in order to evade decrees of the courts (whether those decrees are wise or unwise is irrelevant), attempts to use the churches for this purpose, then the church becomes no longer an independent institution dedicated to the worship of God.

"The church simply cannot assume this kind of relationship. It would be a violation of our whole system of voluntarily supported, free churches in America. It would be a turning back to the kind of relationship that our forefathers most arduously strove to escape."

9 1958

PRESBYTERIAN

REPORT TO CHURCH CITES BIAS THREAT

New York X

Unit of World Presbyterian Alliance Urged to Combat 'Evils' of Segregation

Thurs. 1-23-58

By WILLIAM G. WEART

Special to The New York Times.

MOUNT POCONO, Pa., Jan. 22—Segeration was denounced tonight as an evil that has confronted churches with what may prove to be their major challenge of the era.

The charge was made in a report of a commission on civil and religious liberty at the annual meeting of the North American Council of the World Presbyterian Alliance.

Dr. Paul Calvin Payne, chairman of the commission and director of the Board of Christian Education of the Presbyterian Church in the U. S. A., presented the report at a general session of the conference at Pocono Manor Inn.

Session Ends Today

The three-day meeting ends tomorrow. It is being attended by 108 delegates representing eleven Presbyterian and Reformed Churches, with a combined membership of some 6,230,000 in this country, Canada and Jamaica.

The issue of race relations, the report said, finds its manifestations in all parts of the country.

The commission recommended that race relations should be attacked in many communities on the "prevailing pattern of segregated housing from which stem other forms of discrimination."

"So long as this practice continues," the report continued, "any integration of churches or schools tends to be no more than a token. At this point, however, the crucial issue is racial integration in American education."

The commission urged churches of the alliance to prevent the use of their facilities in efforts to abrogate laws and court decisions relating to racial segregation; to take action against ministers, church officers and congregations who encourage efforts to flout such laws and to aid churchmen who become victims of reprisals for advocating civil rights for all citizens.

Besides Dr. Payne others on the commission are the Rev. Eugene C. Blake and the Rev. James E. Wagner, both of Philadelphia; Henry M. Brimm of Richmond, Va.; the Rev. Hugh B. MacLean of New Brunswick, N. J.; the Rev. E. E. Long of Toronto; Tim J. Campbell of Newton, Iowa; C. M. Pitts of Ottawa and the Rev. Elwyn A. Smith of Gibsonia, Pa.

BIAS FIGHT URGED BY PRESBYTERIANS

Council Cautions Churches Not to Back Segregation in Private Schools

June 1-12

By WILLIAM G. WEART

Special to The New York Times.

MOUNT POCONO, Jan. 23—The North American Area Council of the World Presbyterian Alliance called upon its member churches today to combat segregation wherever it exists.

The council said in a resolution endorsed at the closing session of its annual conference that race segregation was an evil that found its "manifestations in Chicago as in Little Rock, in Levittown [Pa.] as in Virginia."

The resolution was submitted to the meeting in Hanor Hall at Pocono Manor Inn by the council's nine-member Clerical and Lay Commission on Civil and Religious Liberty. The chairman is the Rev. Dr. Paul Calvin Payne, director of the Board of Christian Education of the Presbyterian Church in the U. S. A. at Ghost Ranch, N. M.

While noting that integration in American education was the crucial issue at present, the resolution stressed that segregated housing was the evil from which other forms of discrimination stemmed.

Church School Bias Scored

In connection with a report that churches might be used to house private schools on a segregated basis, the resolution declared:

"We affirm that a church is in error when it commits itself to a program designed to deny the right of any person to be treated as a child of God by allowing the use of churches to frustrate laws specifically devised to protect this right.

"This would strike a mortal blow at the public school system at a time when the maintenance of that system at a high level of efficiency is even more vital than ever."

In a resolution passed earlier, with Canadian delegates refraining from voting, the area council urged that the assignment of any Federal funds for primary and secondary schools should not violate the principle of separation of church and state by the allocation, directly or indirectly, to private institutions.

Officers Are Installed

The three-day meeting was attended by 108 delegates from this country, Canada and Jamaica. They represented eleven Presbyterian and Reformed denominations, with a total membership of more than 6,230,000.

The conference ended with a communion service following the installation of new officers. The Rev. Dr. J. Stanley Glen, retiring chairman of the council and principal of Knox College, Toronto, presided at the service.

The officers for 1958 are:

The Rev. James I. McCord, Dean of Austin Theological Seminary, Austin, Tex., chairman; the Rev. William Babinsky of Ridgewood, N. J., vice chairman; John Visser of Milwaukee, Wis., treasurer; Dr. Ralph Waldo Lloyd, Maryville College, secretary, and the Rev. M. Eugene Osterhaven of Holland, Mich., recording clerk.

Presbyterians Urge Fight On Segregation

Council Cautions Churches Not To Back Bias In Private Schools

Advocate

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First To Be Elected Moderator Of The Presbytery Of Newark

Atlanta Ga.

Sat. 2-15-58

NEWARK, N. J.— The Rev. C Lincoln McGee of Montclair is the first Negro to be elected moderator of the Presbytery of Newark. He is pastor of the Trinity Presbyterian Church and was chosen earlier this week to succeed the Rev. Dr Lloyd Ellis Foster.

The 48-year-old minister received the Bachelor of Arts and Bachelor of Divinity degrees from Bloomfield College and Seminary and a Master of Arts degree from New York University. He also did graduate work at Union Theological Seminary and the William Alanson White Institute of Theology at Princeton University.

He is a native of Philadelphia and was ordained in 1938 in his home parish, the First African Presbyterian Church.

PRESBYTERY PICKS NEGRO IN NEWARK

McGee of Montclair Elected to Be First of His Race in Moderator's Post

Special to The New York Times.

NEWARK, Feb. 11 — The Presbytery of Newark has elected the Rev. C. Lincoln McGee of Montclair as its moderator. He is the first Negro to hold the top administrative post.

Mr. McGee, who is pastor of the Trinity Presbyterian Church, was chosen yesterday at a meeting of the presbytery in the Second Church, Newark. He succeeds the Rev. Dr. Lloyd Ellis Foster, pastor of the Old First Church, Newark.

Mr. McGee, 48 years old, is a native of Philadelphia. A graduate of Central Evening High School and the Bible Institute of Pennsylvania, he received his Bachelor of Arts and Bachelor of Divinity degrees from Bloomfield College and Seminary and a Master of Arts degree from New York University.

He also did graduate work at Union Theological Seminary and the William Alanson White Institute of Psychiatry, both in New York, and at the Institute of Theology of Princeton University.

Mr. McGee was ordained June 23, 1938, in his home parish, the First African Presbyterian Church. He went to the Montclair church first in October, 1935, as a student pastor.

In World War II, he served overseas as an army chaplain and now holds the rang of lieutenant colonel in the reserves.

He has served on the boards of directors and trustees of the Family and Children's Society, Neighborhood Council, National Association for Advancement of Colored People, Mayor's Committee, United Nations Association and Ministers Association of Montclair. He is president of the Montclair Community Association and secretary of the Clergy Club of Montclair.

His wife, the former Maybelle Pierce, is a public school teacher in Philadelphia.

Presbyterians Select Negro

NEW YORK, March 3 (AP) — A Negro pastor tonight was elected moderator of the New York Presbytery of the Presbyterian Church in the U.S.A.

The Rev. Edler G. Hawkins of St. Augustine church in the Bronx, is the first of his race to preside over the governing body of 65 churches in Manhattan, the Bronx and Staten Island.

The 50-year-old minister is former president of the Bronx division of New York's Protestant Council.



HONORED: The Rev. Edler G. Hawkins, who was elected moderator of the Presbytery of New York.

of New York named the Rev. Dr. Gardner C. Taylor as its president, and the Presbytery of Newark elected the Rev. C. Lincoln McGee as its Moderator.

The New York Presbytery represents sixty-five Presbyterian churches in Manhattan, the Bronx and Staten Island with a membership of nearly 30,000.

Mr. Hawkins has been pastor for the last twenty years of St. Augustine Church, Prospect Avenue and 165th Street, the Bronx.

The 50-year-old minister is a graduate of Bloomfield College in New Jersey and Union Theological Seminary. He served as president of the Bronx division of the Protestant Council. He succeeds Van M. Logan, first layman to be Moderator of the Presbytery.

Mr. Hawkins' election highlighted a meeting of the Presbytery in the new Laconia Community Church, Laconia Avenue and 223d Street, the Bronx.

The $135,000 building, adjacent to the Edenwald Housing Project, is the first Presbyterian Church constructed in New York in fifteen years. It opened for services in November with the Rev. Edward Brown as pastor.

A part of the meeting was devoted to a special ceremony dedicating the chancel of the new church to the memory of the Rev. Dr. Theodore F. Savage, general presbyter of the Presbytery from 1931 to his retirement in 1954. He died last year.

The church was constructed in connection with the $5,000,000 Presbyterian progress program, which has raised $1,152,000. Participants in the ceremony included Dr. Kenneth Miller, former executive director of the New York City Mission Society, and the Rev. Dr. Theodore C. Speers, pastor of the Central Presbyterian Church in Manhattan.

PRESBYTERY HEAD APPOINTS NEGRO

Rev. Edler Hawkins Is First of Race to Be Moderator of New York Board

By GEORGE DUGAN

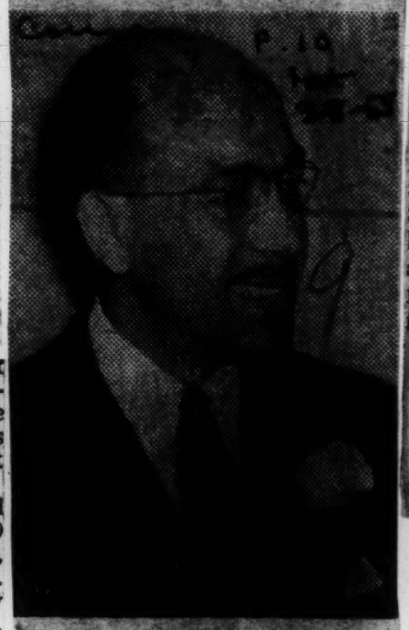
The Rev. Edler G. Haw was elected Moderator o Presbytery of New York night. He is the first Neg be so honored in the hi of the local Presbyterian erning bodies.

Mr. Hawkins joins a growing list of Negroes who have been elevated to high church posts in this area. Last month, the Protestant Council of the City

Irvin C. Underhill Wins Nunda's Heart

NUNDA, N. Y.—The Rev. Irvin W. Underhill, pastor of the local Presbyterian Church, has won the hearts of his all-white flock.

As minister here for less than half-a-year, the Rev. Mr. Underhill's work has resulted in the tripling of benevolence pledges; a renaissance in spirit and attendance; and the doubling of attendance at Sunday morning services along with a rise in Sunday school participation.



DR. I. C. UNDERHILL . . . everyone likes him

Just how much the congregation of Nunda Presbyterian Church thinks of the Rev. Mr. Underhill can be gathered from the remarks of W. Forrest Watkins, chairman of the pulpit committee responsible for bringing Dr. Underhill to Nunda.

■

SAYS DR. WATKINS: He is a remarkable speaker, a good organizer and administrator, and everyone likes him. The community is behind him, and he now is a member of the Nunda Rotary Club. He has encouraged a tremendous feeling of cooperation and willingness among the members to get out and work for the church.

The executive of the Rochester (N. Y.) Presbytery, the Rev. Glenn E. Morrow, declared: "We feel Dr. Underhill was chosen as a minister should be chosen—on the basis of ability, not race. We hope it will be the normal procedure of all Presbyterian churches. Because of his interest in humanity and his former service as a missionary in Africa, he has brought before many of our groups first-hand knowledge on social and educational issues. Since coming to our presbytery, he has been active in its affairs and has attended meetings faithfully, although he must come 50 miles or so to do so."

Dr. Underhill originally hailed from Philadelphia. He has served on the board of the Philadelphia Redevelopment Authority; worked as a consultant on migratory labor and housing for the Pennsylvania Department of Labor and Industry and at one time managed a low-rent housing project.

In addition to intense activity on the community and civic scene he also served as the first Negro foreign missionary of the Church in the Cameroons, West Africa, from 1929 through 1940.

side over the governing body of churches in Manhattan, the Bronx and Staten Island.

The 50-year-old minister is former president of the Bronx division of New York's Protestant Council.

Negro Is Elected Moderator Of N. Y. Presbytery

NEW YORK, March 3 (AP) — A Negro pastor tonight was elected moderator of the New York Presbytery of the Presbyterian Church in the U.S.A.

The Rev. Edler G. Hawkins of St. Augustine Church in the Bronx, is the first of his race to

200 Year Old Rift Healed

Two Major Presbyterian Bodies Will Merge Today

EDITOR'S NOTE: Louis Cassels, noted United Press International expert on religion, is in Pittsburgh to report on the merger of two major Presbyterian bodies into what will be the fourth largest Protestant denomination in this country. In the first of his dispatches, Cassels relates the backgrounds of the merging churches and their final acts as separate groups).

By LOUIS CASSELS

PITTSBURGH (UPI) — A rift that began in Scotland more than 200 years ago will be healed here Wednesday when two major U. S. Presbyterian bodies unite to form the nation's fourth largest Protestant denomination.

The new denomination will be called the United Presbyterian Church in the U. S. A. It will have more than three million members and 9,462 churches.

MERGING BODIES

The merging bodies are the Presbyterian Church in the U. S. A., with 2,780,000 members, and the United Presbyterian Church of North America, with 257,000 members.

The "U. S. A." Presbyterian Church, established 170 years ago, traces its ancestry to the Church of Scotland. The United Presbyterian Church was founded 100 years ago by the union of two groups, the "Seceders" and "Covenanters," who had split off from the Church of Scotland because of doctrinal conflicts in the early 18th Century.

The merger negotiations, begun several years ago, originally included the Presbyterian Church in the United States, familiarly known as the Southern Presbyterian Church. But the plan of union failed to win hte necessary three-fourths majority of Southern Presbyteries. The Presbyterian U. S denomination will therefore continue as a separate entity, with some 850,000 members.

EIGHT SMALLER BODIES

There are eight smaller Presbyterian bodies, born during various schisms of the past, which are not included in the new United Church. These denominations have a combined membership of about 400,000.

COLORFUL CEREMONY

The merger will be consumated in a colorful ceremony today. Commissioners representing the two bodies will approach Pittsburgh's Syria Mosque in separate processions. The twin columns will meet outside the entrance and march in for the opening session of the first General Assembly of the United Church.

First business will be the election of a moderator, or presiding officer. Dr. Theophilus M. Taylor a noted theologian of the United Presbyterian Church and a professor at Pittsburgh-Xenia Seminary here, is regard as the most probable choice for this post.

The two denominations held their final General Assemblies as separate bodies Tuesday the general assembly of the new denomination, which was formed here yesterday by the merger of two major Presbyterian bodies. It contained some of the most scathing criticism of U. S. foreign relations which any church has voiced since the cold war began.

The majority of delegates detected no pro-Communist sentiments in the message. It referred to Communist nations as "enemies" and to Russia's rulers as Godless men who "wilfully and openly defy" decency. But it said Americans have talked long enough about the other side's sins and the time has come to "admit our own faults."

On specific foreign policy issues, the Presbyterians:

—Denounced the "international hypocricy" of supplying U. S. aid to countries ruled by dictators. "By our actions we proclaim to the world that lands where human freedom is utterly dead can qualify for membership in the 'free world" simply by supplying military bases or strategic commodities."

—Deplored the tendency to make "self-interest" the only test of U. S. policies. "We are becoming less interested in righteousness than in national security and international superiority. Baptising self-interest with the adjective 'enlightened' does not make it Christian."

—Declared that co-existence with Communist nations is "the only alternative to co-extinction" in this nuclear age. The message said that co-existence does not mean compromising principles or giving up the attempt to convert the other side, but "persuasion rather than force is the true means of conversion."

Church Raps Foreign Aid 'Hypocrisy'

Presbyterian Unit Declares U. S. Should Admit Faults

PITTSBURGH, May 29 (UPI) —The United Presbyterian Church in the U. S. A. issuing its first official pronouncement, today blasted the idea that America is upholding God's side in the global struggle with communism.

"While some nations are greater sinners than others, there is no righteous nation upon earth," the church declared in a message calling for "penitence" and a return to Christian principles in U. S. foreign policy.

The 2500-word message was overwhelmingly approved by

Presbyterian Church Has Trouble With Merger Plan

BIRMINGHAM (ANP)—A proposal to merge two wings of the Cumberland Presbyterian church ran into formidable opposition at the six-day meeting of Presbyterian assembly which ended last week.

Commissioners to the assembly in their report said union of the Negro and white wings is "impractical at the present time." However it was recommended that the program of fraternal delegates be continued and closer cooperation be stressed.

The three fraternal delegates from the Cumberland Presbyterian Church, USA, and Liberia were the Rev. E. D. White, Huntsville; Prof. S. R. Tinsley, Cleveland, Tenn., and Rev. S. A. Nelson, Tulsa Okla.

Alabama has 16 churches affiliated with the Cumberland Presbyterian church, five in the Birmingham district; six, Tuscaloosa district. The Rev. J. A. Fisher, pastor, First Cumberland Presbyterian church, Pratt City, is the leading voice of the denomination in Birmingham.

The white section of the Cumberland Church has 85 members in 16 states, most of them in the South.

After defeating a resolution againts meeting in any city where racial segregation laws would prevent the seating of Negro delegates, the assembly was given assurance that Negro fraternal delegates would be welcome at the 1959 session scheduled in Springfield, Mo.

Presbyterians Ask Desegregation Aid

CHAMBERSBURG, Pa., June 18 (AP) — The Baltimore Synod of the United Presbyterian Church in the U. S. A. today adopted resolutions urging a Christian attitude toward desegregation.

The resolution were adopted by the convention following the report of the Committee on Social Education. Dr. A. Brown Caldwell of Washington, D. C., Synod publicity director, said the resolutions were in line with action taken earlier by the General Assembly of the Church.

The Synod called on all its churches, ministers and members to "maintain a faithful witness to the teachings of Christ to resolve tensions' resulting from desegregation.

The Committee said that at stake were such issues as "the preservation and promotion of our Christian heritage, a respect for law and order and the authority of the Federal law."

LORD'S SUPPER CELEBRATED

Presbyterians United In Baptism Of Rain

By GEORGE W. CORNELL
AP Religion Writer

PITTSBURGH (AP) — Nature provided a baptism of rain Wednesday at the founding of a new Presbyterian Church.

Then, as its first act of worship, the United Presbyterian Church of the U.S.A. celebrated the Lord's Supper.

The new denomination was formed by the merger of two long-separated branches of Presbyterianism.

A heavy downpour soaked the 1,200 robed church representatives as they converged in twin processions at a street intersection.

They stood there a few minutes in the rain, their leaders shaking hands and pledging their new alliance of faith.

SPIRITED DOXOLOGY.

Then, spontaneously, they broke into the spirit-rousing doxology, "Praise God From Whom All Blessings Flow." Water trickled down their faces.

The historic merger joins the Presbyterian Church in the U.S.A. and the United Presbyterian Church, which broke apart in a time-obscured dispute more than two centuries ago in Scotland.

Now united, they constitute a denomination of 3 million members and nearly 10,000 congregations across the nation. Among American Protestants, only Baptist and Methodist bodies are larger.

MODERATOR NAMED

In its first business session the new church elected the Rev. Dr. Theophilus M. Taylor, a leading theologian of the U.P. church and onetime missionary and pastor, as its first moderator.

Nominated in a series of laudatory speeches, he was chosen by acclamation and given a standing ovation.

The 48-year-old Dr. Taylor has been a professor of the New Testament at Pittsburgh Xenia Theological Seminary for 15 years.

CUSTOM EMPHASIZED

Of the rain-drenched street formalities, the Rev. Dr. Eugene Carson Balke of Philadelphia, administrator of the U.S.A. church, commented smilingly: "It emphasizes that we don't immerse, but sprinkle—and hard."

After the meeting in the rain, the bareheaded, dripping marchers moved side-by-side into Pittsburgh's big Syria Mosque auditorium often used for symphony concerts and other entertainment.

"Let us worship God," intoned Bloomington, Ill., moderator of the U.S.A. church, in the traditional opening of a Presbyterian service.

OVERFLOW CROWD

An overflow crowd of about 4,000 packed the auditorium.

The Rev. Dr. Robert N. Montgomery of New Concord, Ohio, moderator of the U.P. church, urged in his sermon: "We must always be sensitive to the fact that disunity among the members of the body of Christ places a stumbling block in the path of those whom God seeks through the church to win to newness of life"

Other leaders joined him in officiating at the Lord's Supper.

Ushers moved from aisle to aisle distributing the bread and wine.

Church Infiltration Is Reported True

By BETTYE TUCKER
Daily News Staff Writer

Mississippi Presbyterians yesterday adopted a committee report finding charges of infiltration of the Southern group by the Orthodox Presbyterian Church "substantially true."

The committee, appointed last year to study charges in an article in the June 1957 "Presbyterian Outlook," made its report here at the annual session of the Mississippi Synod of the Presbyterian Church, U. S.

The report said, while the charges were found to be substantially true, other facts bearing on questions raised by the article were not reported and "the article fails to present the complete picture necessary for a sound conclusion."

In regard to charges that certain Mississippi ministers have helped place ministers from the Orthodox Presbyterian churches in vacant churches in the state, the committee said the action "involves no reflection on their good faith or loyalty, or is necessarily a matter worthy of criticism."

NO INVESTIGATION

The committee declared its intention to refrain from making investigations having to do with the attitudes or activities of individual ministers and recommended that the matter be left to the discretion of the Presbyteries.

The Outlook article, as summarized by the committee, said: "Would it surprise you to learn the Orthodox Presbyterian Church is seeking to infiltrate the Presbyterian church, U. S., with the declared purposes of drawing off churches and ministers if possible?

"The particularly chosen soft spot for this approach seems to be Mississippi, but old line Presbyterians in that area are becoming deeply concerned about what they see happening."

Members of the committee reporting on the charges were Dr. G. T. Gillespie, chairman; and E. G. Boyce, H. S. Henderson, W. B. Ludlam and W. C. Stinson.

Last night, Dr. Marshall C. Dendy of Richmond, executive secretary of the Board of Christian Education, Presbyterian Church, U. S., addressed the meeting at First Presbyterian Church here.

Dendy's subject was "An Effective Program of Christian Education."

"Sunday schools offer the greatest teaching potential of any institution in the nation," he said. "There are as many Sunday School teachers as there are university students, yet Christian education is still not the effective instrument it ought to be."

The church head said Sunday schools are often described as uninteresting, little more than babysitting, and led by people who do not prepare for their work.

"We must improve our teaching materials and the competence and quality of our teachers," Dendy said.

He urged that the entire congregation assume responsibility for the Sunday school.

During the session yesterday afternoon, the synod approved a report presented jointly by the synod's study committee and the board of trustees of child care which will result in the setting up of a program of foster home child care, for children below school age, under the direction of a five-member board of trustees, with a full-time counselor in charge of the work.

The program envisions Presbyterian families taking young children and rearing them until they reach school age and would enter French Camp Academy, Chamberlain Hunt Academy or Belhaven College.

The study committee on child care was composed of E. O. Harder, chairman; Harold Barber, Rev. J. V. Cobb, Dr. L. L. McCharen, Travis McCharen and Orrick Metcalf.

The board of trustees is composed of W. Frank Wood, chairman; Jameson C. Jones, W. V. Ludlam, Michael L. Carr Jr. and Robert S. Brown.

Both groups will be dissolved by the inauguration of a new child care program. Dr. Van Arnold, synod moderator, will appoint the five members of the board to get the program under way, after which members of the board will be elected by the five Presbyteries.

Neighborhood patterns curb church integration

PITTSBURGH — In order that the Presbyterian church can become truly integrated, the Rev. Howard B. Sissel of Philadelphia has called on members to desegregate white neighborhoods by importing colored people from other areas.

The Rev. Mr. Sissle, associate general secretary of the department of social education and action of the United Presbyterian Church in the USA, said:

* * *

DESPITE progress in integration over the past decade, "our church still remains more segregated than desegregated."

He noted that the church is not segregated because of policy, but because 90 percent of the Presbyterian churches are in communities that have a predominant pattern of residential segregation.

And to integrate the church in reality, as well as in policy, the minister suggested that colored people must be invited to take up residence in these neighborhoods to break up the patterns of segregation.

* * *

THE REV. Mr. Sissle told the 1,200 delegates to the General Assembly that "too many of us have lacked the heart and will to break the patterns that have so long dominated our church and culture."

Because of these patterns, he added, the open-door policy of the church is made to seem of little or no significance.

Presbyterians USA 14% desegregated

PITTSBURGH, Pa. — Fourteen percent of the northern Presbyterian churches have biracial congregations, a recent survey disclosed.

Of 647 pastors surveyed 609 were found to be predominantly white and 38 were predominantly colored.

The survey also showed that a large majority of the white congregations are ready to accept colored persons into membership.

But that most white Presbyterian churches find it virtualy impossible to achieve integration because no colored persons live in their segregated neighborhoods.

The findings were the highlights of a study conducted during the past year by the Presbyterian Church in the USA. This body, often called the "Northern Presbyterian Church," merged with the United Presbyterian Church at ceremonies here Wednesday.

* * *

THE INTEGRATION report was based on questionnaires filled in by 4,766 pastors at Presbyterian USA churches.

Replies from 4,050 pastors, 87 per cent of the total, indicated that their churches would receive members of the other race if any applied. Nearly half of the pastors said it is the stated official policy of their church to welcome members "without regard to color."

Only 26 pastors; less than one per cent, said they personally "do not believe in integration."

Majority Of Presbyterian Churches Favor Integration

Wored P.1

PITTSBURGH (UPI)—A survey of Northern Presbyterian churches has revealed that a large majority of white congregations are ready to accept Negroes into membership.

But the survey also showed that most white Presbyterian churches find it virtually impossible to achieve actual integration because no Negroes live in their segregated neighborhoods.

These findings were the highlights of a study conducted during the past year by the Presbyterian Church in the U. S. A. This body, often called the Northern Presbyterian Church, will merge with the United Presbyterian Church at ceremonies here Wednesday.

The report made public here Tuesday was based on questionnaires filled out by 4,766 pastors at Presbyterian U. S. A. churches. It was the most extensive survey of church integration attitudes and practices made by any U. S. Protestant body in recent years.

A total of 647 of the pastors—about 14 per cent—reported that their churches now have bi-racial congregations. Of these, 609 were predominantly white congregations with some colored members.

Replies from 4,050 pastors—87 per cent of the total—indicated that their churches would receive members of the other race if any applied. Nearly half of the pastors said it is the stated official policy of their church to welcome members "without regard to color."

Only 26 pastors—less than 1 per cent—said they personally "do not believe in integration." Sixty-one others said they were "against" integration of their congregations because "it might split the church."

Presbyterians Race To Keep Up With Growing Chicago

With Chicago the fastest growing industrial center in America whose newcomers are mainly Protestants, $150,000 being raised for the Presbyterian Expansion program will be devoted to long-overdue repairs, additions, and changes in the denominations' nine neighborhood houses and social service centers, the largest neighborhood house program of any Protestant group in Chicago.

The other $100,000 of the $250,000 Presbyterian Expansion program will be applied to the necessary early purchase of land for Presbyterian churches in new and growing suburban areas, according to general chairman Harold M. Elliott, LaGrange.

The Presbytery of Chicago Church Extension Board is the 50-year old agency of 480,000 Presbyterians in 150 Chicago area churches which supervise social service agencies and missions locally and organizes and aids new churches.

OPPOSITE

"While ordinarily the rapid growth of suburbs would lessen the inner city population," said Elliott, "quite the opposite has taken place because the inner city is a major port of entry for industrial workers from the Protestant South and from Puerto Rico. Indeed, even Puerto Rico sends groups of workers who are 20 per cent Protestant.

"The Negro population has spurted from 492,000 in 1950 to the present figure of 750,000, and by 1960 it will likely reach 900,000. Since 1948, 60,000 European refugees have come to Chicago along with an equal number of Mexicans, and 25,000 Puerto Ricans.

"Almost in a class by themselves are the 6,000 American Indians."

Fifty years ago the Presbytery of Chicago responded to the immigration of new groups from Europe with its extensive Church Extension Board neighborhood house program.

"Through our neighborhood houses, in some of Chicago's most critical areas, we are serving thousands of men, women, and children who desperately need our help to help themselves," Elliott said.

Housing Bias Causes Church Segregation

Pittsburgh (NNPA) Residential segregation makes it virtually impossible to have integration in the churches, a report on racial policies and practices in Presbyterian churches declared recently.

The report presented to the 1,200 commissioners of the United Presbyterian Church in the U.S.A. by the Rev. Howard B. Sissel, associate secretary of the Department of Social Education and Action, claimed "the prevailing pattern" of residential segregation makes desegregation "virtually impossible for over 85 per cent of our churches as of now."

Pointing out the church's General Assembly that 4,760 questionnaires were returned on the survey, Mr. Sissel noted that over 85 per cent of the responding churches have virtually no colored people in the immediate gographical parish from which they draw the bulk of their membership.

"This means that nearly 90 per cent of our Presbyterian churches are located in neighborhoods or communities that have a predominating pattern of residential segregation," he said.

He said "4,000 churches would, in the opinion of their pastors, receive any sincere Christian who presented himself, regardless of his color."

But despite this assertion and in spite of the progress that has been made in the last 10 years, Mr. Sissel admitted "our church still remains more segregated than desegregated."

"This is not because our national and local church leaders have deliberately sought to keep it so, but because too many of us have lacked the heart and the will to break the patterns that have so long dominated our church and our culture."

Three lines of action may be taken in the light of this situation, he survey contended. They are:

1. Where massive public opinion makes a non-segregated church an unrealistic immediate goal, our churches need to take leadership in reopening the lines of communication between colored and white Christians.

2. Where public opinion is not massively arrayed against segregation, the denomination can "open the doors of the church in the racially mixed community and open the doors of housing opportunity in the racially segregated community."

3. Colored Christians everywhere have the responsibility of knocking "on both these doors until they are open."

Segregation Is Criticized At Presbyterian Assembly

PITTSBURGH, June 3 (AP)—Protestant churches remain more segregated than desegregated because "too many of us have lacked the heart" to do something about it, a minister said today at the founding general assembly of the new United Presbyterian Church in the U.S.A.

The Rev. H. B. Sissel of Roslyn, Pa., told delegates "the evidence is almost overwhelming that our churches seem more to reflect than to influence the racial attitudes and behavior patterns of their communities." He added:

"In spite of the progress that has been made in the last 10 years, our church, and I think I would be correct in adding, the whole of Protestantism, remains more segregated than desegregated.

"This is not because our national and local church leaders have deliberately sought to keep it so, but because too many of us have lacked the heart and the will, the fire in our bones, to break the patterns that have so long dominated our culture and therefore our churches."

Sissel was reporting on a survey of 4,760 Presbyterian churches in the United States, which he said showed that about 85 per cent of them are racially segregated due largely to patterns of residential segregation. He is associate secretary of the church's department of social education and action.

In other action delegates approved detailed plans for merger of presbyteries and synods of the two combined churches, the United Presbyterian Church of North America and the Presbyterian Church in the U.S.A.

Northern Presbyterians Pushing Plans To Open Residential Areas To Negroes

The Presbyterian Church in the U. S. A. (northern) is making an intensive effort to enlist the support of all its members in opening the doors of residential districts in all northern communities to occupancy on a racially integrated basis.

The program is being directed by the Department of Social Education and Action of the Church's Board of Christian Education, and is handled through each individual local congregation.

The movement began at the Church's 168th General Assembly, May 30, 1956, when the delegates voted to "bring Christians together in covenants of open occupancy which will stem the tendency toward 'panic selling,' and stabilize their neighborhoods on a nonsegregated basis."

Since that time the Presbyterian Church in the U. S. A. (northern) has united with the smaller United Presbyterian Church of North America to form the United Presbyterian Church in the U. S. A., with headquarters remaining the same as that of the former.

In a letter to The News and Courier, a spokesman for the Department of Social Education and Action stated that "leaders in our church recognize residential segregation as being the fundamental expression of discrimination in the North at this period of our history."

"They also recognize that what is possible as a step toward 'a non-segregated church and a non segregated society' in one part of the country may not be possible in another part."

The introduction to the "Covenant of Open Occupancy," copies of which are being sent to all churches, states that less than one per cent of nine million new homes constructed in the nation from 1935 to 1950 were available to non-white citizens.

"The ugly fact is that discrimination in housing is one of the most pernicious and undemocratic practices in American life today," continues the introduction.

When signing the Covenant itself, a church member agrees to "Make known to our neighbors, if there is a tendency toward panic selling, that we will not sell our houses to escape racial integration but will urge others to stay and help maintain the standards of our community. . .

"To make known to our neighbors whose houses are for sale that we would welcome into the neighborhood any new residents of good character regardless of their race, creed, or national origin, . . . giving assurance that we . . . are deeply concerned about the permanent welfare of this community, and that if we move for other reasons, (we) will sell our homes only to qualified purchasers of good character, without regard to their race, creed or national origin.

"(We will) seek to enlist our neighbors, whether or not they are members of the Presbyterian Church, to commit themselves to these same principles of action."

The suggested plan for instrumenting the covenant calls for the session (board of ruling elders) of each church to group the members by residential proximity and to urge them to work together as units; to "help the groups find qualified non-white buyers when such action is feasible;" and to "attempt to make it an interdenominational or co - operative movement among the Protestant churches in any given neighborhood."

No information has been received on the number of churches or church members who have signed the covenant at the present time.

The same department has recently completed a survey of racial integration in its own churches, which is officially favored by its General Assembly. The tentative report on the survey states that "44 per cent of our white churches located in racially mixed parishes . . . have opened their doors in fact. The rest have not. Their task with respect to the witness of the church to the oneness of all men in Christ is quite clearly to open the door of the church."

Continuing, the report says that "80 per cent of our churches located in segregated white parishes have opened the church in theory . . . Presumably one of the major tasks of the Negro Christian is to knock, and keep knocking on both these doors until they are opened."

The survey was made on questionnaire forms sent to each church to be completed by the pastors of the churches. Out of 6,571 forms sent out, 4,766 or 72 per cent were returned by the time of the tentative report.

The report records the fact that 3,571 of these churches are all-white churches in communities that are either all-white or have less than one per cent Negro population, and notes that they are doomed to remain "segregated churches in a segregated society until they, or other forces, desegregate their residential communities."

The survey report concludes that "in its racial behavior the local church strongly tends to reflect the prevailing winds of the social atmosphere that surrounds it. . ." and that "except in the South where other massive realities dominate, the likelihood of a white church's becoming desegregated in fact tends to vary directly with the percentage of Negro population in the parish."

Using the comments of Presbyterian pastors in many different states on public opinion toward Negro-white relations, the survey report classifies the various states into six categories, or "socio-geographical climates."

Group 1, with a "favorable climate," lists six states: Connecticut, Massachusetts, Michigan, New Jersey, New York and Pennsylvania.

States with a "mixed favorable climate" are given as California, Illinois, Indiana, Ohio, Oregon, Rhode Island and Washington.

Seventeen states are classified as "no problem": Arizona, Colorado, Idaho, Iowa, Maine, Minnesota, Montana, Nebraska, Nevada, New Hampshire, New Mexico, North Dakota, South Dakota, Utah, Vermont, Wisconsin and Wyoming.

Group 4 lists Delaware, Maryland, Oklahoma, West Virginia, Kansas, Missouri and the District of Columbia as "border states."

Arkansas, Florida, Kentucky, North Carolina, Tennessee, Texas and Virginia are given as "resisting," and the remaining states—Alabama, Georgia, Louisiana, Mississippi, South Carolina (and east Texas) — are grouped together as "defiant."

Presbyterians Report

Restricted Housing Holds Back Church Integration

PITTSBURGH, Pa. — Negroes who ask for membership probably would be received into most white congregations, according to a survey made by the Presbyterian Church in the USA, before it was merged recently with the United Presbyterian Church. But such requests will be few so long as segregated housing patterns predominate, the survey continued.

The report was presented on June 3 to the General Assembly of the new communion, the 3,250,000-member United Presbyterian Church USA. The study is based on questionnaires returned by 4,766 pastors.

IT SHOWS THAT the stated policy of at least 2,300 church sessions is to receive persons into membership solely on profession of faith in Jesus Christ, without regard to their color.

More than 4,050 pastors believe the sessions of their churches would receive a member of "the other race."

But among the 4,766 churches responding, only 609 predominantly white congregations and 38 predominantly Negro congregations have members of the other race actually participating in their work or worship.

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THE QUESTIONNAIRES were sent last year to 6,600 pastors in the Presbyterian Church USA. Ministers of the United Presbyterian Church were not queried. In 1957 the two communions had not yet merged.

The study contains the most recent extensive data available on integration of Negro and white Presbyterians in churches. It was ordered by the General Assembly of the Presbyterian Church USA, and carried out by the church's Department of Social Education and Action.

"The most striking finding of the survey came as a surprise to no one," a spokesman for the department said. "This was the fact that most white Presbyterian churches find it impossible to achieve integration in practice, because virtually no Negroes live in their geographical parish.

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OF THE responding churches, he said, nearly 3,000 white congregations had no Negro population within one-half mile of their doors.

"Theoretically, Negro churches have greater opportunity to integrate. But only theoretically," he pointed out.

"Among the 119 Negro churches that responded, 86 are in mixed neighborhoods. In the case of these churches, however, the weight of resistance to integration is initially to be found in the group to be admitted. In the case of the white church, the resistance is initially in the group that would do the admitting.

"Obviously, the greater single obstacle to the white churches' ever becoming integrated is the widespread pattern of restricted housing. Even so, the church remains vulnerable to the charge that the community is largely made up of church members, whose racial attitudes both influence and are influenced by the segregated pattern of their neighborhood life."

s African "Black Moses"

Prophet Jones Back In Detroit Just As Popular As He Ever Was

DETROIT — "His Holiness, Right Rev. Dr. James Frances Jones," — Prophet Jones to you — has again taken up residence here to establish his new church, "Universal Missionary Church of Detroit."

The Prophet started his series of meetings, termed a birthday celebration lasting 10 days in his mammoth house on Arden Park Blvd., only two blocks from his former French Castle when his church was the Universal Triumph Dominion of God.

The erstwhile Prophet while he preaches 'no death,' made some dire predictions of things to come. He predicted that soon a prominent orchestra leader, one who has written many popular songs, will be taken in death. Also death will soon take a prominent movie actress and further that an enemy country will soon make a sneak attack upon the United States which will result in total war. However, the "Prophet" did not say just how soon is SOON.

Dr. Jones headed up his birthday celebration committee with his mother: "Her Grace Rev. Lady Catherine L. Jones, First Dominion Lady, Honorary chairman, posthumous, (dead these past 8 years.)"

A great portion of his followers still believe in Prophet Jones as they swarm nightly in great droves to his meetings.

Tax Sleuths Eye Prophet's Income

DETROIT — Uncle Sam is breathing hotly down the neck of the Rt. Rev. James F. (Prophet) Jones.

• He wants the Prophet, spiritual head of the Universal Missionary Church, an outgrowth of the Church of Universal Triumph, Dominion of God, that Jones used to head, to fork over about $10,000 in taxes on an expensive ring and mink coat, aside from his membership.

The Internal Revenue Service claims Jones owes the $10,000 as a tax deficiency for the years (lush ones with the Prophet) 1953-54.

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JONES' LAWYER, Samuel Brezner, assistant prosecuting attorney, said Jones overvalued the coat and ring, that they are not worth the $5,000 and $14,000, respectively, that he said they were worth.

He declared that the two were worth "no more than a few thousand dollars."

But Internal Revenue agents refused to accept a compromise payment because they believe the Prophet has some loot stashed somewhere else. Jones claims he doesn't have.

At any rate, the agents discovered that Jones has a $5-a-year safety deposit box in the main office of the Bank of the Commonwealth.

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BUT JONES' public relations man, Ulysses Boykin, told The Courier, "There is not much of value in the box—only about 1,100 to 1,300 pennies, three watches and some private papers."

He said Jones kept the box in earlier years to deposit the many gifts members bestowed on him.

The tax service seized Jones' bank account containing $114 and attempted to confiscate his four Cadillacs which Jones owned at one time but all the cars were out of town and are of little present value, Brezner said.

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EDUCATOR SCORES BIAS VIA RELIGION

Protestant Aide Objects to Plan for Church Schools to Avoid Integration

By GEORGE DUGAN

Special to The New York Times.

OMAHA, Neb., Feb. 12—A Protestant educator objected today to proposals that tax funds earmarked for public education be used to set up separate church schools to avoid racial integration. Such proposals have been made in a number of Southern states.

Dr. Rolfe Lanier Hunt, director of the Department of Religion and Public Education of the National Council of the Churches of Christ in the U. S. A., voiced his objection at the annual meeting of the council's Division of Christian Education. The sessions end tomorrow.

A former superintendent of schools in Mississippi, Dr. Hunt warned that sectarian segregation of school children could do more harm to American unity than racial segregation.

Small Town's Problem

He observed that in a nation with 250 Protestant denominations, a small town might be called upon to support a dozen school systems while in New York or Los Angeles there could conceivably be "a couple of hundred."

He pictured a hypothetical Georgia village with Roman Catholic, Presbyterian, Baptist, Lutheran, Methodist and Negro schools.

"Ardent teachers would teach that only in their schools was the truth," Dr. Hunt said. "Would we wish our tax money to support those schools?"

The educator pointed out that in this country no parent is compelled to send his children to public schools. And he advocated the right of parents and churches to operate such schools as they chose.

But he said that after four years of study he could find no proof of the superiority of any school—public, private or parochial—that could be attributed solely to its type or format.

Strain on Budgets Cited

"Until there is evidence of such superiority," Dr. Hunt declared, "why should the churches quadruple their budgets and dilute their evangelistic missions?"

Public schools, he added, plan for all the children of all the people and provide a better opportunity for an exchange of insights than that offered by any isolated group.

The 1,500 educators here, it was brought out in a score of speeches over the last four days, are committed to these principles:

¶While the teaching of religion is a responsibility of the home and church, it is a proper function of the public schools to reinforce the home and the church in discharging this responsibility.

¶The school can do much in teaching about religion and in affirming that religion is an essential factor in this country's cultural heritage.

Research on Bias in Children

Special to The New York Times.

PHILADELPHIA, Feb. 12—The University of Pennsylvania will conduct research into the causes of racial and religious prejudices in pre-school children.

This was announced today by Albert M. Greenfield, honorary chairman of the Philadelphia chapter of the National Conference of Christian and Jews, at a Brotherhood Week luncheon in the Bellevue-Stratford Hotel.

U.S. Protestants are integrating

CHICAGO—Ten per cent of the 280,000 Protestant churches in the U.S. are integrated, and leading churchmen are finding that the teachings of Christianity and racial prejudice cannot exist together.

Ten years ago, says EBONY Magazine, the Sunday morning church hour was considered "the most segregated hour in America."

A survey of every major denomination and of churches in 20 typical cities reveals that the statement, though still true in many areas, is losing its sting.

One technique that is being used by some churches in changing neighborhoods, is that of using an interracial ministry

Integration Proceeds In Protestant Church

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Ten years ago, says Ebony the Sunday morning church hour was considered "the most segregated hour in America". A survey of every major denomination and churches in 20 typical cities reveals that this statement, though still true in many areas, is losing its sting.

CHURCHES ARE integrating in the Bible Belt, in the big cities, and in small mission churches, the Ebony article points out.

With the mobility of whites and Negroes, neighborhoods are undergoing changes, and with these changes many white people continue to go to their church, even though Negroes are admitted to membership.

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Negro Cleric Named To Head New York Protestant Group

NEW YORK, Feb. 10 (AP)—A Negro clergyman, for the first time, tonight was named president of New York City's Protestant Council. He called the step symbolic of the essential unity of all Christians.

The Rev. Dr. Gardner C. Taylor, 39, pastor of Brooklyn's 10,200-member Concord Baptist Church of Christ, was elected at the council's 14th General Assembly.

He told the assembly he felt a "high sense of honor and a deep almost painful sense of humility" that "my colleagues in our evangelical faith have leapt the chasms of color and creed to lay hands on me.

"I am black and am the first black man ever elected to the titular leadership of our great Protestant Council."

This, he said, expressed symbolically that "beneath our superficial and external differences of complexion and culture, we have an essential unity, a basic and fundamental 'alikeness' in Christ Jesus."

The council represents about 1,700 churches of 31 denominations with approximately 600,000 members throughout the city.

PROTESTANT AIDE CHIDES CHURCHES

Mission Society Head Calls Ties to Particular Social Groups a 'Weakness'

The "great weakness" of New York Protestanism is its "readiness to identify with a particular social group and treat other groups as outsiders," the Rev. Dr. David W. Barry said last night.

Dr. Barry is director of the interdenominational New York City Mission Society. He spoke at a dinner in the Biltmore Hotel held under the auspices of the Presbytery of New York.

The Presbytery is the local governing unit for more than sixty Presbyterian churches in Manhattan, the Bronx and Staten Island. It is conducting a $5,000,000 fund-raising campaign for the construction of new churches in housing projects and the renovation of old ones in "distress" areas.

Dr. Barry said that Presbyterian associations began years ago with the Scotch and the British. Later, he observed, this relation brought a "gradual shift to a concentration on the business, professional and property-owning classes."

"To this day," he commented, "the Scotch brogue can walk into many of our churches and feel immediately more at home than the Italian accent. The polished phrases of the finishing school are too often accepted more warmly than the strident phrases of the Giant fan seeking a new church home."

Dr. Barry, a Presbyterian minister and member of the Prebytery, set these goals:

¶The 600,000 new Spanish-speaking persons in New York must never be regarded as "second-class citizens."

¶Spanish-speaking churches should be integrated into the "full" life of the Presbytery.

¶There should be no separate and segregated ministry for Spanish-speaking newcomers to English-speaking neighborhoods.

The dinner also honored the Rev. Dr. Paul S. Heath who will soon retire as General Presbyter, or chief administrative officer of the Presbytery; Van Logan, the first layman to serve as moderator of the Presbytery, and the Rev. Elder Hawkins, present moderator and the first Negro to serve in that post.

New York Clergy Upholds Equal Rights

Say Denial Of Privileges Offends Christian Aims

New York, May 5.—Thirty-three Protestant leaders signed a general statement today upholding the right of equal opportunity in housing, employment, public accommodation and education.

They commended the statement to consideration by the Assembly of the State Council of Churches on June 6.

Any denial of this right, they asserted, is "offensive to Christain principals."

"We believe," the statement continued, "that men of all faiths share with us a common concern for the inequalities that presently exist and a common purpose to eliminate these inequalities from our social structure."

The final session of the two-day meeting at Arden House also proposed that the council prepare pilot projects against discriminatory practices. It suggested that the council should be ready to work with Roman Catholic and Jewish groups in this field.

The meeting was held under the sponsorship of the council and the State Commission Against Discrimination, headed by its chairman Charles Abrams, took part in the discussions.

The Rev. Theodore L. Conklin of Syracuse, associate general secretary of the council, presided. The Rev. Dutton S. Peterson, president of the council, was present and signed the statement with almost all the participants.

With general agreement on principles, most of the discussions were on practical ways of confronting discrimination as it arose in a community.

The Rev. Philip Allen Swartz of the First Congregational Church in Poughkeepsie spoke of the difficulty of interesting church people in rural areas, because the major housing problem was in the cities.

Segregation Protestant Problem?

COLLEGEVILLE, Pa. (ANP) — The Rev. R. L. Shinn, professor of Vanderbilt University, said here recently that the racial situation in the U. S. is primarily a Protestant problem because segregation is strongest in the regions where Protestantism is strongest."

Speaking before the first National Conference of Churchmen sponsored by lay organizations of the United Church of Christ, he said:

"Both as a Christian and a Southerner, I reject any suggestion that the Southern people are more wicked than people elsewhere.

"The reasons why the race problem is acute in the South are purely accidental. They go back to the one-crop economy that made slavery possible in the South when it was not so elsewhere. To the extent that the churches of the South represent a culture-religion they are likely to support segregation.

"To the extent that they bring a Christian judgement upon culture-religion, they protest against the injustice of segregation," he concluded.

Promote Integration, Protestants Urged

© New York Times News Service

Pittsburgh, Dec. 10.—Forty-four Protestant denominations were called upon here Wednesday to promote racial integration at "every level" of church work in this country and overseas.

The plea was voiced in a resolution adopted at the closing business session of the four-day annual assembly of the division of foreign missions of the National Council of The Churches of Christ in The U.S.A.

The 44 denominations are all members of the council's foreign missions division. The council itself has a membership of 27 Protestant bodies and six Eastern Orthodox.

The text of the resolution, approved unanimously by the 350 delegates attending the gathering:

"The assembly expresses deep concern over the manifestations in the United States of racial prejudice, discrimination, and segregation. This problem has become a world problem. It not only involves the denial of civil rights and elemental justice to America citizens at home, but also invalidates to some degree our Christian witness abroad. Professions of brotherhood are meaningless where the practice of racial superiority persists. This summons us as Christians to penitence.

"The assembly therefore calls on all constituent churches affiliated with the division of foreign missions through their foreign mission boards to promote at every level in the church at home and abroad equality, justice, and unrestricted fellowship in the fulfillment of our world Christian mission."

ONLY TEN PER CENT OF U.S. CHURCHES ARE INTEGRATED

Chicago — Ten per cent of the 280,000 Protestant churches in the U.S. are integrated, and leading churchmen are finding that the teachings of Christianity and racial prejudice cannot exisit otgeher, according to an article in May issue of EBONY Magazine.

Ten years ago, says EBONY, the Sunday morning church hour was considered "the most segregated hour in America". A survey of every major denomination and churches in 20 typical cities reveals that this statement, still true in many areas, is losing its sting.

Churches are integrating in the Bible Belt, in the big cities, and in small mission churches, the article points out.

With the mobility of whites and Negroes, neighborhoods are undergoing changes, and with these changes many white people continue to go to their church, even though Negroes are admitted to membership.

Our technique that is being used, by some churches in changing neighborhoods is that of using an interracial ministry.

Although problems remain, says EBONY, the Protestant Church is undertaking to prove the true meaning of Christianity.

CLERGY UPHOLDS EQUALITY RIGHTS

Protestants at Arden House Say Denial of Privileges Offends Christian Aims

By FARNSWORTH FOWLE

Special to The New York Times.

HARRIMAN, N. Y., April 29 —Thirty-three Protestant leaders signed a general statement today upholding the right of equal opportunity in housing, employment, public accommodation and education.

They commended the statement to consideration by the Assembly of the State Council of Churches on June 6.

Any denial of this right, they asserted, is offensive to Christian principles.

"We believe," the statement continued, "that men of all faiths share with us a common concern for the inequalities that presently exist and a common purpose to eliminate these inequalities from our social structure."

The final session of the two-day meeting at Arden House also proposed that the council prepare pilot projects against discriminatory practices. It suggested that the council should be ready to work with Roman Catholic and Jewish groups in this field.

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The Rev. Philip Allen Swartz of the First Congregational Church in Poughkeepsie spoke of the difficulty of interesting church people in rural areas, because the major housing problem was in the cities.

State Senator George R. Metcalf of Auburn, a trustee of the council, said it was all the more important for churches in rural areas to be concerned. As their tant voice in deciding state representatives had an impor- policies.

The Rev. Wallace T. Viets, a Methodist minister from Glens Falls, said: "In housing, we're where we were in employment ten years ago." Church members can learn of the problem, he said, from trying to find a house for a Negro family.

Other ideas that received support included:

¶Getting churches to invest funds in "balanced" housing.

¶Giving attention to the way the recession is hurting the employment of Negroes more sharply than whites.

¶Giving recognition to businesses that employ Negroes.

Commissioner Abrams thanked the participants and urged the development of a "moral force as contagious as prejudice" in support of the law.

PROTESTANT ASKS INTERFAITH GAINS

Professor at Harvard Tells Jewish Congress More Cooperation Is Needed

MIAMI BEACH, May 16 (AP) —A Jewish expert on church-state relations contended today that religious conflicts over bingo, birth control and liquor "neither can nor should be eliminated."

A Protestant profesor agreed that there was conflict but said that there was also interfaith cooperation and there could be more. He proposed that to advance cooperation and understanding part of the history of ancient Israel be taught in the public schools — a suggestion that could spark conflict over the issue of separation of church and state.

The Jewish spokesman was Leo Pfeffer, New York constitutional lawyer.

The Protestant authority was Dr. George H. Williams, professor of Ecclesiastical History at Harvard University.

Their forum was the National Convention of the American Jewish Congress.

Catholic Not There

The Roman Catholic position was to have been outlined by Robert G. Hoyt of Kansas City, Mo., editor of a Catholic weekly newspaper, who sent a telegram saying he was indisposed.

Mr. Williams agreed with Mr. Pfeffer that Protestants, Catholics and Jews all "seek to shape the culture of the community according to their own concepts of the good life." But whereas Mr. Pfeffer saw conflict and competition as an inevitable result, Mr. Williams said that "I am not at all so negative as he is about the possibilities of inter-faith cooperation and mutual understanding."

"Even though intergroup conflicts are fought out with religious epithets and ethnic jeers," the professor said, they can be solved "by an appeal to the higher and profounder religious convictions on all sides."

Dr. Williams said that the history of Israel from Abraham to the return from exile should be taught.

"I would have it taught as history, not religion," he said "as part of the background of western civilization and the American heritage."

He told the organization, which firmly supports separation of church and state, that instruction in the early history of Israel could be accomplished without violating the Constitution.

CHURCHMEN STUDY TWO RACIAL VIEWS

Resolutions For and Against Segregation Are Offered at Episcopal Parley

By GEORGE DUGAN

Special to The New York Times.

MIAMI BEACH, Oct. 8—Two resolutions on race—one a vigorous defense of segregation and the other equally vigorous in favor of integration—are in the legislative hopper of the fifty-ninth triennial general convention of the Protestant Episcopal Church.

Both are being studied by a committee of the church's House of Deputies.

The twelve-day convention, in session at the Deauville Hotel, began last Sunday. Its two legislative arms are the House of Deputies, composed of lay and clerical delegates, and the House of Bishops. All legislation must have the approval of both branches before becoming final.

The pro-segregation proposal was introduced by B. Allston Moore, a lawyer from Charleston, S. C.

It asserts that a "sincere belief in the rightness of segregation is not incompatible with a belief in the dignity of all men and their equality before God."

It points out that for many generations Christians of "goodwill," including many clergymen, have believed that segregation, particularly in the schools, was in the best interest of both races.

His proposal notes, however, that the Supreme Court decision of May, 1954, outlawing segregation in the public schools has apparently changed the views of many of these clergymen, so that they now condemn as evil in the sight of God what they formerly approved or at least condoned."

Mr. Moore said today that he would not have introduced his measure if no pro-integration statement had been contemplated.

The anti-segregation resolution calls on churchgoers to work for the elimination of discrimination in all levels of life. It asserts that the denial of the right of equal opportunities in education, housing, employment and public accommodations by reason of race constitutes a "failure of Christian love."

"We affirm our moral support of those ministers and laymen who labor in areas of misunderstanding and tension," the resolution says, "that they may confidently proclaim the gospel of freedom in Christ, and we encourage all church members to work actively for the achievement of justice in the social structures of their communities."

'LITTLE CHURCH' IN NEW YORK STORY RETOLD

How It Became an Actors' Haven

(Chicago Tribune Press Service)

New York, Aug. 31 — Known thruout the world as the Actor's Church, the Protestant Episcopal Church of the Transfiguration on Manhattan's E. 29th street has been the scene of an estimated 100,000 weddings in its 110 year history.

Few persons outside its immediate neighborhood and its parishioners know it by that name. To millions who never saw it it is The Little Church Around the Corner.

How it got that name is a story often retold. In 1870 a British actor, George Holland, died here, and his widow asked Joseph Jefferson, a friend and also an actor, to arrange for the funeral at the Church of the Atonement, which is no longer in existence.

Looks Down on Actors

Reflecting a not uncommon attitude of the day, the pastor looked with disdain on actors. In the words of Dr. Randolph Ray, who retired last June after 35 years as rector of The Little Church Around the Corner, the minister at the Church of Atonement considered all actors "anathema."

So he delcined to allow the funeral rites in his edifice and suggested, "There is a little church around the corner where they do that sort of thing."

"God bless the little church around the corner," intoned Jefferson with feeling and took himself there. The man who had founded Transfiguration Oct. 1, 1848, Dr. George Hendric Houghton, received him with warmth and conducted the services.

Many Actors Attend

In the ensuing years, many actors — as well as parishioners from the neighborhood — have worshipped in the church and have been buried from there.

Dr. Ray, who became the church's historian, has often noted with pride that The Little Church Around the Corner has been an active participant in the affairs of its time. During the Civil war, it was a station in the Underground Railroad and shielded Negroes in the New York City Civil war draft riots. A stained glass window dedicated to two Negroes, George and Elizabeth Wilson, is reminiscent of this.

During the depression, the church operated food kitchens on its premises for jobless citizens and transients.

Thousands of persons seeking to be married in the church have been turned away because of a strict rule against marrying divorced persons.

Successor from Chicago

Successor to Dr. Ray as the fourth rector in the church's history is the Very Rev. Orin Anthony Griesmyer, 49, formerly rector of the Protestant Episcopal Church of the Advent in Chicago. His objective, as stated in his first sermons after taking over earlier this summer, is to develop within the church "A real parish family life."

"This church," he said, "is a shrine to people all over the world. But this shrine must also be a parish in the full sense and meaning of the word."

Peggy Wood and Cornelia Otis Skinner, actresses, were chairman and master of ceremonies respectively at a farewell dinner earlier this year for Dr. Ray. Dozens of persons well known in the theater came to pay him honor.

Speech Links Protestants, Segregation

COLLEGEVILLE, Pa., (AP) — The racial situation in the United States is primarily a Protestant problem because segregation is strongest in the regions where Protestantism is strongest, a Vanderbilt University professor said Saturday.

"Both as a Christian and a Southerner," the Rev. Dr. R. L. Shinn told the First National Conference of the Churchman as a citizen sponsored by the laymen's organizations of the United Church of Christ, "I reject any suggestion that the Southern people are more wicked than people elsewhere.

"The reasons why the race problem is acute in the South are purely accidental. They go back to the one-crop economy that made slavery possible in the South when it was not so elsewhere," Dr. Shinn said.

"To the extent that the churches of the South represent a culture-religion, they are likely to support segregation. To the extent that they bring a Christian judgement upon culture-religion, they protest against the injustice of segregation."

Dr. Shinn, professor of theology at Vanderbilt, spoke at the second session of the three-day meeting of laymen from all parts of the nation, deliberating Christian responsibility in political life.

Chicagoan Is Delegate To Assembly

NEW YORK — Moderators of six overseas Protestant churches will be special guests when the United Presbyterian church in the U. S. A. is created May 28 in Pittsburgh, Pa.

The new American church, with more than 3,000,000 members will be created with the merger of the Presbyterian church in the U. S. A. and the United Presbyterian church of North America.

Church leaders from Scotland Nile Valley in Egypt, Thailand, Korea, Cameroun in West Africa and Brazil will participate in the eight-day General Assembly of the new United Presbyterian church in the U. S. A.

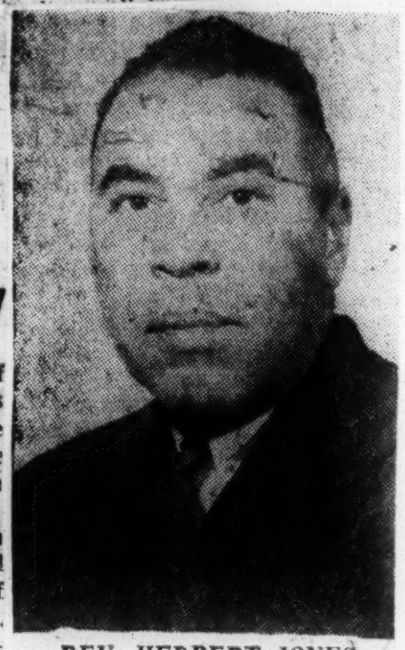
CHRISTIAN EMPHASIS

A further international Christian emphasis will be brought by Dr. W. A. Visser 't Hooft of Geneva, general secretary of the World Council of Churches.

On hand to establish the new church will be 1,200 commissioners elected by the Presbyteries and Synods of the merging churches throughout the nation.

Overseas moderators are:

Rev. Puang Akkapin of the Church of Christ in Thailand; Rev. Pil Soon Chun of the Presbyterian Church in Korea; Rev. George MacLeod of the Church of Scotland; Rev. Labib Mishriky of the Coptic Evangelical church in the Nile Valley;



REV. HERBERT JONES

9 1958

SEVENTH DAY ADVENTIST

Seventh Day Adventists Raise over $1,230,000

Per capita giving in '57 is $212

there were 20 delegates present to represent a total membership of 3,500. The church had an income of $11,000—$3,000 from sales of tracts and pamphlets and $8,000 in tithes from members.

Some 15,000 delegates and members from 85 countries attended last week's 48th quadrennial session. Much of the opening session Thursday was occupied in the reading of good will messages from heads of state and leading citizens throughout the world.

CLEVELAND, Ohio — Delegates to the Seventh Day Adventist world convention here participated this weekend in an offering for missions totaling over $1,230,000.

Some 17,000 church members packed services at the Cleveland Public Auditorium with 1,100 official delegates present from all over the world.

Reporting to the delegates to date have been H. W. Klaser, statistical secretary of the denomination and C. L. Torrey, treasurer. Mr. Klaser announced that during the past 10 years world membership has doubled, reaching currently 1,102,910. Per capita giving in 1957, the statistical secretary said, reached $212.

Treasurer Torrey told the convention that members have given more than one billion dollars for medical, educational and religious work since the denomination was formally organized 95 years ago.

T. L. Oswald, director of the Home Missionary Department, reported health and welfare to be the "fastest growing branch of the work in the Home Missionary Department." During the past four years, he stated, "23,500,000 persons received material aid."

The General Conference of Seventh Day Adventists, represents members in 85 of the world's 205 countries.

On May 20, 1863, when the first General Conference was held in Battle Creek, Mich.,



INFORMAL CHAT—The Rev. William L. Cheatham, left, of Pottstown, president of the Allegheny conference of Seventh-day Adventists, greets Lewis E. Lenheim of South Lancaster, Mass., newly-elected president of the Columbia Union Conference of Seventh-day Adventists, held in Cleveland, Ohio recently.

Adventist Church sends out 385 missionaries

WASHINGTON, D.C. (ANP) —A total of 385 missionaries was sent to more than 70 countries in 1957 by the Seventh-day Adventist Church.

This was reported Monday by Dr. Walter R. Beach, secretary of the General Conference (world organization) of Seventh-day Adventists.

OF THESE missionaries sent last year, 241 were on their first mission assignment and 144 returned to their stations after furlough, Dr. Beach said.

The top church official said the total Adventist missionaries sent to new stations from various "home bases" into mission lands since 1901 is 6,367.

"Home bases" from which Adventist missionaries departed in 1957 include points in the Australian, Northern European, South America, Southern African, Southern European an North American divisions of the church.

Adventists' meet to draw 20,000

CLEVELAND, Ohio — The quadrennial world session of the Seventh - day Adventist Church opens here Thursday with delegates and visitors from 90 countries in attendance.

Some 20,000 persons are expected to attend this weekend. A major item of business is the election of officers for the world headquarters of the church. Officers of ten major divisions of the church overseas will also be elected.

The session is the most important of all meetings to Seventh-day Adventists and its decisions constitute the highest voice of the church.

Seventh Day Adventists Elect Atlantan 3rd Time

HAWTHORNE, Fla. — J. H. Wagner, of Atlanta, has been unanimously re-elected Sunday to his third consecutive two-year tern) as president of the South Atlantic Conference of Seventh-Day Adventists.

The leader of all colored Adventist churches in the four states of Georgia, Florida, North, and South Carolina, was chosen by more than 1,000 delegates and members attending the seventh biennial business session at the conference's 40-acre camp meeting ground near Hawthorne, Fla.

The business session was held in connection with the annual summer camp meeting which ends today.

OTHER OFFICERS

Other officers to be elected included N. G. Simons, Secretary-treasurer; C. O. Thomas, Secretary to the Missionary and Sabbath School departments; D. C. Cunningham, Secretary of the Educational and Youth departments; B. H. Ewing, Secretary of the Book and Bible House; S. McClamb, Secretary of the Publishing department; and Miss I. Miller, cashier; all are of Atlanta, Georgia where the conference chapel and church administration offices are housed in its $90,000 office buildings on Chicamauga Avenue.

The eleven top men elected to run the conference for the next two years are called the "executive committee," and include Elder Wagner, chairman; N. G. Simons, secretary; C. Rock of Miami, W. Banfield of Tampa, J. Street of Atlanta, H. L. Cleveland of Savannah, H. M. Barker of Wilmington, N. C., L. R. Hastings of Charlotte, and J. Johnson of Fayetteville, N. C. All the above men are ministers. Two laymen on the committee are L. Carroll of Ft. Lauderdale and J. W. Walker of Rocky Mount, N. C.

Before 1945 the work of Adventists was all administered by white men. In 1945 representive delegations from all colored Adventist churches in the states of Georgia, Florida, North and South Carolina, met in Atlanta and organized the colored Adventists in a "Regional Conference" with colored leadership. Since then the conference has doubled its membership and tripled its income; raising up 23 new church groups and spending more than a million dollars in buildings.

The treasurer, Simons, reported $676,727.06 tithes income in 1956-1957. The mission director, Thomas reported $614,000.00 for missions.

The office is moved to Hawthorne during the encampment and will return to Atlanta on June 9.

ADVENTISTS CONVENTION THURSDAY

POTTSTOWN, Pa. — (ANP) — More than 4,000 colored Seventh-day Adventists of seven eastern states and the District of Columbia are expected to converge on nearby Pine Foreg, Thursday, August 7, for the 13th annual summer convention of the Allegheny Conference of Adventists.

Delegates are expected to attend from all over Ohio, Pennsylvania, New Jersey, Maryland, Delaware, Virginia, West Virginia, and Washington, D. C.

In connection with the annual parley is the seventh biennial constituency convention of the conference which will feature the election of officers for a coming two-year period and the presentation of reports for the past two years.

Directing the entire ten-day convention will be William L. Cheatham, president of the Allegheny Conference of Adventists. He is completing his second full two-year term as spiritual leader of all colored Adventists in the Middle Atlantic area. He is scheduled to present his president's address on Thursday night.

An array of high church officials are expected to address the delegates throughout the 10-day meeting. Speakers will include Reuben R. Figuhr, world president of the Adventist church; Lewis Lenheim, presidnt of the Columbia Union Conference of Adventists; Frank L. Peterson, secretary of the regional (colored) department of the General Conference of Adventists; and Louis B. Reynolds, editor of "Message" magazine. A score of more of other speakers are listed.

This is the 13th consecutive year that Adventists are convening at Pine Forge, a 625-ace valley including the headquarters of the church; co-educational secondary school; and the permanent headquarters of the summer conference. Facilities are constantly being added which improve the location for the various functions of the church.

2 Churchmen Back Troop Use at School

NEW YORK, Sept. 11 (AP) —Two leaders of the United Presbyterian Church say they favor enforcement of integration at Central High School in Little Rock, Ark., "with troops and tanks, if necessary."

The statement was made yesterday by the Rev. Dr. Eugene Carson Blake, chief administrative officer of the church in this country, and the Rev. Dr. Theophilus M. Taylor, presiding officer.

They said they drew up the statement in the hope of influencing anyone who has anything to do with the Little Rock situation—including the United States Supreme Court which is holding hearings on the case today.

Press Rule by Law

The statement said in part:

"We deeply sympathize with the citizens of Little Rock for the anguish that Federal police action would bring, especially in view of the century-old conflict.

"But there are times when such action may be preferable, not so much to force integration as to enforce rule by law instead of allowing mob rule. It is not really a question of forcing integration, but of permitting American citizens—Negro pupils, in this case—to exercise rights legally theirs as members of our democracy."

Dr. Blake and Dr. Taylor declared that the Little Rock school integration crisis presented, in practical terms, "a choice between two evils."

Lesser Evil

They continued: 'But we believe that enforcing the law of the land as set forth in the Supreme Court desegregation decision, and enforcing it with troops and tanks if necessary, is a lesser evil, however undesirable, than the alternative of buying temporary peace at the price of:

"1. Continued denial of rights to Negro American citizens:

Baptists Vote For College in No. Virginia

A proposal to establish a Baptist college in Northern Virginia was approved last week at the annual meeting of the Mount Vernon Baptist Association and will be presented to the Southern Baptist Convention at its annual meeting in Houston, Tex., in May.

The proposal was contained in a resolution presented by Lawrence H. Harris, a deacon of the Fairfax Baptist Church, and approved unanimously. Harris plans to go to Houston to push the plan.

The college, according to his plan, would be sponsored by the Southern Baptist Convention and operated with the cooperation also of the American (Northern) Baptist Convention, the two leading Negro Baptist conventions, and the District Baptist Convention.

The Mount Vernon Baptist Association includes all churches in Northern Virginia that belong to the Southern Baptist Convention.

Complaint Made At Convention

Southern Group Defeats Move To Return $15,000

HOUSTON, Texas —Southern Baptists last week repudiated charges that its agency was using "tainted money" to promote racial harmony. By a voice vote approximately 12,000 messengers defeated a motion that they return a big cash gift made to the Christian Life Commission by the Fund for the Republic.

The convention also adopted the report of the commission urging stronger "fellowship with people of every race" after a flurry of debate on the pros and cons of the proposal. The report urged staunch support for the public schools, and appealed to Baptists to "Help and not hinder the progress of justice for all peoples."

THE debate over the $15,000 gift from the fund was stirred by attack on the fund by Jack Trammell of Selma,, Ala. who claimed that it had been accused of giving aid to communism, and that "we ought not to accept any money that is tainted."

The move touched off a wave of rebuttals. The Rev. Reuben E. Alley, of Richmond, Va., editor of a State Baptist paper, said he had investigated the charges thoroughly, and added:

"**THE** fund . . .is absolutely and completely untainted by any relationship to Communist causes. There are no grounds whatever for these charges."

A fund gift to the commission, which works for racial harmony and other social improvements, has been widely criticized in Southern white citizen council organs.

A NEW report by the commission, calling for strengthened "fellowship with people of every race," was overwhelmingly accepted by the convention Thursday.

The report denounced "social usages" that "deny basic American freedoms" to any citizen, and said "racial antipathy" at home has impeded missionary work abroad.

• • •

THE REV. Montague Cook of Moultrie, Ga., assailed the document, saying its plea for racial fellowship was synonymous with integration. He provided the dictionary definitions.

Replied the Rev. Adiel J. Moncrief of St. Joseph, Mo., chairman of the commission: "We are endeavoring to follow the Bible, rather than the dictionary or press reports."

• • •

THE convention must witness to Christian principles fearlessly, he said, adding:

"We are not living in a cloistered sweet contemplative life amid happy sourroundings On the contrary,, we have espoused a militant disturbing way of life—a dangerous way of life."

Brotherhood Idea Pushed

HOUSTON, Tex. — (AP) — Pausing frequently to sing a hymn, pray or hear a sermon, Southern Baptists today began gearing their massive denomination for a bigger future.

And they also pondered pleas that they do something about improving the status of Negroes in the South and to promote world peace.

It was th efirst working day of the week-long Southern Baptist Convention, which opened last night with worship, speech-making and colorful pageantry.

President Eisenhower sent warm greetings.

The vast gathering—about 15,000 strong—gave an applauding send-off to an unprecendented program linking all Baptists on the continent in a united expansion drive.

Called the "Baptist Jubilee Advance," it will ally Baptists of six national conventions—North and South, Negro and white—in a six-year, precision schedule for enlarging the faith.

Dr. W. A. Criswell of Dallas called the plan a "tidal, spiritual movement" that will "be staggering in its total impact upon the Americas."

FIRST SUCH EFFORT

It's the first time all Baptists have joined in any such effort. There are about 20 million of them altogether, this nation's largest Protestant family.

Nearly half are Southern Baptists, concentrated in the Southland but now spreading rapidly throughout much of the west and north.

In a keynote speech, the convention president, Rep. Brooks Hays (D-Ark) proposed establishment of a Baptist "peace committee."

"Nothing we could do would be more important right now," he said.

The recommendation was scheduled for action later.

Under Hays' plan, elaborated at a news conference, the committee would explore methods and offer guidance on how to exert the denomination's influence in behalf of measures for peace.

It would seek mutual steps by counterparts in other Baptist bodies. Hays said, adding:

"This could be extremely significant in channelling the tremendous influence that Baptists have in the world. It's a way of getting Christian principle applied in international affairs."

The congressman-church leader also urged the convention to tackle other social ills—including racial conflicts—without timidity. And he called for new ideas in solving the race problem.

On the same subject, Dr. W. O. Vaught Jr., of Little Rock, Ark., said earlier that Southern Baptists "must give a new evaluation to the real meaning of true democracy."

How, he asked, can missionaries take a gospel of love and salvation to other races and nations "while we have this great race problem unsolved on our own door-steps?"

Hays Calls on Baptists To Solve Race Problem

By CASPAR NANNES
Star Staff Writer

Representative Hays, Democrat of Arkansas, declared yesterday Baptists can help greatly in solving the racial problem confronting the Nation.

"Baptists in their examination of the spiritual obligations of democracy have a contribution to make to the solution of this problem," the Arkansas Representative asserted. He was defeated in the recent election by Dr. Dale Alford of Little Rock, Ark., who won through a write-in vote.

Representative Hays spoke at the annual meeting of the District of Columbia Baptist Convention in the First Baptist Church, Silver Spring, Md. He is president of the Southern Baptist Convention, with which the District Baptist Convention churches are affiliated.

Referring to his recent defeat, the speaker said while he was a strong "State's righter, I believe in the rule of law. We cannot be selective in the laws we are willing to obey. I will not yield on this question of the rule of law."

Denies Repudiation

Representative Hays told the large gathering that he held no rancor for his defeat.

"I have not been rebuked," he insisted. "I have not been repudiated. After all, I got 49 per cent of the vote. I still love the people and have faith in them. I believe some day the people will change their mind and see that the principle for which I stood was correct."

The speaker declared that "in human relations we must assure everyone that justice is done and that no minority has to worry about justice being done."

Praised for Courage

Dr. Clarence W. Cranford, pastor of Calvary Baptist Church where Representative Hays worships while in Washington, paid tribute to the lawmaker for having the courage to speak out on the crucial race issue.

"I think what has happened is an indictment of our Christian churches," said Dr. Cranford, former president of the American Baptist Convention. "If our churches had been as courageous in speaking out on our social problems, the result of the recent election might have been different."

Officers to lead the District Baptist Convention during the coming year will be elected at the afternoon session today.

Clifford R. Carter, a member of Luther Rice Memorial Baptist Church, ends his term as president with the conclusion of the annual meeting tonight.

REP. BROOKS HAYS (D-ARK)
PRESIDENT

Rep. Hays Tells State Baptists Red Threat Makes Racial Unrest Perilous

MOBILE, Ala. (AP)—Rep. Brooks Hays (D-Ark) Monday deplored what he called extremism. The Little Rock congressman said that domestic conflicts stirred up by the battle over racial integration can be resolved with national unity preserved.

To achieve this end, Hays called upon all Americans to indulge in "a spirit of good will of harmony, of cooperativeness," and to utilize the moral resources offered by religion and the church.

Hays, who is president of the Southern Baptist Convention, spoke at the 40th annual convention of the Alabama District of Kiwanis International.

He did not refer directly in his speech to the Little Rock School integration crisis or to racial conflicts that have cropped up elsewhere. But he left no doubt he had those things in mind as he spoke broadly of difficult times which Southerners face today.

"We of the South in phrasing our grievances," Hays said, "must do it with our love of country not obscured by our discontent.

"It is a national government that we have under the constitution. It is a national community. We must be more interested now in the functions of government than in the allocation of powers.

"If we were 49 severed sovereignties, we would be impotent in the face of the advance of world communism," he said. He added there is "certainly room for the patriot with his national loyalty and his state loyalty."

Hays said the Southerner must display ingenuity and inventiveness in working toward a solution to the current problems, but he said the necessity of preserving national unity must always be kept in mind.

The representative said he is not disconsolate about what the future will bring insofar as the domestic conflicts are concerned. He expressed confidence that good will, harmony and cooperativeness will prevail.

"Extremism," he continued, "cannot help us solve this problem of relationships. There is a spiritual factor. We must work toward a condition of unity and cooperativeness."

CALLS FOR UNITY

Above all else, Hays said, America must be preserved undivided for America is "the world's best hope" for the future.

Earlier, U.S. Sen. John J. Sparkman of Alabama said that the state has a substantial stake in foreign trade — a stake that 'could well mean the difference between relative prosperity and depression."

The senator said that Alabama's proportionate share of national farm exports in the 1956-57 marketing year was $72,400,000. He added that the state's share of industrial exports amounted to $72,700,000.

Charles O. Bingham, Mobile, Alabama district governor, presided. Also on hand were two Kiwanis International vice presidents, I. R. Witthuhn of Milwaukee, Wis., and Albert J. Tully, Mobile.

The convention ends Tuesday after an address by Witthuhn, the election of officers, and a talk by Chester Lauck, Texas Oil Co. executive and formerly Lum of the Lum and Abner radio team.

Southern Baptist Head Asks Racial-Problem Settlement

Atlanta, Nov. 13 (AP)—Representative Brooks Hays (D., Ark.), president of the Southern Baptist Convention, called for peaceful settlement of racial problems in an address to Georgia Baptists last night.

"We must recognize the dignity and worth of man," he told the Georgia Baptist Convention.

Hays said reports from missionaries indicated a pressing need to solve the explosive racial problem in the South without violence. They report that racial disorders create a very bad reaction in other parts of the world, he declared.

Indirectly referring to demands by a Mississippi Baptist layman's group that he quit as convention president, Hays told the Georgians, "I am your president, and I will be your president."

He promised to devote all of his time to the work of the convention, which has a membership of almost 9,000,000.

Hays lost his seat in Congress to Dr. Dale Alford, a segregationist member of the Little Rock School Board, in the November 4 general election. Alford attacked Hays' moderate stand on integration.

Dr. James P. Wesberry, retiring president of the 850,000-member Georgia group, termed the Mississippi demand that Hays resign "ridiculous, unkind and un-Christian." Other church leaders echoed Dr. Wesberry.

The convention heard a plea for an atmosphere of tolerance and good will from its Social Service Commission.

"We call again for Christian sympathy, tolerance and patience in all problems having to do with human relations," the report said.

Resignation Asked Of Brooks Hayes

MONTGOMERY —(AP)— An organization of Baptist Church members in Alabama joined Baptist laymen in Mississippi today in demanding Rep. Brooks Hays' resignation as president of the Southern Baptist Convention.

The Arkansas congressman has been criticized by ardent segregationists for moderation in the Little Rock school controversy, and was defeated for reelection by a segregationist writein candidate Dr. Dale Alford.

D. L. Epperson of Montgomery, president of the Baptist Laymen of Alabama Inc., sent Hays a telegram which said:

"We do not question your right as an individual seeking moderation in the integration question but in doing so as president of the convention, you became a controversial figure not representing the thinking of a majority of the people who support the cooperative program."

The telegram asked for Hays' immediate resignation "to prevent further damage to the convention."

Survey Shows 4 Of 5 Southern Protestant Ministers Favor Yielding To Integration

NEW YORK (AP)—Four out of five Southern Protestant ministers who replied to a survey favor compliance with the Supreme Court's order for public school integration.

Results of the poll, conducted by Pulpit Digest, a nondenominational professional journal of the ministry, were announced Sunday.

Of those opposed to compliance, according to the poll, only three per cent were in favor of open disobedience. Most of those opposed favored finding possible legal means of avoiding school integration.

The magazine sent its confidential questionnaire to 3,606 Southern Protestant ministers — five per cent of those in the 17 Southern states. The results were based on the 769 answers received, a response better than 20 per cent.

Half the ministers answering considered racial integration in the public schools inevitable, the Digest said. Seven per cent said integration could never be successful in the South.

On theological aspects of school integration, 74 per cent said integration was in accordance with Christian principles and 67 per cent considered it a cause that Christian ministers should support.

Eight per cent of the ministers said integration in the schools was contrary to Christian principles, 14 per cent felt it had nothing to do with Christian principles and 18 per cent said it was a cause in which Christian ministers as such, should take no part.

Many ministers thought clergymen should avoid political manifestations on the integration issue. They based this on support for strict separation of church and state.

An Alabama minister, the Digest said, had this to say about school integration:

"I have many Negro friends but none feel integration is wise. God intended the Negro to be a separate people. Do you want your own daughter to cross-marry?"

A North Carolina minister expressed an opposite view:

"Surely the political leaders, such as (Arkansas Gov. Orval E. Faubus), who are treating the Negro the way Hitler treated the Jews, will end up in a similar state as that of the German war leaders today. We have a high percentage on church membership rolls, but few real Christians."

Pulpit Digest, a monthly magazine established in 1936, accepts subscriptions only from ordained ministers and seminary students.

Some Ministers Favor Integration

Only 62 Alabama Preachers Reply To Poll By Pulpit Digest; 53% Favor School Mixing

BY GENE WORTSMAN
Post-Herald Correspondent

WASHINGTON, Oct. 21 — A small sampling of Protestant ministers in Alabama favor obeying court orders on school integration, The Pulpit Digest reported today.

The Digest polled 5 per cent of all Protestant ministers in the South.

Answers were received from only 62 in Alabama.

Of this 62, The Digest said 53 per cent favored obeying the court's ruling enforcing racial integration in the schools."

Seventeen per cent said the court decision should be avoided by any possible legal means such as those being tried in Arkansas.

And 5 per cent said the court opinion should be openly disobeyed.

The Pulpit Digest, of which Ralph C. Raughley Jr., is editor, is published in Great Neck, L. I. The poll was taken on a confidential basis and 6 per cent of the ministers replying from Alabama were Negro.

Raughley said the ministers were asked whether Protestant churches should be used on an integrated basis for children if public schools were closed.

In Alabama, 22 per cent said the churches should be so offered; 32 per cent said only when requested by local officials; 40 per cent said the churches should refuse to allow the use of the buildings.

The white ministers were asked if Negro members would be welcomed in their church.

Eighty-nine per cent said they would not be and only 2 per cent said they would be. However, Raughley said that some of the ministers pointed out that they personally would not object but their congregations would.

"Many of us in the South are heartbroken by the silence of the church," one white minister wrote, according to Raughley. "If only one church leader would speak . . . what a help it would be."

Another wrote that "I believe racial integration is supported by the teachings and attitudes of Jesus the Christ. However I realize that the members of the churches I have served do not wholeheartedly accept or practice the ideal of Jesus."

The minister added that he expects opposition for another 20 years, but that during these years there would be a change in attitude.

In time, he added, integration would be almost complete and it would be due to both the clergy and laymen who were willing to make sacrifices.

Raughley said other ministers wrote denouncing the idea of church integration.

"Do you want your own daughter to cross-marry?" one asked.

4 of Every 5 Dixie Ministers Answering Poll Back Integration

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New Officers Of Ministers Institute

The Town and Rural Ministers Institute, meeting annually at A. and T. College, voted to elect officers for the first time at its meeting held last week.

The officers include, from left to right: (seated) H. M. McNeil, Greensboro, consultant; Bishop W. L. Williams, Four Oaks, N. C., president; the Rev. W. Hairston, Reidsville, assistant secretary, and the Rev. A. G. Cheston, Trenton, N. C., vice-president. Those standing are: the Rev. K. O. P. Goodwin, Winston-Salem, coordinator and the Rev. Geo M. McCoy, director.

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Other officers elected included the Rev. J. J. Johnson, Fairmont, N. C., third vice; the Rev. E. H. Martin, Wadesboro, N. C., first vice and the Rev. J. A. Forbes, Raleigh, secretary.



THE FIRST OFFICERS of the new Upper Manhattan Neighborhood Church Association were installed by Rev. George Lawrence, Social Action Secretary of the Empire State Baptist Convention, at special services in St. Paul Community church, New York City. Association is a unit of the Protestant Council of the City of New York and is composed of 13 churches of various denominations in the Upper Manhattan area. Officers include, left to right: Rev. David J. Sharpe, treasurer; Miss Susie Davis, secretary; Rev. M. L. Wilson, vice president; Rev. Joseph E. Thompson, president; and Rev. George Lawrence, who installed the officers. More than 300 delegates from the 13 member-churches attended the constituting meeting.

Workshop Slated by Unitarians

The freedom of the individual to develop and use his abilities to the fullest extent possible will be the theme of major sessions of the first National Workshop for Religious Liberals, Monday - Wednesday, at All Souls' Church, 16th and Harvard sts. nw.

"Today's Challenge to American Education" will be the topic of a dinner session at 7 p. m. Monday, when Sen. Joseph Clark (D-Pa.) and Sen. Richard L. Neuberger (D-Ore.) will speak.

"Forward from Little Rock —Civil Rights Prospects" will be the topic of a banquet at 7:30 p. m. Tuesday. Sen. Paul H. Douglas (D-Ill.) and Sen. Jacob K. Javits (R-N. Y.) will speak.

At other major sessions, Sen. Hubert H. Humphrey (D-Minn.) and C. Tyler Wood, assistant to the Director, International Cooperation Administration, will discuss foreign policy, and Paul Blanshard and Leo Pfeffer issues of church and state.

Percival F. Brundage, Director of the Budget and president of the International Association of Liberal Christianity and Religious Freedom, will join with the Rev. Ross Allen Weston of the Unitarian Church of Arlington and Rabbi Balfour Brickner of Temple Sinai in a "Call to Action for Religious Liberals" at the concluding luncheon Wednesday.

Large delegations of ministers and laymen from Unitarian and other religious liberal bodies have registered from Boston, Buffalo, Chicago, Cincinnati, Cleveland, Detroit, New York, Philadelphia, Pittsburgh and other cities.

The workshop is sponsored by the Unitarian Fellowship for Social Justice, Miss Lois McCulloch, president.

UNITARIAN GROUP AVOWS HERITAGE

Delegates, Giving Position of Denomination, Affirm Historic Inheritance

BOSTON, May 27 (AP)—The American Unitarian Association affirmed today its Judeo-Christian heritage but at the same time expressed hope that "all religious truth seekers may come together in the spirit of freedom."

In a statement clarifying the position of the denomination, the association, at its 133d anniversary meeting, declared religion to be a universal experience reaching beyond any single religious tradition. It noted that contemporary Unitarians trace spiritual lineage from many tides of thought and inspiration.

Therefore, it said, the denomination's Christian heritage springing from the Jewish religious tradition does not raise a barrier against "all available resources for inspiration." The statement noted a "kinship of liberals across barriers of race or nationality or traditional religious background."

In their resolution, the delegates said they "Cherish the historic Judeo- Christian heritage of unitarianism, affirm the universal sources and inspiration of modern Unitarian faith, and express their hope that all religious truth seekers may come together in the spirit of freedom, each contributing his highest insights to the common universal quest for truth."

The resolution was submitted by the Community Church of New York and was endorsed or co-sponsored by churches in Brooklyn Heights and Flushing, N. Y.; Arlington, Va.; Oklahoma City; Indianapolis; Denver; Kansas City, Mo.; Montclair, N. J.; San Francisco; Syracuse; Cleveland, and Rochester, N. Y.

In a move may reduce the number of general meetings, the association voted to name a national commission of laymen and ministers to study the situation. At present, the denomination schedules three continent-wide meetings every two years. The resolution held that the number of such meetings may be imposing too great a burden on the far-flung membership.

At the same time, however, the association voted down a proposal to consider moving the headquarters of the Association away from Boston.

State-Imposed Racism Doomed, Pastor Savs

The Rev. Ross Weston of the Unitarian Church of Arlington returned the visit of Rabbi Emmet A. Frank last night by preaching the Sabbath sermon to the Beth El Hebrew Congregation in Alexandria.

Mr. Weston lashed out hard at segregated education. He predicted that "flagrant and state-imposed racism in the United States is doomed."

He characterized powerful pro-segregationist political leaders in the South as "obdurate, petty and provincial" and said they would be removed from office by the "awakening consciences of their constituents."

Mr. Weston assailed the "Southern Manifesto," a document signed by Southern leaders in 1956 in favor of racial segregation. He said it means closed schools.

Rabbi Frank, another outspoken foe of segregation, spoke at the Unitarian Church on Oct. 26 after his appearance was postponed a week by an anonymous bombing threat.

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CHURCH WOMEN LEADER QUITS

'Emphasis on Integration' Is Charged

JACKSON, Miss. (AP) — Mrs. Elizabeth Wates resigned Friday as president of the United Church Women of Mississippi after charging the group put too much emphasis on integration.

She said her position as director of the Pro-Segregation Citizens Council has "nothing to do with my resignation from the church group."

Her resignation during the group's 10th annual convention cut her two-year term in half.

'Absorbing Interest'

Mrs. White emphasized she resigned not because of integration but because of the group's reported emphasis on the issue.

She told the group:

"You have let integration become the one absorbing interest of this organization. Unless this organization soft pedals the integration talk, it will destroy itself.

Much Larger Problems

"We have no right to impose our personal views about segregation and integration on any one. If we promote our own views on the race matter, we will destroy this organization."

She said the church group has "a much larger purpose than to engage in controversy over segregation and integration. Its purpose is to work through its Christian women in a calm and devoted maner to improve community life."

The incoming first vice-president, Mrs. Stanley Wilson of Meridian, was unavailable for comment on whether she would assume the presidency.

United Holy Church Now Holding District Session

GOLDSBORO, N. C. — High ranking officials, workers and visitors from North Carolina, Virginia, and South Carolina began to gather here Sunday, Sept. 21, for the 64th annual convocation of the Southern District of the United Holy Church of America, Inc.

The meetings to continue through Saturday, Sept. 28, are being held at the Bible Training Institute. The Rev. J. D. Brown is the host pastor. The Rt. Rev. William M. Clements is president of the district. The Rt. Rev. J. W. Jackson is vice president.

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HIGHLIGHTS of the convocation are the message by Bishop J. W. Jackson, Sept. 21 at noon; Youth Hour, 2:30, Sept. 21, education sermon by the Rev. Roosevelt Alston, 9 p.m., Sept. 25, and the president's annual message at noon Sept. 28.

The introductory program was held at 7:30 Monday, Sept. 22. Mrs. Delossie Gavin delivered the welcome address. The response was made by the Rev. Mary E. Alston. Pentecostal Choir No. 1 of Goldsboro sang.

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MESSAGES and sermons are being delivered by the Rev. McArthur Brown at 9:30 p.m. Sept 22; the Rev. Ernest Moore, 9 p.m. Sept. 23; the Rev. Evangeline Sellars, Sept. 24, 8:30 p.m.; the Rev. J. A. Forbes, 1 p.m., Sept. 25, the Rev. Sammy Clemons, 8 p.m. Sept. 27. Memorial services will be conducted at 7 p.m. Sept. 27.

There will be a discussion of "The Minister's Wife as a Co-Worker" at 3 p.m. September 26. The participants and subtopics will be the Rev. Mrs. Sarah Hasty, "In the Home;" Mrs. Mabel Forbes, "In the Community," and Mrs. Josephine Jackson, "In the Church."

Bible lessons are taught each day including regular Sunday school on the two Sundays.

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THE ANNUAL missionary sermon will be preached at 3 p.m. on the closing day. The final message will be delivered by Elder L. G. Young of Greystone, N. C. at 8:30 on the last day of the convocation.

The Rev. H. W. Fields, former pastor of Holy Temple in Norfolk, served as chairman of the program committee. The convocation will be held at Bible Training Institute at 500 Gulley street. The Rev. J. A. Forbes is president.

Mississippi Church Woman Resigns Over Integration

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She said her position as director of the pro-segregation citizens council has "nothing to do with my resignation from the church group."

Her resignation during the group's 10th annual convention cut her two-year term in half.

Mrs. Wates emphasized she resigned not because of integration but because of the group's emphasis on the issue.

She told the group:

"You have let integration become the one absorbing interest of this organization. Unless this organization soft pedals the integration talk, it will destroy itself.

"We have no right to impose our personal views aoout segregation and integration on anyone. If we promote our own views on the race matter, we will destroy this organization."

Churchwoman Rips Race Aims, Quits

United Church Women Leader Says Group's Goal Is Mixing

By PHIL STROUPE
Daily News Staff Writer

The president of the United Church Women of Mississippi resigned here yesterday in protest because she said "the one absorbing interest of the group is racial integration."

Mrs. Elizabeth Wates of 3906 Council Circle tendered her resignation at the tenth annual meeting of the organization held yesterday at West Capitol Street Methodist Church.

In an off - the - cuff address to some 35 women from all over the state, Mrs. Wates said, "You have let integration become the one absorbing interest of this organization.

"This organization has a much larger and bigger purpose than to engage in the controversy over segregation and integration. We might disagree with our own pastor on some things, but we must work together. Unless this organization soft pedals the integration talk it will destroy itself."

Mrs. Wates said Mrs. C. M. Moter, of Jackson, a member of the national board of directors, and Mrs. Drew McCully of Jackson, corresponding secretary, also resigned.

Mrs. Moter, who had been appointed by Mrs. Wates to the board of directors, said she resigned "because a board director has to represent all the churchwomen of the state and I did not feel that I could do that."

Mrs. R. L. Ezell of Jackson, longtime head of the WCTU, stood up at the meeting after Mrs. Wates made her resignation speech and said, "Thank God for women like Mrs. Wates."

PRESIDENCY IN DOUBT

Mrs. Wates' resignation — which came after serving only one year of a two-year term — left the presidency of the organization somewhat unsettled.

Mrs. C. R. Noble of Starkville, the first vice president, finished a two-year term of office, and the organization tenatively moved up the second vice president, Mrs. Herbert Lester of Jackson, to the presidency.

Mrs. Lester was in St. Louis and did not attend the meeting. Mrs. Wates expressed some doubt that Mrs. Lester would accept the post.

The organization did elect three new officers: Mrs. Stanley Wilson of Meridian, first vice president; Mrs. E. W. Scott of Laurel, recording secretary, and Mrs. Dozier Lester of Inverness, treasurer.

In her "charge of duty" to the new officers, Mrs. Wates picked up a piece of church literature from the organization's national headquarters and said:

"Look at this. There's not one word on the love of God in this booklet. There's not a single word on how to live a better life, or how to build a better community. It teaches only hate and dissension and I refuse to be a part of it."

'WONDERFUL PURPOSE'

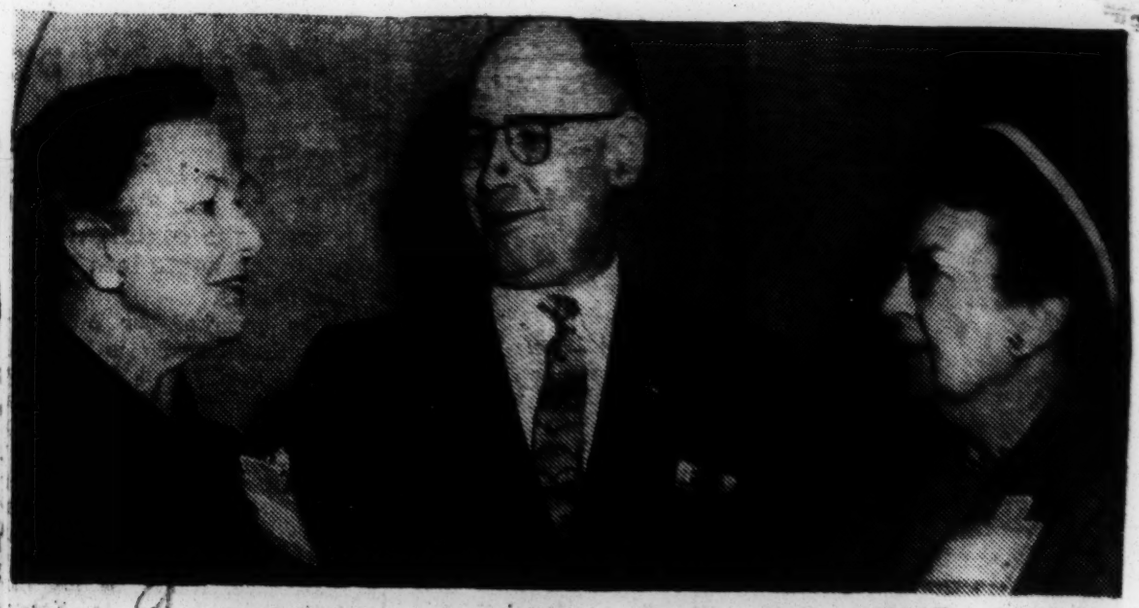
Mrs. Wates made it clear she has "no intention of hurting this organization which was founded for a wonderful purpose".

"We haven' teven scratched the surface on the good we can do in rehabilitation and the treatment of prisoners at Parchman, and the boys and girls at Columbia Training School and Oakley Training School."

L. S. McClaren of McComb, a member of the House of Representatives, addressed the group at lunch on the administration of the state's new Probation and Parole Act.

Attending the meeting was the general director of the church group, Mrs. W. Murdock MacLeod of New York.

Mrs. Wates declined to allow herself to be named a delegate to the arrangements regional conference in Oklahoma City in May and the national convention in Denver next October



CHURCHWOMEN AND SPEAKER

The United Church Women of Mississippi yesterday heard Rep. L. S. McClaren of Pike county discuss the Probation and Parole Act of Mississippi. Attending were Mrs. W. Murdock of New York, (left) general director of the church women, and Mrs. Elizabeth Wates of Jackson (right), who resigned over the "too much emphasis on integration."—Staff Photo by Phil Stroupe.

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Church Backing Mixed Housing

CLEVELAND (AP) — A committee of the United Church of Christ has allocated nine million dollars to start "an experimental project working towards desegregation in housing" in a key Northern city to be selected within a few weeks.

The Rev. Chester L. Marcus, Cleveland, secretary for race relations of the Council for Christian Social Action which voted the funds said: The project "is not interested in block-busting and pushing minorities" but rather "in an open market where people can live in all areas of the city according to the economic ability to buy without regard to race.

"It will help create a climate of acceptance of minorities in communities where minority group people do not at present live. Careful preparation will enable a community to stabilize property values and provide opportunities for new residents regardless of race."

The official position of the United Church of Christ has been to work for a nonsegregated church in a nonsegregated society.

The social action body, which ended a three-day meeting here Thursday night, also voted to continue support of an education program on desegregation and interracial understanding being carried on in North Carolina and Virginia.

MRS. RICHARDSON MADE
MEMBER OF NATIONAL GROUP

Mrs. Harry V. Richardson, wife of Dr. Richardson, Presid nt of Gammon Theological Seminary, is one of a small group of women in the nation to be honored with membership on the National Board of Managers of Un ted Church Women of the USA United Church Women is composed of more than 10,000,000 women, representing the major Protestant denominations. The Board of Managers is the governing and polic making body of UCW.

Mrs. Richardson has just returned from her first meeting with the Board, held at the Biltmore Hotel Oklahoma City, April 29-May 1. The main theme of the meeting was "The Nature of the Unity that we Seek." The banquet meeting was held at the Crown Heights Christian Church, with Dr. Theodore Gill, editor of Christian Century as the speaker. Mrs. Fred Patterson the president of UCW and an Atlantan presided over the discussion of the changing role of women in church and society.

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Mrs. Richardson Made Member Of National Group

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Norfolk Pastor On Panel

Minister From Chapel Hill To Deliver Address

RICHMOND, Va. — This city's Richmond area churches and the Virginia Union University school of religion are sponsoring a Church Leadership Conference at the university March 21 - 22.

The keynote address will be delivered by Dr. Charles M. Jones, minisetr, Community Church, Chapel Hill, N. C. at the opening session in Coburn Hall at 7:30 p.m. Friday, March 21.

THE conference is designed to give practical help and instruction in all departments of the church. Interest group meetings will be as follows:

"Leadership in Church Business," Dr. J. B. Henderson, chairman; Dr. J. J. Johnston, E. B. Poole and L. D. Smith, resource leaders; "Leadership in Civic and Community Activities," Dr. E. D. McCreary, chairman; Dr. Aubrey N. Brown, Reuben A. Clay, Dr. Peter Mellette, Roland D. Ealey, resource leaders.

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"LEADERSHIP in Church Worship," Dr. James Appleby chairman; Mrs. Rebakah Calloway, Mrs. Elizabeth Allison and the Rev. E. T. Jones, leaders. "Leadership in Program Planning: Four young adults, adolescents and children," Miss Viola Williams, chairman; Mrs. Lillie J. Epps, W. J. Taylor, Eddie Lee and Rev. Wallace Parham, leaders.

"Leadership in Preparing Church Publicity Materials," Dr. J. Rupert Picott, chairman; Mrs. John C. Collison, Chester M. Hampton, Miss Grace Matthews and William D. Reese, leaders.

Theme of the conference is "The Church Leads the Way."









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Conference Participants

Shown above are four of the participants in the panel discussion to be held at Virginia Union University, Richmond, Va., in connection with the Leadership Conference March 21-22. Left to right, top, are: Dr. E. D. McCreary Jr., chairman of civic and community activities and Dr. J. Rupert Picott, preparing church publicity materials. Bottom left to right, are: Roland D. Ealey, resource leader and Dr. J. B. Henderson, church business.

400 Attend Leadership Conference At Va. Union

Journal & Guide Norfolk, Va.
Sat 4-5-58

RICHMOND, Va. — Four hundred delegates and visitors attended the Church Leadership Conference at Virginia Union University March 21-22. The conference was sponsored jointly by 40 Richmond area churches and the Virginia Union University school of religion.

Dr. Charles M. Jones, minister, Community Church, Chapel Hill, N. C. was the keynote speaker.

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THE conference opened with invocation by the Rev. Maxwell Johnson, minister of Westwood Baptist Church, Richmond. Dr. S. D. Proctor, president of Virginia Union, introduced the principal speaker.

Interest group meetings were held after the general session with discussions in the following areas: "Leadership in Church Business Management," Dr. J. B. Henderson, chairman; resource leaders: Dr. J. S. Johnston, E. B Poole, L D. Smith; "Leadership in Civic and Community Activities," Dr. E. D. McCreary, chairman; resource leaders: Dr. Aubrey N. Brown, Reuben A. Clay, Dr. Peter Mellette, Roland D. Ealey.

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"LEADERSHIP in Church Worship," Dr. James Appleby, chairman; resource leaders: Mrs. R. J. Calloway, Mrs. Elizabeth Ellison, the Rev. E. T. Jones; "Leadership in Program Planning," Miss Viola Williams, chairman; resource leaders: Mrs. Lillie J. Epps, W. J. Taylor, Jr., Eddie Lee, the Rev. Wallace Parham; "Leadership in Preparing Church Publicity Materials," Dr. J. Rupert Picott, chairman; resource leaders: Mrs. John C. Collison, Chester M. Hampton, Miss Grace Matthews and William D. Reese.

Dr. G. W. C. Brown of Norfolk presided at the closing session Saturday.

Rev. Samuel Morris To Attend Tokyo Convention

CHICAGO, Ill — The Rev. Samuel S. Morris Jr., pastor of Coppin Memorial AME church, Chicago, has been selected a delegate to represent the department of Christian Education at the 14th World convention on Christian Education in Tokyo, Japan Aug. 6-13.

Rev. Mr. Morris, who has been endorsed for the bishopric by the Virginia and Tennessee Conferences of the AME church, is well known in the Norfolk area having been born in the parsonage of St. John Church during the pastorate of his father, the Rev. S. S. Morris Sr.

THE MINISTER has attracted the attention of the clergy as well as the laity by his outstanding accomplishments, which include the annual sermon he delivered to the 1958 graduates of Payne Seminary, Wilberforce university. He has also represented the Division of Christian Education at the 48th annual meeting of the National Council of Boy Scouts in Chicago.

A spacious parsonage and grounds have also been purchased adjacent to his church at a cost of $27,000.



REV. S. S. MORRIS, JR.
Delegate

9 1958 ZIONISTS ORGANIZATION OF AMERICA

'Nasserism Cannot Be Appeased'

Zionists Ask U.S. to Stand by Israel

Miami Herald

The Zionist Organization of America Sunday called on the U.S. to make it "unmistakably clear" that any aggression against Israel will be considered a threat to U.S. security.

Miami, Fla.

The resolution was passed by some 1,000 delegates to the ZOA's 61st annual convention, which ended at Miami Beach Sunday.

It asked the U.S. government to contain imperialism in the Middle East.

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"Nasserism cannot be appeased," the resolution declared. "It foments aggression . . . and serves as an instrument for Soviet domination of the Middle East."

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The ZOA applauded U.S. economic assistance to Middle Eastern countries, but added: "If applied through the U.N., such assistance should be rendered to nations observing the U.N. charter, which prohibits beligerency and economic boycott as practiced by Arab states against Israel."